

# *Messiah Resurrection Prophecies*

*Web site:* [www.messiahprophecies.com](http://www.messiahprophecies.com)

Christ's Resurrection In Accordance With the Scriptures  
*As found in the (now translated to English) Greek texts*

*“...that in all {things} He may have the pre-eminence.”*

628 pages in print mode

**To Him which is, which was, and which is to come; Jesus Christ, the Faithful Witness, the Firstborn from the dead, the Ruler (or Prince) of the Kings of the earth, the Living One**

## **THE PURPOSE OF THIS STUDY**

The Scriptures declare in Psalm 96:3 (from the ancient Greek Old Testament); “Publish His glory among the Gentiles, His wonderful works among all people.”

In order to “see” (read) the Greek and Hebrew fonts (“GraecaII” and “HebraicaII”) found in the text you must have these installed on your computer, if you do not have

these installed, those text will look very odd , sometimes even showing as a scanning bar code!

The Jewish Christian apostle Paul wrote in 1 Corinthians 15:1-4 vs.1  
“Moreover, brethren, I declare to you the gospel which I preached to you, which also ye have received, and in which ye stand; <sup>2</sup> By which also ye are saved, if ye keep in memory what I preached to you, unless ye have believed in vain. <sup>3</sup> For I delivered to you first of all that which I also received, that Christ died for our sins **according to the scriptures**; <sup>4</sup> And that he was buried, and that he rose again the third day **according to the scriptures**.” Note the repetitive emphasis.

In this study I have endeavored to seek out and support by way of scripture and commentaries of well-known teachers of the church, what those scriptures were that prophesied Christ’s resurrection.

John Gill, preached the following in the 19<sup>th</sup> century ; “What a glorious Person the Messiah is; the brightness of his Father's glory; having all the perfections of deity in him; how the glory of God appears in him, and in all that he has done; and especially in the work of redemption, in which the glory of divine wisdom, power, justice, truth, and faithfulness, love, grace, and mercy, is richly displayed; say what glory he is advanced unto, having done his work, being highly exalted, set at the right hand of God, and crowned with glory and honour; and what a fullness of grace there is in him, for the supply of his people; and what a glory is on him, which they shall behold to all eternity: his wonders among all people: what a wonderful person he is, God manifest in the flesh; what wonderful love he has shown in his incarnation, obedience, sufferings, and death; what amazing miracles he wrought, and what a wonderful work he performed; the work of our redemption, the wonder of men and angels; declare his wonderful resurrection from the dead, his ascension to heaven, sitting at the right hand of God, and intercession for his people; the wonderful effusion of his Spirit, and the conquests of his grace, and the enlargement of his kingdom in the world; as also what wonders will be wrought by him when he appears a second time; how the dead will be raised and all will be judged.”

Charles H. Spurgeon considered by preacher and biographer Russell Conwell and many others,

the world's greatest preacher of the 19<sup>th</sup> Century; "...the second advent of the Lord Jesus, the resurrection of the just, and the establishment of the everlasting kingdom. Dwell upon these things. Declare his glory."

**(you may skip the following introductory preface and go to page 18 for the prophetic scriptures concerning the Resurrection of the Messiah the Christ of God)**

## Preface

In this study I have compiled various Messianic Resurrection texts with commentaries based on the most ancient Old Testament scriptures used by the Church, The Greek "Septuagint" Old Testament. These ancient scriptures in the Greek (and its translations into the vernacular) are quoted in the New Testament more often than not and are thereby worthy of diligent consideration and study for our own edification and to be able to teach the unlearned.

It has been documented extensively that Jesus Himself, the Apostles, and the early "fathers" more often than not relied on Old Testament prophetic texts that were the same or closer to the LXX (Septuagint) than that of our relatively "modern" Hebrew texts translated much later by the "Masoretic" Jews.

A Jewish (believer in Christ) fisherman of men, Peter, gives us a background of the historical nature of the search for the Messiah's glorious resurrection as we read in vs.10-11 (but especially in vs.11) of 1 Peter chapter 1; "Of this

salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* to you:

Vs. 11 Searching what, or what manner of time the Spirit of Christ who was in them did signify, when he testified beforehand the sufferings of Christ, and the glory that should follow.”

F.F. Bruce says in his book “The New Testament Documents”; “For various reasons it was necessary for the Church to know exactly what books were divinely authoritative. The Gospels, recording 'all that Jesus began both to do and to teach', could not be regarded as one whit lower in authority than the Old Testament books. And the teaching of the apostles in the Acts and Epistles was regarded as vested with His authority. It was natural, then, to accord to the apostolic writings of the new covenant the same degree of homage as was already paid to the prophetic writings of the old. Thus Justin Martyr, about AD 150, classes the 'Memoirs of the Apostles' along with the writings of the prophets, saying that both were read in meetings of Christians (*Apol* i. 67). For the Church did not, in spite of the breach with Judaism, repudiate the authority of the Old Testament, but, following the example of Christ and His apostles, received it as the Word of God. Indeed, so much did they make the Septuagint their own that, although it was originally a translation of the Hebrew Scriptures into Greek for Greek speaking Jews before the time of Christ, the Jews left the Septuagint to the Christians,..”

I. Watts wrote around 1800 A.D.; “...how much we are indebted to God for the revelation of the New Testament, which teaches us to find out the blessings that are contained in the Old, and to fetch out the glories and treasures which are concealed there? The writers of the gospel have not only pointed us to the rich mines where these treasures lie, but have brought forth many of the jewels and set them before us. It is this gospel that *brings life and immortality to light by Jesus Christ*, 2 Timothy 1:10. It is this gospel that scatters the gloom and darkness which was spread over the face of the grave, and illuminates all the chambers of death. Who could have found out the doctrine of the resurrection contained in that word of grace given to Abraham, “*I Am thy God*,” [my ft.]

[ft] Watts is quoting the Septuagint here as the Massoretic text (Hebrew Old

Testament) has “And when Abram was ninety and nine years old, the LORD appeared to Abram, and said to him, I am the Almighty God; walk before me, and be thou perfect.” (Genesis 17:1) where the LXX (Septuagint) has ; “And Abram was ninety-nine years old, and the Lord appeared to Abram and said to him, I am thy God, be well-pleasing before me, and be blameless.”

if Jesus, the great Prophet, had not taught us to explain it thus, Matthew 22:31? “*God is not the God of the dead, but of the living.*”

We who have this happiness to live in the days of the Messiah, know more than all the ancient prophets were acquainted with, and understand the word of their prophecies better than they themselves ; ...” (see 1 Peter 1:10-11 )

“But we read all this fairly written in the gospel. Do you think that good David could have explained some of his own Psalms into so divine a sense, or Isaiah given such a bright account of his own words of prophecy, as St. Paul has done in several places of the New Testament, where he cites and unfolds them?”

The Apostle Paul, originally called Saul, is a shining example of a proven and Holy Spirit-anointed writer of Holy Scripture under the New Covenant as he was acknowledged by the Jews themselves of his Judaic Biblical abilities [ft.]

[ft] Acts 23:6 But when Paul perceived that one part were Sadducees and the other Pharisees, he cried out in the council, "Men *and* brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am being judged!"

and was not only an eye witness of the risen Messiah, Jesus Christ,[ft.]

[ft] Acts 9:1 “And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined

round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.”

Paul was himself tried, as it were through fire, in many persecutions (too numerous to mention here) and ultimately died a martyr's death believing in and preaching about the Lord Jesus Christ. His rightly-dividing the Word of God and his untarnished witness attest once more that the Gospel story of Christ Jesus' resurrection is truth with solid testimony of not only this Apostle but many others who failed not their Lord and Savior, faithful to the end.

From the Introduction to the Old Testament in Greek, Swete says; ‘St. Paul, as we know from the Acts, could speak in the Hebrew (*i.e.* the Aramaic) tongue, and doubtless could read his Hebrew Bible, yet as a missionary to Greek lands, he made the Septuagint his companion, and **more than half of his Old Testament quotations are drawn directly from it.** In fact, as Professor Deissmann said in Cambridge last summer, “St. Paul is not comprehensible without the Septuagint.” It may be added that in his missionary work St. Paul would have been badly crippled had the Greek Bible been taken from him. Greek was in his time the usual language of communication throughout the Roman Empire, as French was until recent years in Europe, and Italian in the Levant. Even in Cicero's day, as the great Latinist confesses, “Greek was read by almost all the world, and Latin confined to narrow limits.” The heart of the empire was no exception. St. Paul's Epistle to the Romans is written in Greek, and forty years later, when Clement of Rome wrote in the name of his Church to the Church at Corinth, Greek is again the language employed. Indeed, there is reason to think that the Roman Church continued to be a Greek-speaking community, headed by Greek-speaking Bishops, offering a Greek liturgy, and using Greek Scriptures, until nearly the end of the second

century. The only Latin-speaking Church in the second century of which we have any knowledge is the Church of Carthage; at Rome and at Lyons, as well as at Alexandria, Corinth, and Ephesus, Greek was the official language of the Christian societies, and the Greek Bible of Alexandria was the Bible of the Church as it had been of the Hellenistic Synagogue.[my ft]

[ft] Jews of the “Diaspora” who had adopted the Greek language

Indeed, it was to the Alexandrian translators that the early Church of the Roman empire owed her possession of a Bible. It must be remembered that at first the Christian Church had no writings of its own which were recognized as sacred; until after the middle of the second century there was no New Testament, no sacred canon of books which ranked with the Jewish canon. It was to the Old Testament that the first preachers of the Gospel appealed, and to the Old Testament in its Alexandrian Greek dress.[my ft]

[ft] “dress” i.e. directing words toward other people; address

Even when, in the second half of the second century, the New Testament emerged into sight as a canon of Holy Scripture, there was no disposition to substitute it for the Old; the Church was content to place it by the side of the Septuagint as another collection of equal value and authority. Irenaeus, for instance, who is the first Christian writer to quote the Gospels and Epistles with any freedom, scarcely falls behind Justin in the frequency of his appeal to the Greek Law, Prophets, and Psalms. When the more learned teachers of the Church began to enrich her literature with commentaries on the Scriptures, they commented as freely on the Old Testament as on the New, though with two or three exceptions they were unable to have recourse to the Hebrew original, and their commentaries on the Old Testament are in fact commentaries on the Septuagint version of it. Moreover, in her official acts of worship the early Church used the Greek Old Testament; out of it she sang the psalms, and read the lessons at the Sunday Eucharist. Lastly, when the non-Hellenic Churches within the Empire, such as Latin-speaking Carthage and Coptic-speaking Egypt, began to translate the Scriptures into their own tongues, they translated the Old Testament as well as the New, and they

translated the Old Testament from the Greek and not from the Hebrew, of which, in fact, they knew nothing. The Hebrew Bible was indeed as good as non-existent to the Church of the Empire; its Old Testament was a Greek book, and the inspiration of the Hebrew writers was unconsciously transferred to the Alexandrian translators, who had to all intents taken their place.”...

Elsewhere Swete says; “To Tertullian and Cyprian, as well as to Clement and Barnabas, Justin and Irenaeus, the Septuagint was the Old Testament authorized by the church, and no appeal lay either to any other version or to the original.”...

“Nor was this tradition readily abandoned by the few who attained to some knowledge of Hebrew. Origen, while recognizing the divergence of the LXX from the Hebrew, and endeavoring to reconcile the two by means of the Hexapla, was accustomed to preach and comment upon the ordinary Greek text.”

And “No question can arise as to the greatness of the place occupied by the Alexandrian Version in the religious life of the first six centuries of its history. The Septuagint was the Bible of the Hellenistic Jew, not only in Egypt and Palestine, but throughout the Western Asia and Europe. It created a language of religion which lent itself readily to the service of Christianity and became one of the most important allies of the gospel. It provided the Greek-speaking Church with an authorized translation of the Old Testament, and when Christian missions advanced beyond the limits of Hellenism, it served as a basis for fresh translations into the vernacular.”

Edersheim points out the consequences of the ignorance of the scriptures concerning the Messiah on the part of the grieving disciples after His death and their foolish disbelief; "...Their sorrow arose from their folly in looking only at the things seen, and this, from their slowness to believe what the prophets had spoken. Had they attended to this, instead of allowing themselves to be swallowed up by the outward, they would have understood it all. Did not the scriptures with one voice teach this twofold truth about the Messiah, that He was to suffer and to enter into His glory? Then why wonder-why not expect, that He had suffered, and that Angels had proclaimed Him alive again?

He spake it, and fresh hope sprang up in their hearts, new thoughts rose in



their minds. Their eager gaze was fastened on Him as He now opened up, one by one, the Scriptures, from Moses and all the prophets, and in each well-remembered passage interpreted to them the things concerning Himself.

Oh, that we had been there to hear -though in the silence of our hearts also, if only we crave for it, and if we walk with Him, He sometimes so opens from the Scriptures-nay, from all the Scriptures, that which comes not to us by critical study: 'the things concerning Himself.'"

Alfred Edersheim aptly points out; "...First and foremost, we learn the insufficiency of even the most astounding miracles to subdue the rebellious will, to change the heart, or to subject a man unto God. Our blessed Lord Himself has said of a somewhat analogous case, that men would not believe even though one rose from the dead. (Luke 16:31) And His statement has been only too amply verified in the history of the world since His own resurrection. Religion is matter of the heart, and no intellectual conviction, without the agency Of the Holy Spirit, affects the inmost springs of our lives."

The second century martyr, Justin, comments on Jesus teaching the prophecies of His resurrection ; "...after He was crucified, even all His acquaintances forsook Him, having denied Him, and afterwards when He had risen from the dead and appeared to them, and had taught them to read the prophecies in which all things were foretold as coming to pass, and when they had seen Him ascending into heaven, and had believed, and had received power sent thence by Him upon them, and went to every race of men, they had taught these things, and were called Apostles."

Justin, as found in the "Ante-Nicene Fathers" (volume 1, pages 234 and 235) also decries that already some Messianic prophetic words found in the Septuagint (Greek text) were be being deleted from the scriptures by the unbelieving Jews. "But I am far from putting reliance in your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy [king] of the Egyptians is a correct one; and they attempt to frame another. And I wish you to observe, that they have altogether taken away many Scriptures from the translations effected by those seventy (from which the term Septuagint is derived from) elders who were with Ptolemy, and by which this very man who was crucified is proved to have been set

forth expressly as God, and man, and as being crucified, and as dying; but since I am aware that this is denied by all of your nation,..."

Regarding the New Testament writer's use of Messianic prophecies (Psalm 16:8-11 -Acts2:25-28 one writer (Herrick Th.M) concludes the following concerning the Apostle's use of the LXX, according these versus to the Messiah's Resurrection ;

" Though the texts (MT and LXX) differ, and the LXX lends itself more readily to Peter's meaning in a resurrection context, the point could be made from the MT. Concerning the expression of this truth, Peter did not hesitate to employ Jewish hermeneutical methods (midrash/pesher) such as were consistent with his audience's understanding."

The Septuagint was the "vernacular" Bible of its day and no doubt had been found in the hands of the Grecian philosophers and the Sybil (some of the Sybil may have been legitimate pre-church and early church prophetesses).

Philip Schaff, a church historian gives the historic background of the use of the Greek language by the New Testament writers who often employed the use of the Greek Septuagint Old Testament. ; " ...

"Greece gave the apostles the most copious and beautiful language to express the divine truth of the Gospel, and Providence had long before so ordered political movements as to spread that language over the world and to make it the organ of civilization and international intercourse, as the Latin was in the middle ages, as the French was in the eighteenth century and as the English is coming to be in the nineteenth. "Greek," says Cicero, "is read in almost all nations; Latin is confined by its own narrow boundaries." ... "Under the protection of the Roman law the apostles could travel everywhere and make themselves understood through the Greek language in every city of the Roman domain."

The Dead Sea Scrolls, found in the caves of Qumran near the Dead Sea in Israel in the late 1940's-early 1950's quite often substantiate the Septuagint readings of the Scriptures.

What has become so strikingly apparent to me in my studies of the Messianic prophecies in the Old Testament is that many versus in the Septuagint and

corroborated in the Dead Sea Scrolls (written before the Messiah's birth) are directly or figuratively pointing to the Messiah but are strangely lacking in the Massoretic texts, as one example, see Isaiah 53:11 in this study in this "Messiah Resurrection Prophecies Christ's Resurrection In Accordance With the Greek Scriptures"

Further discussion and commentaries regarding the use of the Septuagint against the Massoretic text can be found at the end of this study.

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Samuel Willard opens what was hidden at the time of Christ's resurrection. (selections taken from "The Nature of Christ's Resurrection")

*"...The subject of this resurrection may be considered in two categories.*

1. *The precise subject of the resurrection was the whole human nature of Christ.* Christ is said to die and to rise again, 1 Cor. 15:14,15. It is attributed to his person in respect to his human nature because his divine nature is not in itself capable of either Humiliation or Exaltation. The resurrection may be attributed to his whole human nature in as much as both his soul and body were sharers in it. His entire humanity fell by death in some sense, and his soul therefore arose by a deliverance from the state of separation and its reunion, and his body arose by a restoration to life and being brought out of the grave.

2. *The resurrection is ascribed to his body, his soul, and his person* in various regards, as:

It was his body that was most strictly [my ft]

[ft] "...exactly, positively" Webster's 1828 Dictionary)

raised. That only fell down; while his soul went upward to paradise, Luke

23:43, “Today you will be with me in paradise.” Only his body lay in the grave, his soul ascended to heaven. .[my ft]

[ft] yet not to the enthronement with the Father which occurred after His Ascension (Greek ; **anaferw**)

Only his body was completely deprived of its working, for his soul as it departed was actively happy in the presence of God.

1. *Now, regarding his body:*

a. *It was the same body that fell, which was raised again.* Matt. 28:5,6 “But the angel answered and said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for he is risen, as he said. Come; see the place where the Lord lay.” He did not take upon himself another body to be exalted in, but the same in which he was humbled.

b. *His rational soul came from heaven into the sepulcher, where his body lay, and was there reunited with it.* Psa. 16:10 “For you will not leave my soul in Sheol, neither wilt thou suffer thy Holy One to see corruption.” This must be understood as the state of separation.

c. *His vital spirits, which had been dissipated by death, were again restored and helped to knit his soul and body together.* .[my ft]

[ft] John 2:19 “Jesus answered and said to them, Destroy this temple, and in three days **I will raise it up.**”

For this reason he is said to be alive again, Rom. 14:9 “For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.”

d. *His senses were also restored to his body.* His organs of sensation had been deprived of their power by his death and had been useless, but now his eyes and ears and other organs of sensation received their power of operation. Thus they were prepared to serve his rational soul according to their natural use, and were evident proof of his being alive again, Acts 1:3.

e. *The prison doors were opened* [my ft]

[my ft] Christ Jesus “led captivity captive”, that is the righteous dead, now cleansed from sin by the blood of Jesus. Psalm 30:3 (LXX) “O Lord, thou hast brought up my soul from Hades, thou hast delivered me from among them that go down to the pit.” And Ephesians 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Vs.9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? vs.10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)” and Matthew 27:52-53; “And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”

1Peter 3:18-20 reads: “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive by the Spirit:

19 By whom also he went and preached to the spirits in prison;

20 Who at one time were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing, in which few, that is, eight souls were saved by water.”

Of these verses, I think A.B. Simpson comments: “This is His ministry in the interval between His death and resurrection ...” “Peter, however, tells us definitely that during the interval after His death, He was quickened in the spirit and in this state “He went and preached unto the spirits in prison. There is little room to question the literal reference of this passage to the disembodied spirits of those who had lived in the days of Noah, and who were now in prison in the realm of the dead, the region called Hades in the Scriptures.

That Christ visited this region is certain and that He gave some message there is also plain, that it was a message of salvation to these imprisoned spirits there is no reason to believe, and there is no hint of it anywhere in the Scriptures. The word translated “preached” here is not the word usually employed for the preaching of the Gospel, but it literally means to herald, to give a proclamation. It is not difficult for us to surmise what He might have proclaimed in the realms of the dead. These souls had heard the Gospel for a hundred and twenty years in the days of Noah, and rejected it with scorn

while God's Spirit strove with them. Now they are informed by the authority of the Son of God that the message which they rejected and ridiculed is true, and has been at last fulfilled.

At the same time how natural it would be for Him to proclaim to the other spirits in Hades that had died in faith and waited for His coming, that at last the great redemption was complete, that sin was canceled, that death was conquered, and that he was about to open their prison doors and lead their captivity captive, and take them up with Him to heaven, to which He was about to ascend and open its portals henceforth to all believers. When He did ascend to heaven, we know He took with Him these captive spirits; and since that time the souls of believers, like Stephen, no longer pass into Hades to wait for their reward but pass immediately into glory and are with Jesus Christ Himself in heaven, awaiting the resurrection of their bodies and their full inheritance and reward at His Second Coming" (from "Christ in the Bible")

I should note here that some of the writers cited in this study may have differing opinions of these events but of course it is the Spirit of the Lord Who teaches us in all things. May He give His Church opened eyes of understanding and discernment in all the Scriptures?

If Christ had not descended to Hades (Abraham's Bosom, not hell where the wicked were separated by a great chasm) then the Old Testament saints would yet remain as captives in Hades. Willard neglected or was ignorant of this vital truth, nevertheless the teaching that he lays out here is otherwise edifying. More about this releasing of these captives will be seen further on in this study.cf. Psalm 68:18, LXX; "You have ascended on high, You have led captivity captive; You have received gifts among men, Even from the rebellious, that the LORD God might dwell there."

"... and he came out of his grave. His body was raised a glorious body, Phil. 3:21, 1 Cor. 15:43. However, the glorious splendour of his body was veiled for a time as he thought it appropriate. This was for a few days while he abode with his disciples before his ascension, so that they might be able to have communion with him.

2. *Regarding his soul*, while it may not be quite correct to say that it arose; nevertheless a resurrection is connected with it.

a. *It was reunited with his body after separation.* Otherwise his body would not have arisen. Its death was affected by that separation, and therefore its resurrection required such a reunion.

b. *In this way it was delivered from that separation which was contrary to its natural inclination* and was made again to enjoy the desired company of the body. A separated soul, being only a part of the man, is not at rest until it is restored to the other part for which it was made, and so undergoes a sort of death while separate.

c. *It came out of the sepulchre with and in his body, and so it joined with it in the second part of his resurrection.* It was for this cause that his body was enabled to come forth, which before was lifeless.

d. *It now enjoyed its previous freedom of exercising its operations upon and in his glorious body.* It had again the use of all his senses and members, which had been for a while suspended.

e. *Both together took possession of the glory which he had merited with both in his humiliation,* Psa. 16:9-11. His mediatorial glory was not completed until he was thus raised.

3. *Regarding his person,* it is certain that he who arose was Christ, the second Person of the Trinity. As it was mentioned before, the divine nature of Christ, being unchangeable could neither die nor rise. Nevertheless the declarative glory of his divine nature which was obscured in the days of his flesh began to radiate out and shine forth clearly in his resurrection. Therefore, Christ is "...declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead," Rom. 1:4. In this regard it was a declarative begetting of Christ, Acts 13:33, "God has fulfilled this for us their children, in that he has raised up Jesus, as it is also written in the second Psalm: 'You are my Son, today I have begotten You.'" Christ as mediator was now glorified to fulfill the promise made to him in the Covenant of Redemption.

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Flavius Josephus (1<sup>st</sup> Century Jewish historian and priest from Jerusalem, as found in his book “Antiquities” ; Book 18, chapter 3) ; 3. “Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, (9) those that loved him at the first did not forsake him; for he appeared to them alive again the third day; (10) as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.”[ft]

[ft] for further discussion on the legitimacy of this passage from Josephus see this web-site : <http://members.aol.com/FLJOSEPHUS/question.htm>

“Yet it must be observed, when we say, Christ finished redemption-work by his death, the meaning is not that his death alone did finish it; for his abode in the grave, resurrection, and ascension, had all of them their joint influence therein; but these being shortly to follow, all are included in the scope of this place.” (Flavel)

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This work is principally intended as a source book for others pursuing truths of the Messiah’s glorification. It is not intended to be, nor should it be sold, but rather freely have these truths been given by the Holy Spirit, freely should they be made available to all. Should anyone object to the distribution of certain of these insights of others, I will gladly remove each entry individually objected to by the author – thereby concluding that they were never freely given by the Holy Spirit for the use of the Church and truth-seekers. Seldom did I “correct” the spellings of the 18<sup>th</sup> and 19<sup>th</sup> Century writings in the study. Who are we in the post-Noah Webster, media-flooded



era to correct those Godly men who wrote the commentaries included in this study?

My prayer is that the Jew first, [ft]

[ft] cf. Acts 26: 22-23; “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come That Christ should suffer, *and* that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.”

Romans 1:16 “For I am not ashamed of the gospel of Christ: for it is the power of God to salvation to every one that believeth; to the Jew first, and also to the Greek.”

as well as all who are “poor in spirit”, and all those otherwise unable to access all the source material that this work is comprised of, may avail themselves to this precious revelation of the too-often hidden treasures contained herein.

A note for our Jewish friends; please take note of a Christian who died as a consequence of his standing up to Hitler and his Third Reich, Dietrich Bonhoeffer, who said before his death in a Nazi concentration camp; “One must reject the questions “How can I be good?” and “How can I do good?” and instead ask “the utterly and totally different question, ‘What is the will of God?’” The God Who is incarnate, crucified, and resurrected in Jesus Christ is the ultimate reality.”

It should also be noted that among Bonhoeffer's final words to fellow concentration camp prisoners were the following as he quotes from Isaiah 53:5 ; "By His wounds we are healed."

He also spoke briefly on the text from 1 Peter chapter 1 and verse 3 in the new covenant; "Blessed be the God and Father of our Lord Jesus Christ! By His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead."

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There are some Greek and Hebrew fonts embedded in parts of the text. In order to see these correctly you need to have these fonts installed on your computer.

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Exodus 17:6 LXX (Thomson version) ; “*And thou shalt go to the place where I before caused thee to stand on the rock of Choreb; (Horeb in AV/MT) and thou shalt smite the rock, and water will gush out that the people may drink. And Moses did so in the presence of the Israelites.*”

And

*Numbers 20:11 LXX (Thomson version); “Then Moses lifted up his hand, and smote the rock twice with the staff, and there gushed out much water, so that the congregation, and their cattle, drank.”*

Cross references:

Exodus 17:6 Charles Thomson's LXX "And thou shall go to the place where I before caused thee to stand on the rock at Choreb; and thou shalt smite the rock, and water will gush out that the people may drink." Note : "Choreb" from grk. as "Horeb" from Hebrew

Exodus 16:10 "And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud."

Exodus 3:1-3 "Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

Vs.2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Vs.3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt."

Isaiah 32: 1-3; Charles Thomson's LXX "For behold a righteous king shall reign and chiefs shall rule with justice And this man will be one who hideth his words, and he will be hideth his words, and he will be hid as from a rolling flood. And he will be seen on Sion like a glorious stream in a thirsty land."

Nehemiah 9:15 LXX (Thomson version); "Thou gavest them also bread from heaven for their food, and didst bring water for them out of a rock for their thirst, ordering them to go in and take possession of the land which Thou hadst, stretched forth Thy hand to give them."

1 Corinthians 10:4 'And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

John 4:14 "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Revelation 22:16-17 "I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star.

Vs.17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Herbert Lockyer; “Perhaps this Horeb miracle was the greatest one performed by Moses, and in some respects resembled the greatest of Christ’s miracles, namely, His resurrection; ...”

“Here we have a plain prophecy and picture of Christ the Rock of Ages, smitten of God for our iniquities. Water was promised from the smitten rock: ‘There shall come water out of it that the people may drink;’ and from the riven side of Jesus there flowed the double cure from sin’s guilt and power...”

“It was predetermined that from the smitten Lamb of God streams of grace would gush forth to refresh and quicken (revive) a lost world.”

Ronnie Simpson, Ph.D.; “I Corinthians 10:4—“And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them and that Rock was Christ.”

1. The Rock at Horeb—Speaks of Christ on the Cross, the Saviour wounded for our transgressions and bruised for our iniquities (Isaiah 53:5). Water flowed out—Holy

Spirit came to indwell.

2. The Rock at Meribah—Speaks of Christ as the resurrected High Priest.

a. Two different Hebrew words for rock—Exodus 17— The word for rock is tsur, which means the “low rock.” Water flowed picturing the “indwelling of the Holy Spirit.”

b. In Numbers 20—The word for rock is sela, a cliff or high rock.

c. First, we see Him in His redemptive work on the cross and second in His High Priestly work after His resurrection, ascension, and exaltation to the right hand of the Father. Water flowed here picturing the “fullness of the Holy Spirit.” ”

J.R. Thomson “...The supply came from an unexpected source. What so unlikely as the hard rock of the desert to yield rivulets of limpid (my ft)

(ft “transparent”)

water? And who, that saw Christ in his humiliation, who grew up “as a root out of a dry ground,” could imagine what stores of blessing were in his sacred being?” ( excerpt from the Pulpit Commentary)

Charles H. Spurgeon: “...Moses had to be put into a cleft of a rock before he could see God. There was a rock in the wilderness, Moses smote it, and water gushed out. The apostle tells us “*that* rock was Christ.” Very well, Paul, I believe it was, but there is another thing that I believe, I believe that *this* rock was Christ. I know it was not Christ literally. Moses stood in a literal rock; he stood on the top of a high mountain, hidden in a cleft of a real rock. But, O my soul, what is the cleft of the rock where thou must stand, if thou wouldst ever see God’s face, and live? Oh, it is the “Rock of ages, cleft for me,” where I must hide! Oh, what a cleaving that was when Jesus died! O my soul, enter into the hole in Jesus’ side. That is the cleft of the rock where thou must abide, and see God.”

John Gill; “We are taught by the Apostle Paul the mystical and spiritual meaning of this rock, which he says was Christ, that is, a type of him, 1Corinthians\_10:4 as it was for his external unpromising appearance among men at his birth, in his life and death; **for his height, being higher than the kings of the earth, than the angels of heaven, and the heavens themselves,** and for strength, firmness, and solidity. The water that flowed from this rock was typical of the grace of Christ, and the blessings of it, which flow from him in great abundance to the refreshment and comfort of his people, and to be had freely; and of the blood of Christ, which flowed from him when stricken and smitten. And the rock being smitten with the rod of Moses, typified Christ being smitten by the rod of the law in the hand of justice, for the transgressions of his people; and how that through his having being made sin, and a curse for them, whereby the law and justice of God are satisfied, the blessings of grace flow freely to them, and follow them all the days of their lives, as the waters of the rock followed the Israelites through the wilderness.”

*And the rock was Christ* (from Gill's exposition of 1 Corinthians 10:4) "... that is, it signified Christ, it was a type of him. So the Jews say, that the Shekinah is called (from the Hebr...), "the holy rock"; ..."

Again, Charles H. Spurgeon: "...But, oh, do you remember when you did repent? Can you tell how it was brought about? I recollect when my soul was like the rock in Horeb, for it gushed with living streams; yet it was not because Moses's rod had smitten it, but because Christ's voice of love spake to it, and the rock dissolved into floods at once!"

"...Behold his side, from which gushed blood and water from the deep wound made by the spear. It is he who thus redeemed mankind. The Lord of glory hangs there! The only begotten Son of the Highest, the Prince of the kings of the earth, of all glory for you — hath given up himself to bleed and to die a felon's death for you. And what is your attitude towards him?"

"...Salvation comes not to us from any of the sons of men, but from the deeps of God's own heart. Streams of ever-flowing mercy flow to us through our Lord Jesus Christ; blessed be his name!"

"...Old Judaism had its door closed against us Gentiles, and yet the gospel came from it to the nations. Israel's door is now shut till the Prince shall come and enter through it: yet from under its threshold the river of the gospel flowed to us Gentiles. Holy men of Jewish race came forth to tell of salvation bought with blood, and justification perfected for faith; and by their means the heathen received the light of the knowledge of the glory of God in the face of Jesus Christ. The stream began in the eternal purpose; it flowed through the sacrifice of Christ, and proceeded out of the midst of that old temple whose gate was shut. In Abraham's seed all the nations of the earth are blessed. Surely that which comes from God's purpose through the sacrifice of Christ cannot be in vain. If God could make old Judaism to bud and blossom with the gospel, what can he not do? If from under the shut gate

the waters came gushing forth in gladsome stream to us perishing heathen, they can still flow to the vilest of the men.”

*Psalm 91:13-16 LXX (Thomson version); vs. 13 " Upon an asp and a basilisk thou shalt tread: and trample down a lion and a dragon.*

*[14] Because he trusted in Me, I will deliver him: I will protect him because he knew My name. [15] He will call on Me, and I will answer him: I am with him in affliction: I will deliver him and honour him. [15] With length of days I will satisfy him; and I will show Him my salvation."*

Cross references:

Genesis 3:15 LXX (Thomson's version) "And I will put enmity between thee and the woman; and between thy seed and her seed. He will wound thy head, and thou wilt wound his heel."

Psalm 21:4-5 LXX (Charles Thomson version); “He asked of thee life; and thou hast given him length of days forever. By thy salvation his glory is great. Thou wilt confer on him glory and majesty.”

1 Samuel 17:37 “The Lord who delivered me out of the paw of the lion and out the paw of the bear, he will deliver me out of the hand of this uncircumcised Philistine. And Saul said to David, Go, and the Lord shall be with thee.”

Daniel 6:22-23 “My God has sent his angel, and stopped the lions' mouths, and they have not hurt me: for uprightness was found in me before him; and moreover before

thee, O king, I have committed no trespass. <sup>23</sup> Then the king was very glad for him, and he commanded to bring Daniel out of the den. So Daniel was brought out of the den, and there was found no hurt upon him, because he believed in his God.”

Colossians 2:13-15 “And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, <sup>14</sup> having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross. <sup>15</sup> Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.”

Matthew Henry; “*Thou shalt tread upon the lion and adder*. The devil is called *a roaring lion, the old serpent, the red dragon*; so that to this promise the apostle seems to refer in that (Rom 16:20), *The God of peace shall tread Satan under your feet*. Christ has broken the serpent's head, spoiled our spiritual enemies (Colossians 2:15), and through him *we are more than conquerors*; for Christ calls us, as Joshua called the captains of Israel, to come and set our feet on the necks of vanquished enemies.”

“...All these promises, some think, point primarily at Christ, and had their accomplishment in his resurrection and exaltation.”

John Gill; “*the young lion and the dragon shalt thou trample underfoot*; which also may be understood of the great dragon, the old serpent, called the devil and Satan; whom Christ trampled under his feet when he hung on the cross, and spoiled him and his principalities and powers; and who, in a short time, will be bruised under the feet of his people, as he has been already by the seed of the woman, Gen 3:15...”

“*I will set him on high*; on the Rock Christ Jesus, that is higher than he, higher than the angels, higher than the heavens, and where he is now out of the reach of all his enemies, and will be set hereafter on high in heaven, among princes, inheriting the throne of glory; yea, even set upon the same throne



with Christ himself:

*because he hath known my name*; himself, his being, and perfections; his Son, the Angel of his presence, in whom his name, nature, and perfections are; and his name as proclaimed in him, a God gracious and merciful; and this not merely notionally, but experimentally, and affectionately and fiducially; for such, that truly know him, love him, and trust in him; and these exalt him, and so are exalted and set on high by him.”...

*Psalm 91:16 - With long life will I satisfy him*, In this world: the saints live in it as long as they choose to live; and when they come to die, be it when it will, they are, like Abraham, full of years, or satisfied with them; they have had enough of them, and would not live always here; but, with good old Simeon, desire to depart in peace; and in the other world they shall be satisfied with length of days, for ever and ever, even with eternal life; and nothing short of this will satisfy a good man:

*and show him my salvation*; Jesus Christ, the author of salvation, whom God appointed to do it, and who has finished it; salvation itself, wrought out by him; its fullness and suitableness, and interest in it; and also eternal glory and happiness, the completion and consummation of salvation: the former is shown unto and seen by faith here; the latter will be seen and enjoyed in heaven to all eternity. Aben Ezra and Kimchi refer this salvation to the days of the Messiah.”

Philo uses “length of days” in connection with immortality: “... if one is to say the truth, **immortality by length of days**, and a life of long duration, which thou wilt preserve even in the body living with thy soul, purified with a perfect purification.”

## **Genesis 1:3; “And God said, Let there be light: and there was light.”**

Cross references:

Micah 7:7-8 LXX (Charles Thomson version); “But as for me I will look to the Lord; I will wait for the God who is my savior; he who is my god will hearken to me. Rejoice not over me, O mine enemy, because I have fallen. I shall rise again, for though I sit in darkness the Lord will give me light.”

John 1:1-5, verse 5; “In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not anything made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.” and He, Jesus:

John 1:9 {That} was the true Light, which lighteth every man that cometh into the world.

and again:

Romans 1:20-22, verse 20 ; “ For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.”

1 John 1:1-5, verse 1 ; “ That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is Light, and in Him is no darkness at all.”

Isaiah 53:11 LXX Thomson’s Version ; “ Moreover, it is the determination of the Lord to take away the trouble of His soul **to show Him light** and inform Him with understanding-to justify the Righteous One Who is serving many well. And He shall bear away their sins;”

Isaiah 53:11 Dead Sea Scroll ; “Of the toil of His soul **He shall see light** and He shall be satisfied and by His knowledge shall He make righteous even my righteous servant for many and their iniquities He will bear.”

“John 1:1-5, verse 5; “In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by Him; and without him was not anything made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.”

and He, Jesus: “was the true Light, which lighteth every man that cometh into the world.”

and again:

1 John 2:8; “Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.” [ft]

John Gill commenting on 1 John 2:8 says ; “...Christ is the sun of righteousness that is risen in our "horizon", and the true light which shines out in a most illustrious manner: or the light of grace is here intended, that light which the Spirit of God illuminates with in conversion; in which a man sees sin in its true colours, and has a spiritual and saving sight of Christ, of pardon, peace, life, righteousness, and salvation by him; which is no other than the light of faith, by which an enlightened person sees the Son, looks to him, and has an evidence of the unseen glories of another world. Now this is a true light, things are seen by the believer in a right light, both his own sins, and the person, blood, and righteousness of Christ; this is a shining one, which cannot but be observed by himself, and shines more and more to the perfect day; and it now shines as it did not before, in a state of nature, and continues to shine, and ever will: this light will never be put out, and is the cause of brotherly love, being truly in the saints, and of the continuance of it; before this light shines, men live in malice, but when it comes and shines, as they walk in light, they walk in love.”

Paul the Apostle in Acts 26:22-23 says; verse 22 ; “ Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.” and 2 Corinthians 4:6 ; “ For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

Matthew Henry; “The eternal Word, as Mediator, shone in the darkness of the Old-Testament types and figures, and the prophecies and promises which were of the Messiah from the beginning. He that had commanded the light of this world to shine out of darkness was Himself long a light shining in darkness; there was a veil upon this light, 2 Corinthians 3:13. (2.) The disability of the degenerate world to receive this discovery: The darkness comprehended it not; the most of men received the grace of God in these discoveries in vain.” [my ft]

[ft] that is , discoveries of Old Testament Messianic types and figures by ancient (before Christ) Greek and Latin classical authors such as Plato, Xenophon, Plutarch, Aristotle, Homer, Epictetus, Cicero, Seneca, Tacitus, and Heroditus and other heathen philosophers. Some of these writers, it can be shown,

were acquainted with the Greek Old Testament (the Septuagint) but were not (as most Jews) able to discern the true meaning and application of the prophetic revelatory and scriptures especially regarding those Messianic and in particular redemptive and of Messiah's Resurrection. Perhaps certain of the faith-filled Sibyl prophetesses, and the writers of lyrical poetry (i.e. the Odes of the Qumran Dead Sea Scrolls), had greater insight, even Spirit-inspired revelation of the prophetic Word unlike the world philosophers. See this studies section on the Non-Biblical Witnesses.

“...The darkness of error and sin overpowered and quite eclipsed this light. God spoke once, yea twice, but man perceived it not... “The Jews, who had the light of the Old Testament, yet comprehended not Christ in it. As there was a veil upon Moses's face, so there was upon the people's hearts and remains over many. In the darkness of the types and shadows the light shone; but such as the darkness of their understandings that they could not see it. It was therefore requisite that Christ should come, both to rectify the errors of the Gentile world and to improve the truths of the Jewish church.” and elsewhere he says; “God is the father and fountain of lights, and it is in His light that we shall see light.” (see Psalm 36:9)

(Elsewhere) Matthew Henry says; “This was not only the first day of the world, but the first day of the week. They observe it to the honour of that day, because the new world began on the first day of the week likewise, in the resurrection of Christ, as the light of the world, early in the morning. In him the day-spring from on high has visited the world; and happy are we, forever happy, if that day-star arise in our hearts.” and elsewhere ;

Matthew Henry remarks ; “ He opened the womb of the grave, as the first-born are said to do, and made way for our resurrection; and He is said to be the first-fruits of those that slept (1 Co. 15:20), for He sanctified the harvest. He was the first that rose from the dead to die no more; and, to show that the resurrection of all believers is in virtue of His, just when He arose many dead bodies of saints arose, and went into the holy city, Matthew 27:52, 53. (3.) That He should show light unto the people, and to the Gentiles, to the people of the Jews in the first place, for He was to be the glory of His people Israel. To them He showed light by Himself, and then to the Gentiles by the ministry of His apostles, for He was to be a light to enlighten those who sat in darkness. In this Paul refers to His commission (v. 18), To turn them from darkness to light. He rose from the dead on purpose [*for the purpose*] that he might show light to the people, that he might give a convincing proof of the truth of his doctrine, and might send it with so much the greater power, both among Jews and Gentiles. This also was foretold by the Old Testament prophets, *that the Gentiles should be brought to the knowledge of God by the Messiah*; and what was there in all this that the Jews could justly be displeased at?”

**Leviticus 16:7, LXX; “And he shall take the two goats, and place them before the Lord by the door of the tabernacle of witness.”**

**Leviticus 16:7, KJV/MT; “And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.”**

### Cross references:

Hebrews 1:1-2 Hebrews 1:1 “God, who at many times and in many ways spoke in time past to the fathers by the prophets, <sup>2</sup> Hath in these last days spoken to us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;”

Hebrews 7:26-28 <sup>26</sup> “For such an high priest was befitting for us, *who is* holy, blameless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup> Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. <sup>28</sup> For the law maketh men high priests who have infirmity; but the word of the oath, which was after the law, *maketh* the Son, who is consecrated for evermore.”

Hebrews 9:11-26 <sup>11</sup> “But Christ became an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctify to the purifying of the flesh: <sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God? <sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they who are called may receive the promise of eternal inheritance. <sup>16</sup> For where a testament *is*, there must also of necessity be the death of the testator. <sup>17</sup> For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. <sup>18</sup> Hence even the first *testament* was not dedicated without blood. <sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>20</sup> Saying, This *is* the blood of the testament which God hath commanded you. <sup>21</sup> Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. <sup>22</sup> And almost all things are by the law cleansed with blood; and without shedding of blood is no remission. <sup>23</sup> *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ hath not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself,

now to appear in the presence of God for us: <sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; <sup>26</sup> For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”

Hebrews 9:27-28 <sup>27</sup> And as it is appointed to men once to die, but after this the judgment: <sup>28</sup> So Christ was once offered to bear the sins of many; and to them that look for him he shall appear the second time without sin to salvation.”

Adam Clarke Verse 7." And he shall take the two goats- Verse 7. “It is allowed on all hands that this ceremony, taken in all its parts, pointed out the Lord Jesus dying for our sins and rising again for our justification; being put to death in the flesh, but quickened by the Spirit. Two goats are brought, one to be slain as a sacrifice for sin, the other to have the transgressions of the people confessed over his head, and then to be sent away into the wilderness. The animal by this act was represented as bearing away or carrying off the sins of the people. The two goats made only one sacrifice, yet only one of them was slain. One animal could not point out both the Divine and human nature of Christ, nor show both his death and resurrection, for the goat that was killed could not be made alive. The Divine and human natures in Christ were essential to the grand expiation: yet the human nature alone suffered, for the Divine nature could not suffer; but its presence in the human nature, while agonizing unto death, stamped those agonies, and the consequent death, with infinite merit. The goat therefore that was slain prefigured his human nature and its death; the goat that escaped pointed out his resurrection.”

S.R. Aldridge (Pulpit Commentary) ; “The privilege of the high priest was nothing to what we enjoy. What boldness we may use in entering into the holiest by the blood of Jesus! What remission of sins, what freedom from guilt, what liberty and gladness are ours! *Our High Priest has ordered as our Forerunner*, not for us merely, *into heaven itself* Hebrews 9:8). As Aaron came forth from the sanctuary to the Israelites, so shall Christ appear, apart from sin, to them that wait for him unto salvation. He shall “*receive us unto himself*.”

John Gill ; “...these two goats, according to the Jewish writers, were to be alike in sight or color, in stature and in value, and to be taken together:

Christ, the antitype of them, is the same dying and rising; the same that died, rose again from the dead; the same that suffered, is glorified; and the same that went up to heaven, will come again in like manner.”

Elsewhere Gill says: “**two kids of the goats for a sin offering**; the one of which was killed, and the other let go alive, and both were but one offering, typical of Christ in both his natures, divine and human, united in one person; and who was made sin, and became a sin offering for his people.”

*Leviticus 23:9-11 LXX (Thomson version) <sup>9</sup> “And the Lord spoke to Moses, saying, <sup>10</sup> Speak to the children of Israel, and thou shalt say to them, When you are come into the land which I give you, and are about to reap the harvest thereof, you shall ye bring a sheaf, as the first-fruits of your harvest, to the priest; <sup>11</sup> and he shall offer up the sheaf before the Lord, to be accepted for you- On the morrow after the first day the priest shall lift this up.”*

*Leviticus 23:9-11 AV/MT <sup>9</sup> “And the LORD spoke to Moses, saying, <sup>10</sup> Speak to the children of Israel, and say to them, When ye shall have come into the land which I give to you, and shall reap its harvest, then ye shall bring a sheaf of the firstfruits of your harvest to the priest: <sup>11</sup> And he shall wave the sheaf before the LORD, to be accepted for you: on the next day after the sabbath the priest shall wave it.”*

Cross references:

Exodus 22:29, LXX ; “Thou shalt not keep back the first-fruits of thy threshing floor and press. The first-born of thy sons thou shalt give to me.”

1 Corinthians 15:20 “But now Christ is risen from the dead, and become the firstfruits of those who

slept.”

Isaiah 4:2 “ In that day shall the Branch of the LORD be beautiful and glorious; and the fruit of the earth shall be excellent and comely for those who have escaped of Israel.”

R.M. Edgar from the Pulpit Commentary; “The Feast of the Firstfruits began on the second day of the Feast of Unleavened Bread, as the fifteenth and sixteenth verses about Pentecost imply. And curiously enough, the sheaf of the firstfruits was to be waved “on the morrow after the Sabbaths” that is, on what corresponds to our present “Lord’s day.” Such a coincidence should not be overlooked, and was manifestly designed. If the Passover speaks of the death of Jesus, the firstfruits are surely intended to speak of his resurrection. The death of the Paschal lamb and the presentation of the firstfruits occupy the same temporal relation as the death of Jesus and his resurrection. Hence we find in this arrangement the following lessons: —

## **I. THE FIRSTFRUITS HALLOWED THE SUBSEQUENT HARVEST.**

They were a grateful acknowledgment of God’s hand in the harvest, and at the same time the condition of its being properly gathered. As one writer has very properly said, “It removed the impediment which stood opposed to its being gathered, *the ceremonial impurity*, if I may so say, which was attached to it previous to the waving of the sheaf before the Lord, until which time it was unlawful to make use of it. The prohibition on this head was express. ‘And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings’ (verse 14). There was, then, you perceive, an *imputed uncleanness* attached to the harvest before the offering of the firstfruits, but which, when the sheaf was presented, was done away; and thus it is written, ‘he (the priest) shall wave the sheaf before the Lord *to be accepted for you.*’”

Now, it is very plain from this that Christ, the Firstfruits, hallows the subsequent human harvest. The great ingathering of souls depends on the preceding Firstfruits for consecration and acceptance. Thus do we see in symbol that he was “raised for our justification” (Romans 4:25).

## **II. THE FIRSTFRUITS WERE THE EARNEST OF THE COMING**

**HARVEST,** Here was a sample of what was coming and was at hand. It was first ripe, but the rest was on its way. In the very same way, the resurrection



of the Savior is the earnest and pledge of that of his people.

Hence Paul says, “But now is Christ risen from the dead, and become the Firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the Firstfruits; afterward they that are Christ’s at his coming” (1 Corinthians 15:20-23).

Hence we take the risen Savior as at once the pledge of the resurrection of his people, and the *sample* of what our resurrection is to be. On the *pledge* implied by his resurrection we need not dwell. It is clear from 1 Corinthians 15 and from other Scriptures that his resurrection is the sure guarantee of ours.

The other thought involved is quite as precious. “Our citizenship is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our body of humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Philippians 3:20, 21). Just as Jesus in his post-resurrection life of forty days on earth showed marvelous superiority to the laws of nature by which these bodies of humiliation are bound, just as he was able on ministries of mercy to pass with the speed of thought from place to place, to enter through barred doors, and vanish like a vapor when he had dispensed his peace, — so do we hope to be possessed of an organ more consonant to the aspirations of our spirits, and better adapted than our present bodies can be to fulfill the purposes of God. The forty days before the ascension of our Savior afford the insight now needed into the conditions of our future life, when we too are gathered as sheafs that are ripe into the garner above. “We know that, when he shall appear, we shall be *like* him.”

J.A. MacDonald of the Pulpit Commentary ; “ ‘On the morrow after the Sabbath,’ viz. of the Paschal week, the sheaf of the firstfruits was waved before the Lord (verses 10, 11). This was a type of Christ in his resurrection as the Firstfruits of the great harvest (see 1 Corinthians 15:20-23). But when Christ died, the sabbath of the Paschal week happened upon the day in which he lay in the tomb (comp. John 19:31; Luke 6:1). Thus the morrow after this sabbath was precisely that first day of the week on which our Lord arose (Mark 16:9). How strengthening to faith are all these correspondences!”

Matthew Henry ; “This sheaf of first-fruits was typical of our Lord Jesus, who has risen from the dead as the first-fruits of those that slept, 1Corinthians 15:20. That branch of the Lord (Isaiah 4:2) was then presented to him, in virtue of the sacrifice of himself, the Lamb of God, and it was accepted for us. It is very observable that our Lord Jesus rose from the dead on the very day that the first-fruits were offered, to show that he was the substance of this shadow.”

Steve Sawyer “Here (vs.11), the priest shall wave the sheaf of the firstfruits which is part of the feast of Israel. **This typifies the resurrection of our Lord, Jesus Christ.** It was waved each year after the Israelites entered the land of Canaan on the first day after the first Sabbath (the Shabbat, not the holy convocation) after Passover. This ritual always took place on the first day of the week, our Sunday, regardless of which day of the week Passover fell on. It was not determined by a date in the month, like the 14<sup>th</sup> of Nisan, but by a peculiar order. First, the Passover. Then, on the first day after the first Saturday after the Passover, the sheaf offering was waved before the LORD.”

**Psalm 80:17 “0 let Thy hand be on the man of Thy right hand-on the son of man whom Thou hast made strong for Thyself.”**

Cross references:

Psalm 80:15 LXX (Thomson version) “and repair that which Thy hand hath planted-even for the son of

man, whom Thou madest strong for Thyself.”

Psalm 89:20-26 LXX (Thomson version) ; vs.20 “I have found David My servant; I have anointed Him with holy oil.

Vs. 21 My hand will indeed support him. And him Mine arm will strengthen.

Vs.22 Over him an enemy will not gain advantage ; nor shall a son of wickedness any more afflict him.

Vs.23 For before him I will hew down his enemies : and them who hate him I will put to flight.

Vs.24 And My truth and My mercy shall be with him; and by My name his horn shall be exalted.

Vs. 25 I will put his hand on the sea; and his right hand on the rivers

Vs. 26 and he will invoke Me saying, Thou art my father ; my God and the support of my salvation.”

Psalm 110:1, LXX (Thomson’s Version) ; “A Psalm of David. The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.”

Daniel 7:13-14 LXX [13] And I beheld in the vision of the night, and sat with the clouds of heaven [there was] one like a son of man coming! And he advanced to the Ancient of days and was introduced to him. [14] And to him was given the government and the honour and the kingdom; and all the peoples, tribes and languages are to serve him. His dominion is an everlasting dominion, which shall never pass away, and his kingdom shall not be destroyed.”

Charles Spurgeon; “...There is here no doubt an outlook to the Messiah for whom believing Jews had learned to look as the Savior in time of trouble. *“Upon the Son of Man whom Thou madest strong for Thyself.”* Send forth thy power with him whom thou shalt strengthen to accomplish thy purposes of grace. It pleases God to work for the sons of men by sons of men. “By man came death, by man came also the resurrection from the dead.”..It is by the man Christ Jesus that fallen Israel is yet to rise, and indeed through him, who deigns to call himself the Son of Man, the world is to be delivered from the dominion of Satan and the curse of sin.”

John Gill ; “ Christ is called the “man”, though as yet he was not really man, because it was purposed and promised that He should; and He had agreed to become Man, and had appeared often in an human form; and it was certain that He would be incarnate: and also the Man of God’s “Right Hand”, which

is expressive of the power of God, because by Him, who, in time, became Man, even the Son of God, the world, and all things in it, were made; and by Him all things are upheld in their being; by Him His people were to be redeemed, and have been redeemed from all their enemies; and by Him they are upheld, kept, and preserved from a final and total falling away, and will be raised at the last day: and the phrase may design the support and strength the human nature of Christ, which was weak in itself, was to have, and had, not only from its union in the Son of God, but from God the Father; who promised and gave support and strength to it, under all the sufferings endured in it: to which may be added, that this phrase is expressive of love and affection; so Benjamin had his name, which signifies the son of the right hand, from the great affection of his father; so Christ is the Son of God's love, his dear and well beloved Son; as appears by hiding nothing from him, by putting all things into his hands, and appointing him the Head and Savior of his people, and the Judge of the world; and His love to Him is a love of complacency and delight, is everlasting and unchangeable: moreover, He may be so called, because He was to be, and now is, exalted at the Right Hand of God, in human nature, as a Prince and Savior, above angels, authorities, and powers, and above every name whatever: and the prayer is either that the hand of vindictive justice might not be upon the vine, or the church of God, but upon Christ their surety, Who was able to bear it, and had engaged to do it; or the hand of divine power and support might be upon Him, to strengthen Him for the work of redemption and salvation, that so that might prosper in His hand; and the hand of love, grace, and mercy, might be turned upon His people: it is added, 'upon the son of man, whom thou madest strong for thyself'; for the accomplishment of His purposes, promises, and covenant, for the bringing about the salvation of His own people, and for ends of His own glory: the same person is here meant as before; and His being called "the Son of Man", which is a very usual phrase for Christ in the New Testament, ..."

Matthew Henry ; "...many interpreters, both Jewish and Christian, apply this to the Messiah, the Son of David, the protector and Savior of the church and the keeper of the vineyard. (1.) He is the man of God's right hand, to whom he has sworn by his right hand (so the Chaldee), whom he has exalted to his right hand, and who is indeed his right hand, the arm of the Lord, for all power is given to him. (2.) He is that son of man whom he made strong for

himself, for the glorifying of his name and the advancing of the interests of his kingdom among men. (3.) God's hand is upon him throughout his whole undertaking, to bear him out and carry him on, to protect and animate him, that the good pleasure of the Lord might prosper in his hand. (4.) The stability and constancy of believers are entirely owing to the grace and strength which are laid up for us in Jesus Christ, Ps. 68:28. In him is our strength found, by which we are enabled to persevere to the end. Let thy hand be upon him; on him let our help be laid who is mighty; let him be made able to save to the uttermost and that will be our security; so will not we go back from thee."

Adam Clarke ; Verse 17."The man of thy Right Hand - The only person who can be said to be at the Right Hand of God as intercessor, is JESUS the MESSIAH. Let Him become our Deliverer: appoint Him for this purpose, and let His strength be manifested In our weakness! By whom are the Jews to be restored, if indeed they ever be restored to their own land, but by JESUS CHRIST? By HIM alone can they find mercy; through HIM alone can they ever be reconciled to God."

"The Man of Thy Right Hand" ; "a man upon whom one wishes to confer the highest honour, is placed at the right hand as Solomon placed his mother, 1 Kings 2:19 and the spouse stands at the right hand, Psa.45:10. Sitting down at the right hand is in Scripture a proof of the greatest honour." -James Atling

"The New Testament is the best interpreter of the Old ; and it assures us that this highly dignified Man is the Son of God. Hebrews 1:,3,13 and 8:1"  
-Alexander Pirie

**Isaiah 45:8 , LXX (Thomson version) ; "Let the heaven above be glad; and**

**the clouds shower down righteousness. Let the earth spring and bloom with mercy and let it cause righteousness to spring up with it.”**

Isaiah 45:8 Dead Sea Scrolls (a possible rendering from eclectic sources) ; “Shout out, you heavens, from above, and let the clouds pour out righteousness, speak to the earth and let it sprout salvation, let righteousness be made to spring out. I the Lord have created it.”

**Cross references:**

Isaiah 61:11 LXX ; “And as the earth putting forth her flowers, and as a garden its seed; so shall the Lord, even the Lord, cause righteousness to spring forth, and exultation before all nations.””

Genesis 24:49 “If then ye *will* deal mercifully and justly with my lord, *tell me*, and if not, tell me, that I may turn to the right hand or to the left.” (Where Abraham’s servant procures a bride for Isaac as a type of Christ’s Holy Spirit bringing the Church to the Bridegroom Jesus.)

Acts 13:34 LXX “And as concerning that he raised him from the dead, {now} no more to return to corruption, he said on this wise, I will give you the sure mercies of David.”

Isaiah 55:3 Give heed with your ears, and follow my ways: hearken to me, and your soul shall live in prosperity; and I will make with you an everlasting covenant, the sure mercies of David.”

Psalms 85:11 LXX (Thomson version) “Truth hath sprung up out of the earth, and righteousness hath looked down from heaven.”

None of the most ancient versions are exactly the same, but in the word picture proclaimed in the Dead Sea Scroll ; “...speak to the earth and let it sprout Salvation, let righteousness be made to spring out ” has contextual meaning (in light of the cross-referenced passages given) only if discerned in the proclamation of the Savior springing forth from His earthly garden tomb.

Methodius (260-312A.D.); “...Who Thyself art very Righteousness and truth, the joy and exultation of all. Therefore, rejoice with me this day, ye heavens, for the Lord hath showed mercy to His people. Yea, let the clouds drop the dew of righteousness upon the world; let the foundations of the earth sound a trumpet blast to those in Hades, for the resurrection of them that sleep is come. Let the earth also cause compassion to spring up to its inhabitants; for I am filled with comfort; I am exceedingly joyful since I have seen Thee, the Savior of men.”

John Gill ; “...The Targum interprets this of the resurrection of the dead, paraphrasing the whole thus; ‘let the heavens from above minister, and the clouds flow with good; let the earth open, and the dead revive; and let

righteousness be revealed together; I the Lord have created them.”” And again “...both righteousness and salvation; or Christ as man, the author of both, whom God appointed, and raised up, and sent to be the Redeemer and Savior of His people.”

Hippolytus, “...For the earth receiving its remains preserves them, and they, becoming as it were seed, and being wrapped up with the richer part of earth, spring up and bloom. And that which is sown is sown indeed bare grain; but at the command of God the Artificer it buds, and is raised arrayed and glorious, but not until it has first died, and been, dissolved, and mingled with earth. Not, therefore, without good reason do we believe in the resurrection of the body. Moreover, if it is dissolved in its season on account of the primeval transgression, and is committed to the earth as to a furnace, to be molded again anew, it is not raised the same thing as it is now, but pure and no longer corruptible. And to everybody its own proper soul will be given again; and the soul, being endued again with it, shall not be grieved, but shall rejoice together with it, abiding itself pure with it also pure.”... from (The Extant Works and Fragments, Part 2 - Dogmatical and Historical Treatise, Against Plato)

Matthew Henry ; “...Christ died to save us from our sins, not in our sins, and is made redemption to us by being made to us righteousness and sanctification.

Adam Clarke “*Let the earth open*, etc.— Jonathan, in his Targum, refers this to the resurrection of the dead; the earth shall be opened, .., and the dead shall revive. A plain proof that the ancient Jews believed in a future state, and acknowledged the resurrection of the dead.”

**2 Kings 13:21 LXX, (Thomson version) ; “And it happened that while they**

**were burying a man, behold they saw the band; upon which they threw the man into Elisha's tomb, and when he sunk down and touched the bones of Elisha, he revived and stood on his feet.”**

Cross references :

2 Kings 4:35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

Isaiah 26:19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

2 Kings 4:35 “Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

Isaiah 26:19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Ezekiel 37:1-10 “And the hand of the Lord came upon me, and the Lord brought me forth by the Spirit, and set me in the midst of the plain, and it was full of human bones. <sup>2</sup> And he led me round about them every way: and, behold, *there were* very many on the face of the plain, very dry. <sup>3</sup> And he said to me, Son of man, will these bones live? and I said, O Lord God, thou knowest this. <sup>4</sup> And he said to me, Prophesy upon these bones, and thou shalt say to them, Ye dry bones, hear the word of the Lord. <sup>5</sup> Thus saith the Lord to these bones; Behold, I *will* bring upon you the breath of life: <sup>6</sup> and I will lay sinews upon you, and will bring up flesh upon you, and will spread skin upon you, and will put my Spirit into you, and ye shall live; and ye shall know that I am the Lord. <sup>7</sup> So I prophesied as *the Lord* commanded me: and it came to pass while I was prophesying, that, behold, *there was* a shaking, and the bones approached each one to his joint. <sup>8</sup> And I looked, and behold, sinews and flesh grew upon them, and skin came upon them above: but there was not breath in them. <sup>9</sup> And he said to me, Prophesy to the wind, prophesy, son of man, and say to the wind, Thus saith the Lord; Come from the four winds, and breathe upon these dead *men*, and let them live. <sup>10</sup> So I prophesied as he commanded me, and the breath entered into them, and they lived, and stood upon their feet, a very great congregation.”

Matthew 27:52-53 “And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”

John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

John 5:28-29 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, *vs.29* And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 11:44 And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.”

Revelation 11:11 And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.



Edersheim ; "...the mourners were gathered. Only a hasty flight could save them from death or bondage. There was not time for hesitation. Rolling away the stone which barred the entrance, and opening the door of his sepulcher, they laid the dead man upon the bones of the prophet, and then hastily fled. But lo, life came again to the dead man by touch of the dead prophet - and "he stood on his feet," the only living man in the silent home of the dead; safe in the sepulcher of Elisha from either flight or the Moabites. But whatever its immediate meaning, who can in this prophetic history refrain from thinking here of the life that comes from touch of the crucified Christ; of the raising of the young man carried at Nain on his bier to the burying; or even of the dim dawning of thoughts of a resurrection, the full blaze of whose light comes to us from the empty tomb on the Easter morning?"-

... "The story speaks to us of Him through Whom 'death is swallowed up in victory.' As we think of Him Who, as God Incarnate, and as the Sent of the Father, is to us the Representative and the Prophet of God in a unique sense, we recall that it was not, as by Elijah or Elisha, through prayer and personal contact, but by the Word of His power that He raised the dead (Mark 5:39-42; Luke 7:13-15; John 11:43, 44). And beyond this we remember that "the hour.... now is, when the dead shall hear the Voice of the Son of God: and they that hear shall live"; and that "whosoever liveth and believeth" in Christ "shall never die" (John 5:25; 11:26).

Matthew Henry ; on v. 21. "This great miracle, though very briefly related, was a decided proof of his mission and a confirmation of all his prophecies. It was also a plain indication of another life after this. When Elisha died, there was not an end of him, for then he could not have done this.

From operation we may infer existence. By this it appeared that the Lord was still the God of Elisha; therefore Elisha still lived, for God is not the God of the dead, but of the living. And it may, perhaps, have a reference to Christ, by whose death and burial the grave is made to all believers a safe and happy passage to life. It likewise intimated that though Elisha was dead, yet, in virtue of the promises made by him, Israel's interests, though they seemed quite sunk and lost, should revive and flourish again. The neighbors were carrying the dead body of a man to the grave, and, fearing to fall into the hands of the Moabites, a party of whom they saw at a distance near the place where the body was to be interred, they laid the corpse in the next convenient

place, which proved to be Elisha's sepulchre. The dead man, upon touching Elisha's bones, revived, and, it is likely, went home again with his friends. Josephus relates the story otherwise, That some thieves, having robbed and murdered an honest traveler, threw his dead body into Elisha's grave, and it immediately revived. Elijah was honored in his departure.

Elisha was honored after his departure. God thus dispenses honors as he pleases, but, one way or other, the rest of all the saints will be glorious, Isaiah 11:10. It is good being near the saints and having our lot with them both in life and death."

**Psalm 110:7 LXX (Charles Thomson's version) "He shall drink of the brook in the way; therefore he will lift up the head."**

Cross references:

Isaiah 53:12 KJV/MT "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Psalm 16:11 LXX (Thomson version) "Thou hast made known to me the ways of life: Thou with Thy presence wilt fill me with joy. At Thy right hand are pleasures for evermore."

Jeremiah 52:31 LXX (Thomson version) "And it came to pass in the thirty-seventh year of the captivity of Jechonias king of Juda, in the twelfth month, on the twenty-fourth of the month, Oulaimadachar king of Babylon, in the first year of his reign, took and **raised up the head** of Jechonias king of Juda, and caused him to be shaven and released him from the prison, in which he was *confined*, [32] and spoke kindly to him and **set his seat above the kings**, who were with him in Babylon;"

Psalm 27:6 "And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD."

John 18:11 Then said Jesus to Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"

Pulpit commentary ( by S. Conway) "... THAT IT TELLS OF OUR LORD'S BEING MADE A CURSE FOR US. The wrath of God running in the channel

of the curse of the Law was “the brook by the way” of which our Savior drank, and concerning which he said, “The cup which my Father hath given me shall I not drink it?” Calvin, Hengstenberg, and Matthew Henry thus explain this verse. And then the glorious triumphs of the cross of Christ, past, present, and yet to come, are the lifting up of the head which is said to result.”

Benjamin Keach “...He shall be gloriously delivered from death and passion or suffering, and shall most eminently triumph in the resurrection.”

John Gill; “of Christ’s victory over all enemies, sin, Satan, the world, and death;...”

“He drank to His refreshment of the river of divine pleasure, when God showed Him the path of life, and raised Him from the dead, and gave Him glory, and introduced Him into His presence; where are fullness of joy and pleasures for evermore, Psalm 16:11.

‘Therefore shall He lift up the head’; as He did at His resurrection; He bowed it when He died, He lifted it up when He rose again, and so when He ascended on high to His God and Father; when He took His place at His right hand; where His head is lifted up above His enemies, and where He is exalted above angels, principalities, and powers, and where He must reign till all enemies are put under His feet. Or, “so shall He lift up His head”, as Noldius .. renders it; not that His sufferings, which He understands by “drinking out of the brook”, were the cause of His exaltation, but the consequent of it: these two, Christ’s humiliation and exaltation, though they are sometimes joined together, yet not as cause and effect, but as the antecedent and consequent; Christ having finished what, according to the divine order was to be finished, glory followed by the same order: and so the words thus taken respect not the cause, but the constitution of things, according to that writer.”

Matthew Henry; “ ‘*He shall drink of the brook in the way*’ - The design here seems to be to represent the Messiah as a victorious king and conqueror pursuing his enemies. In the previous verse the psalmist had represented him under the image of one engaged in battle, and slaying his enemies with a great slaughter. He here represents him as pursuing those who should escape

from the battle, and as pursuing them without fainting or exhaustion. He is like one who finds abundant springs and streams of water in his journeying; who refreshes himself at those fountains and streams; who, therefore, is not faint and weary. He pursues his foes vigorously and with success.

*Therefore shall he lift up the head* - Therefore shall he triumph, or be successful. The head falls when we are faint and exhausted, when we are disappointed and are ashamed, when we are conscious of guilt. It is lifted up in conscious rectitude, in success and triumph, in the exuberance of hope. The idea here is that the Messiah would be triumphant. He would achieve the victory over all his foes; he would pursue, without exhaustion, his flying enemies, and he would return from the conquest joyous, exulting, triumphant. ...”

*Isaiah 43:10-11 LXX, Thomson Version ; “..Be you witnesses for Me : and as for Me **I Myself Am a witness** saith the Lord God; and this servant of Mine whom I have chosen ; that you may know and believe and understand that with respect to Me*

*Vs. 11 **The I Am**, There is no other God before Me; and after Me none will exist. **I am God and there is no Savior besides Me.***

*Isaiah 43:10, Dead Sea Scrolls ; “You are my witnesses, says YHWH, and my servant whom I have chosen: so that you may know and believe Me, and understand that I Am He: before Me there was no God formed, nor after Me will there be.”*

Cross references:

Revelation 1:5 “And from Jesus Christ, Who is **the Faithful Witness, and the First Begotten of the dead,**

and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood,”

Revelation 3:14 <sup>14</sup> And to the angel of the church of the Laodiceans write; These things saith the Amen, **the faithful and true witness, the beginning of the creation of God;**”

Colossians 1:15 Who is the image of the invisible God, the firstborn of all creation:

Revelation 5:13-14 <sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and honour, and glory, and power, *be* to him that sitteth upon the throne, and to the Lamb for ever and ever. <sup>14</sup> And the four living beings said, Amen. And the four *and* twenty elders fell down and worshipped **him that liveth for ever and ever.**”

1 Corinthians 15:20 But now is Christ risen from the dead, *and* become the **firstfruits of them that slept.**

Revelation 14:4 These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb wherever he goeth. **These were redeemed from among men, *being* the firstfruits to God and to the Lamb.**

Revelation 1:11 **Saying, I am Alpha and Omega, the first and the last:** and, What thou seest, write in a book, and send *it* to the seven churches which are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

Daniel 6:26 LXX This decree has been set forth by me in every dominion of my kingdom, that *men* tremble and fear before the God of Daniel: for **he is the living and eternal God**, and his kingdom shall not be destroyed, and his dominion is forever.

John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, **he shall live forever;** and the bread that I will give is my flesh, which I will give for the life of the world.

See the Word Picture portion of this study under “ witness” for insights into the connection of Christ as witness both to His martyr’s death as well as His Resurrection.

Matthew Henry; “His prophets are in a particular manner witnesses for him, with whom his secret is, and who know more of him than others do. But the Messiah especially is given to be a witness for him to the people; having lain in his bosom from eternity, he has declared Him.”

John Gill ; Ver. 10. “Ye are my witnesses, saith the Lord, &c.] The people of Israel, who could testify that the Lord had foretold their affliction in Egypt, their coming from thence, and settling in the land of Canaan, many hundreds of years before they came to pass, and which were exactly fulfilled; and so the apostles of Christ, and ministers of the word, and all Christian people in all nations, are witnesses of the prophecies concerning Christ, his birth, miracles, obedience, sufferings, death, resurrection, ascension to heaven, and

session at the right hand of God, all which are exactly accomplished, Acts 1:8:

*and my Servant whom I have chosen*; meaning either the Prophet Isaiah, or the prophets in general; or rather the Messiah. So the Targum,

“and my Servant the Messiah, in whom I am well pleased;”

and who is called the faithful witness, Revelation 1:5, 3:14, and to whom the characters of a servant, and the Lord’s chosen, well agree, Isaiah 42:1:

*that ye may know and believe Me*, and understand that I Am He; by which testimonies and evident proofs of deity, from the prediction of future events, and the accomplishment of them, you may have a competent knowledge, a firm persuasion, and a clear perception of this important truth, that the God of Israel, and of all true Christians, is the one only Lord God:

*before me there was no God formed, neither shall there be after me*; intimating that idols were formed by the hands of men, and yet none of these were formed before Him, and therefore could make no pretensions to deity, or to an equality with Him; nor should any be formed afterwards, that could be put in competition with Him. In short, the sense is, there is no other god beside Him; as the Targum, Septuagint, and Arabic versions render it.”

Spurgeon ; “ ‘Ye are my witnesses, and my *servant* whom I have chosen.’ Who is that? Why the Messiah, the Lord Jesus Christ. If you want an exposition of who this Servant is, turn to Philippians and read these words : ‘Who took upon Himself the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He became obedient unto death, even the death of a cross.’ Witnesses for God are not solitary. When they seem alone, there is One with them whom Nebuchadnezzar saw in the fiery furnace with the three holy children : ‘The fourth is like unto the Son of God.’ ‘Fear not,’ Christ may well say to all His faithful witnesses, ‘I am with you, the Faithful and True Witness.’ ”

**Isaiah 53:8, Dead Sea Scroll ; “From prison and from judgment he was taken and his generation who shall discuss it because he was cut off from the land of the living. Because from the transgressions of his people a wound was to him”**

**Isaiah 53:8 LXX (1 Clement 16:7-9) “In His humiliation His judgment was taken away; <sup>8</sup> who shall declare His generation? for His life is taken from the earth. <sup>9</sup> For the transgressions of my people was He brought down to death.”**

**Isaiah 53:8 LXX or Greek texts (Thomson Version) ; “In this humiliation his legal trial was taken away. Who will declare his manner of life?**

**Because his life is taken from the earth- for the transgressions of my people he is led to death,-”**

Cross references:

Acts 8:33-35, vs.33 ; “In His humiliation, His judgment was taken away. And who shall declare His generation? For His life is taken from the earth.”

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.”

Note that Phillip is quoting a text closer to the Greek Septuagint (LXX) than the Hebrew (MT, AV, KJV) text.

1 Peter 3:18-22, vs. 18 ; “For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit,”

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”

Adam Clarke "Taken away - Out of this life. By distress and judgment - By oppression and violence. and a pretence of justice. His generation - His posterity. For his death shall not be unfruitful; when **he is raised from the dead, he shall have a spiritual seed, a numberless multitude of those who shall believe in him.**"

Jamiesson, Faucet, Brown ; "LUTHER, "His length of life," that is, there shall be no end of His future days (Isa 53:10, Romans 6:9). CALVIN includes the days of His Church, which is inseparable from Himself. HENGSTENBERG, "His posterity." He, indeed, shall be cut off, but His race shall be so numerous that none can fully declare it. CHYRSOSTOM, etc., "His eternal sonship and miraculous incarnation."

Hengstenburg ; "Several as Luther, Calvin, Vitringa, translate it, 'who will declare the length of his future days- meaning that there would be no end to his existence, and implying that **though he would be cut off, yet he would be raised again, and would live forever. ...**"

Calvin "... We have, therefore, a distinguished testimony respecting the perpetuity of the church. For as Christ lives forever, so he will not suffer his kingdom to perish."

John Gill (in part) ; "In his humiliation his judgment was taken away, &c.] The humiliation, or low estate of Christ, lay in his assumption of human nature, with the weaknesses and imperfections of it; in the meanness (simplicity) of his parentage and education; in the sorrows he endured from his cradle to his cross; in his last conflict with Satan in the garden; in his being apprehended, bound, scourged, and condemned, both by the Sanhedrim, and the Roman governor; and in being enclosed with the assembly of the wicked soldiers, who put on him their own clothes, and a crown of thorns on his head, and a reed in his hand, and then in a mock manner bowed to him as king of the Jews; and last of all in his obedience to death, even the death of the cross, and in his being laid in the grave. Now in this his low estate, "his judgment was taken away"; in the text in Isa 53:8 the words are, "he was taken from prison and from judgment"; which some understand of his sufferings, and render the words thus, "by an assembly, and by judgment he was taken away"; that is, by the Jewish Sanhedrim, and by the judgment or sentence of Pontius Pilate, his life was taken away: and others interpret it of his resurrection from the dead, when he was taken or delivered from the prison of the grave, and could not be held any longer by the cords and pains of death; and from the judgment or condemnation under which he lay, being justified in the Spirit, when he was raised from the dead.

Albert Barnes ; "He was taken from confinement, and was dragged to (his ultimate) death by a judicial sentence, and he should have a numerous spiritual posterity, because he was cut off on account of the sins of the people."

Milton ( my note: With regards to this verse there are, among the commentators, various positions as to its meaning and I hesitate to put mere poetry in this study, yet, lo and behold this famous poet, true believer or not, God knows,... seems nevertheless to capture the spirit of the prophecy!)

"To the cross He nails thine enemies-  
The law that is against thee, and the sins  
Of all mankind, with Him there crucified-  
Never to hurt them more, who rightly trust  
In this His satisfaction"



**Isaiah 53:12 LXX (Thomson version); “Therefore He shall inherit much, and divide the spoils of the strong. His soul was delivered up to death: and He was numbered among transgressors; and bore away the sins of many, and on account of their iniquities was delivered up.”**

**KJV Isaiah 53:12 Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.**

**Dead Sea Scroll Isaiah 53 verse 12 Therefore I will apportion to Him among the great ones and with the mighty ones He shall divide the spoil because He laid bare to death His soul and with the transgressors He was numbered, and He, the sins of many, He bore, and for their transgressions He entreated.”** (This reference and the footnoted commentary from the Moellerhaus webpage) [ft]

[ft]An offering for sin. [asham] the word is used repeatedly in the O.T. and translated as “trespass offering” The Masoretic text translates “if His soul shall consider it a recompense for guilt, He shall see His seed...”The text is properly translated in the KJV but the Masoretic requires extra words to arrive at this translation. It clearly states that when you shall place (the Messiah’s soul) as a sin offering He shall see His seed and prolong His days.”

The Biblical scholars Hengstenberg and Lowth subscribe to the Septuagint reading over the Massoretic text here wherefore this verse is also found in the Messiah Resurrection Prophecies from the Greek texts as well as here. The Greek Old Testament version is: Isaiah 53:12 LXX “Therefore He shall inherit much, and divide the spoils of the strong. His soul was delivered up to death: and He was numbered among transgressors; and bore away the sins of many, and on account of their iniquities was delivered up.”

Cross references :

Psalm 2:8 “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

Acts 26:18 (the Resurrected and ascended Jesus appearing and speaking to Paul or rather

Saul) ; “To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in Me.”

Philippians 2:9-11 “Therefore God also hath highly exalted him, and given him a name which is above every name: <sup>10</sup> That at the name of Jesus every knee should bow, of *things* in heaven, and *things* on earth, and *things* under the earth; <sup>11</sup> And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”

Jude 1:14-15 <sup>14</sup> And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, <sup>15</sup> To execute judgment upon all, and to convict all that are ungodly among them of all their ungodly deeds which they have impiously committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Colossians 1:12-22 “Giving thanks to the Father, who hath made us qualified to be partakers of the inheritance of the saints in light: <sup>13</sup> Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his beloved Son: <sup>14</sup> In whom we have redemption through his blood, *even* the forgiveness of sins: <sup>15</sup> Who is the image of the invisible God, the firstborn of all creation: <sup>16</sup> For by him were all things created, that are in heaven, and that are upon earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him, and for him: <sup>17</sup> And he is before all things, and by him all things consist. <sup>18</sup> And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he may have the preeminence. <sup>19</sup> For it pleased *the Father* that in him should all fulness dwell; <sup>20</sup> And, having made peace through the blood of his cross, by him to reconcile all things to himself; by him, *I say*, whether *they are* things on earth, or things in heaven. <sup>21</sup> And you, that were once alienated and enemies in *your* mind by wicked works, yet now hath he reconciled <sup>22</sup> In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight.”

Judges 5:31 LXX (Thomson version) “So perish all Thine enemies, *O* Lord, let them who love Thee be like the going forth of the Sun in his might.”

Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Matthew Henry ; “ v. 12. Because He has done all these good services, therefore will I divide Him a portion with the great, and, according to the will of the Father, He shall divide the spoil with the strong, as a great general, when He has driven the enemy out of the field, takes the plunder of it for Himself and His army, which is both an unquestionable evidence of the victory and a recompense for all the toils and perils of the battle.”

Spurgeon ; “ “Therefore will I divide Him a portion with the great.” “I will do it; I will see that He conquers; I will see that He has the reward of His labor. My own Right Hand and My Holy Arm shall so be with Him that He shall tread down His enemies, and He shall take from them mountains of prey.” Who is this that saith “I will divide Him a portion?” It is He at whose voice the earth trembles.”-

“and He shall divide.” God gives Him the victory, and He takes it Himself. The Father grants it, and the Son grasps it by His own Right Hand. The glorious Jehovah cries, “He shall divide,” and the ever-blessed Son of the Highest as a conqueror comes forth actually to divide the spoil. Oh, my brethren, Jesus is as gentle as a lamb; but I might say of Him as they of the Red Sea said of Jehovah, “The Lord is a man of war: tis Lord is His name.” This Lamb is

the Lion of the tribe of Judah, and who shall stand before Him when He goes forth to war? Who shall rouse Him up? They that came against Him to take Him in the days of His humiliation stumbled and fell when He uttered the words, “I AM”; and if they fall when the power of that “I AM” had been let loose upon them they had not merely staggered to their falling, but each man among them had stumbled into his grave.”-...”God, even the Father, the selfsame one whom it pleased to bruise His Son, when He made the iniquity of us all to meet upon Him - that selfsame God Who knows all things, and weighs all things aright, and is the very source and soul of honor, He shall crown our Lord Jesus. Must it not be a glorious victory? He has crowned Him; He is crowning Him; He shall continue to crown Him; for thus it is written, “Therefore will I divide Him a portion with the great.” “...He shall divide the spoil with the strong.” That is, He will divide it out, and allot portions to all those who came to the help of the Lord against the mighty. Just as David after Ziklag when he had taken the prey from the Amalekites, sent portions all round to his friends in Judah, so when the King Eternal takes the

spoil, He will give a share to you and to me, if we have been faithful to Him. There shall be a portion even for us whom the Lord made strong for Himself in the day of battle. Does it not make your heart laugh to think of it? Jesus wins the victory, but He will not enjoy it alone; He will glorify His people. Even the sick folk that go not down to the battle shall have their share of the spoil; for this is David's law, [my ft]

[ft] 1 Samuel 30:23-24 ; verse 23 ; “ And David said, Ye shall not do so, after the Lord has delivered the enemy to us, and guarded us, and the Lord has delivered into our hands the troop that came against us.

24 And who will hearken to these your words? for they are not inferior to us; for according to the portion of him that went down to the battle, so shall be the portion of him that abides with the baggage; they shall share alike.”

and the law of the Son of David, that they that abide with the stuff shall share with those that go down to the fight. He will give to each faithful sufferer or worker a portion of the prey. Make haste, O Champion, make haste to give to every one of us a prey of divers colors, [my ft]

[ft], Judges 5:30, LXX ; “ Will they not find him dividing the spoil? he will surely be gracious to every man: there are spoils of dyed garments for Sisara, spoils of various dyed garments, dyed embroidered garments, they are the spoils for his neck.

meet for the necks of them that take the spoil!”-...”Let me remind you that, in consequence of what our Lord has done, myriads of souls will be redeemed. How many will escape from sin and death and hell to live forever is not revealed. We have every reason to believe that a number that no man can number, out of every nation, and people, and kindred, and tongue, shall praise their redeeming,; Lord. Christ's death will not spend its force in the conversion of here and there one, but ‘He will see of the travail of His soul and will be satisfied’; and we are convinced that no little thing’ will satisfy Him. The great result of our Lord's death will be the eternal salvation of myriads untold.

Next to that will be the overthrow of every form of evil which now reigns in the world, and the extermination of religious falsehood, vice, drunkenness,

war, and every horrible mischief born of the fall and of human depravity. Christ will conquer these, and there shall be new heavens and a new earth, wherein dwelleth righteousness. For ever and ever boundless honors shall be given to Christ for his victory over every force of evil. The seed of the woman shall trample on the serpent.

As the result of Christ's death Satan's power will be broken. He will no longer go forth to rule among the nations.

Death also will have lost its dominion over the sons of men. The Son of David shall restore that which He took not away. More than our first father lost shall Christ bring back. There shall be glory substantial to Himself in the lives of His people on earth, in their deaths, and in their lives forever.

Glory shall be brought to God of a new and unusual kind. A light will be shed upon the character of God which, so far as we know, could not have come to us by any other means except by the death of the Only Begotten.

Hallelujahs louder than before shall rise up before the throne. Praises shall ascend unto God such as creation never produced, "for Thou wast slain, and hast redeemed us unto God by Thy blood, and we shall reign for ever and ever."... "Sin cannot be victorious if Jesus has carried it on His shoulders and hurled it into His sepulcher. If the darkest days were to come, and all the churches of Christ were to be extinguished, if there were left only one Christian, and He as good as dead by reason of weakness, yet might He believe that God from the dead would raise up seed unto His Son, and fulfill His covenant and keep His word. It must be so. The offering of Christ's soul for sin secures to Him a seed forever."...

"Isaiah the prophet – 'I will divide him a portion with the great and he shall divide the spoil with the strong.' God divides, and Christ divides. The triumph is God's; the Father "divides for Him a portion with the great;" it is equally Christ's, He "divides the spoil with the strong."

Set not one Person before the Other; reverently adore Them alike, for they are One - one in design, one in character, and one in essence; and whilst they be truly three, we may in adoration exclaim, "Unto the One God of heaven and earth the glory, as it was in the beginning, is now, and ever shall be, world without end. Amen."

John Calvin ; “ ‘Therefore will I divide to him a portion’ . Isaiah again declares what will be the result of the death of Christ. It was necessary that he should add this doctrine as to the victory which Christ obtained by His death; for what was formerly stated, that by His death we are reconciled to the Father, would not have sufficiently confirmed our hearts. Here he borrows a comparison from the ordinary form of a triumphal procession held by those who, after having obtained a signal victory, are commonly received and adorned with great pomp and splendor. Thus also Christ, as a valiant and illustrious general, triumphed over the enemies whom he had vanquished.”-

“ For us Christ subdued death, the world, and the devil. In a word, the Prophet here applauds the victory which followed the death of Christ; for “although He was crucified through the weakness of the flesh, yet by the power of the Spirit” He rose from the dead, and triumphed over His enemies. (2 Corinthians 13:4) Such is the import of the metaphor of “Spoil,” which the Prophet used; for “He ascended on high, that he might lead captivity captive and give gifts to men.” (Psalm 68:18; Ephesians 4:8)”

**Isaiah 53:10 LXX (Clement’s LXX from the ANF vol. 1) ; “And the Lord is pleased to purify Him by stripes. If ye make an offering for sin, your soul shall see a long-lived seed.” [my ft]**

[ft] Adam Clarke (translation note) ; “ When thou shalt make his soul “If his soul shall make”- ... “If his soul shall be made “ agreeably to some copies of the Septuagint, which have ‘dwtai’(dw/te) See likewise the Syriac (see also this study Resurrection from Hebrew texts and Exaltation section )

**Isaiah 53:10, Dead Sea Scroll ; “And YHWH was pleased to crush him and He has caused him grief. “If you will appoint his soul a sin offering he will see his seed and he will lengthen his days and the pleasure of YHWH in**

## **his hand will advance.”**

### Cross references:

Daniel 9:24 LXX (Thomson version) “Seventy weeks are set apart for thy people and for the holy city; for finishing sin offerings, and for sealing up sin offerings; and blotting out iniquities, and making atonement for iniquities; and for bringing in an everlasting righteousness; and for sealing vision and prophet; and for anointing the Holy of Holies.”

2 Corinthians 5:21 “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

John 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Hebrews 7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Hebrews 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

Hebrews 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Isaiah 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Psalms 89:29 And I will establish his seed for ever and ever, and his throne as the days of heaven.

Ezekiel 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.

Daniel 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Daniel 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Ezekiel 37:25, LXX “And they shall dwell in their land, which I have given to my servant Jacob, where their fathers dwelt; and they shall dwell upon it: and David my servant *shall be their* prince forever.”

Hengstenberg ; “Long life and numerous descendents are regarded by the Hebrews as the highest prosperity, as a theocratic blessing and a reward of piety. In a higher and spiritual sense shall this reward be given to the Messiah.

These descendents are none other than the many and mighty, whom God, according to the twelfth verse, has given to the Messiah for a possession, and who, were to be freed from sin, and the eleventh verse, justified through Him, the punishment of whose sins He has taken upon Himself in the fifth verse, and for whom, in the twelfth verse, He intercedes with God. The natural relation between father and son is often transferred to spiritual subjects. The prophets bore the name of ‘father’, their disciples that of the sons of the prophets. See the twenty-fifth verse of the second chapter of the first book of Kings. In a higher sense, believers begotten of God in a spiritual manner, obedient to Him, as dutiful children, and forming, as it were, His family, are called the ‘posterity of God’, or of the Messiah. Thus in the thirty-first verse of the twenty-second Psalm : ‘The seed which shall serve Him shall be reckoned to the Lord for a posterity,’ i.e. the descendants of the Messiah shall be considered as God’s posterity, as His children.”

Matthew Henry ; “*Who shall declare his generation? his age, or continuance* (so the word signifies), the time of his life? He rose to *die no more; death had no more dominion over him*. He that *was dead is alive*, and *lives for evermore*; and who can describe that immortality to which he rose, or number the years and ages of it? And he is advanced to this eternal life because for the transgression of his people he became obedient to death. We may take it as denoting the time of his usefulness, as David is said to *serve his generation*, and so to answer the end of living. Who can declare how great a blessing Christ by his death and resurrection will be to the world? Some by *his generation* understand his spiritual seed: Who can count the vast numbers of converts that shall by the gospel be begotten to him, like the dew of the morning?

When thus exalted he shall live to see

A numberless believing progeny



Of his adopted sons; the godlike race

Exceed the stars that heav'n's high arches grace.

—Sir R. Blackmore”

John Gill ; “10-12 Come, and see how Christ loved us! We could not put Him in our stead, but He put Himself. Thus He took away the sin of the world, by taking it on Himself. He made Himself subject to death, which to us is the wages of sin. Observe the graces and glories of His state of exaltation. Christ will not commit the care of His family to any other. God’s purposes shall take effect. And whatever is undertaken according to God’s pleasure shall prosper. He shall see it accomplished in the conversion and salvation of sinners. There are many whom Christ justifies, even as many as he gave his life a ransom for. By faith we are justified; thus God is most glorified, free grace most advanced, self most abased, and our happiness secured. We must know him, and believe in him, as one that bore our sins, and saved us from sinking under the load, by taking it upon himself. Sin and Satan, death and hell, the world and the flesh, are the strong foes he has vanquished. What God designed for the Redeemer he shall certainly possess. When he led captivity captive, he received gifts for men, that he might give gifts to men. While we survey the sufferings of the Son of God, let us remember our long catalogue of transgressions, and consider him as suffering under the load of our guilt. Here is laid a firm foundation for the trembling sinner to rest his soul upon. We are the purchase of his blood, and the monuments of his grace; for this he continually pleads and prevails, destroying the works of the devil.”

Edward J. Young ; “...He will see a seed, ie. His own seed, those whom He by His vicarious suffering and expiatory sacrifice has redeemed from the guilt and the power of their sins, a great multitude that no man can number. These are the ones for whom He offers His soul as an oblation, the many nations that He sprinkles, the many (see verse 11) whom He justifies, whose sin He bears (vs.5) who are assigned to Him and for whom He makes intercession. The term ‘seed’ is obviously used in a spiritual sense...” [ft]

[ft] see Young's "The Book of Isaiah" page 355 Eerdmanns

W.E. Vine " 'He shall see His seed' An Israelite was regarded as conspicuously blessed if he had a numerous posterity, and especially if he lived to see them (Genesis 48:11, Psalm 128:6). Here then we have an intimation of the exceeding joy of Christ in seeing the results of His sacrifice in the countless multitude of His spiritual posterity from among Jew and Gentile." [ft]

[ft] see Vine's Expository commentary on Isaiah

Pulpit Commentary (Clarkson) on versus 8 and 10 ; "...

THE BREVITY AND PERPETUITY OF OUR LORD'S CAREER. It was indeed true, as the prophet foresaw, that "he was cut off," etc.; his days were few; his ministry was brief — counted by months rather than by years. There did not seem to be time enough in that short span, in a course so quickly run and so suddenly concluded, to accomplish anything great

and far-reaching. But how wide has his influence proved! how long has his Name been known and his power been felt! How has he "prolonged his days" in the *institutions* he has founded which are existing now, in the *truth* he announced which is triumphing to-day over all other theories, in the *spirit* he communicated which is breathing still in the laws, the literature, the habits, the language of mankind! Who shall declare his generation?

Does he not "see his seed" in the countless children of his grace who flock to his standard, who bless his Name, who call him Lord and Saviour and Friend! He who was so soon cut off from the land of the living is proving himself to be the One who hath immortality as no other son of man has had or ever will have."

**Luke 1:30-33** <sup>30</sup> *And the angel said to her, Fear not, Mary: for thou hast found favour with God.* <sup>31</sup> *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.* <sup>32</sup> *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give to him the throne of his father David:* <sup>33</sup> *And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

Cross references:

Isaiah 9:6 -7 **KJV/AV/MT** <sup>6</sup> For to us a child is born, to us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

“Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

Genesis 14:18 And Melchisedec king of Salem brought forth loaves and wine, and he was the priest of the **most high God**.

Hosea 3:4-5, LXX (Thomson version) ; [4] “For the children of Israel shall continue many days without a king and without a chief, and without a sacrifice and without a priesthood, and without manifestations, [5] and the children of Israel will return and seek the Lord God, and David their king; and will be amazed at the Lord and at His goodness in the last days.”

**Daniel 2:44 LXX** “And in the days of those kings the God of heaven shall set up a kingdom which shall never be destroyed: and his kingdom shall not be left to another people, *but* it shall beat to pieces and grind to powder all *other* kingdoms, and it shall stand for ever.”

**Daniel 7:14 LXX** “And to him was given the dominion, and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed.”

John Gill ; “...**and bring forth a Son, and shalt call his name Jesus**; which signifies a "Saviour"; and a Saviour Christ is of God's appointing, providing and sending; and a very suitable one, being a spiritual Saviour, and a complete one, both able and willing to save to the uttermost all that believe in him; nor is there any other, nor salvation in any other: he is the Saviour of his people, whom the Father has given him, even of all the elect, whether of Jews or Gentiles; and of them from all their sins, and from all their enemies; and whom he saves with a spiritual and eternal salvation.”

“**Luke 1:32 - He shall be great**,.... In his person, as God-man; this child born, and Son given, being the angel of the great counsel, the mighty God, and everlasting Father; Isaiah\_9:6 which is here referred to; and in his offices, in his prophetic office, being that great and famous prophet Moses spoke of, mighty in word and deed, in his doctrine and miracles; in his priestly office, being a great high priest, both in the oblation of himself, and in his prevalent intercession; and in his kingly office, being the King of kings, and Lord of Lords; and in the whole of his office, as Mediator, being a great Saviour, the author of a great salvation for great sinners; in which is greatly displayed the glory of all the divine perfections: great also in his works, the miracles that he wrought, as proofs of his Deity and Messiahship, the work of redemption, the resurrection of himself from the dead, and of all men at the last day; and in the glory he is now possessed of in human nature, at the Father's right hand, where he is highly exalted above all principality and power:

**and shall be called the Son of the Highest**; that is, of God, of whose names the Most High"; see Genesis\_14:18 not by creation, as angels and " , לוי"ן is men, nor by adoption, as saints, nor by office, as magistrates, are called "the children of the Most High", Psalm\_82:6 but by nature, being the eternal Son of God; of the same nature with him, and equal to him: for he was not now to begin to be the Son of God, he was so before, even from all eternity; but the sense is, that he should now be known, owned, and acknowledged to be the Son of God, being as such manifested in human nature, and should be proved

to be so by the works he wrought, and declared to be the Son of God with  
:power by his resurrection from the dead

**and the Lord God shall give unto him the throne of his father David.**

Christ, as God, is the Son of God, as man, the son of David; a name often given to the Messiah, and by which he was well known among the Jews; and as Christ descended from him as man, in a literal sense, he had a right to the throne of his father David; ... but here it intends not his throne, in a literal, but in a figurative sense; for as David was a type of the Messiah in his kingly office, hence the Messiah is called "David their king", Hosea\_3:5 so his throne was typical of the Messiah's throne and kingdom; which is not of this world, but is in his church, and is set up in the hearts of his people, where he reigns by his Spirit and grace; and this is a throne and kingdom "given" by the Lord God. The kingdom of nature and providence he has by right of nature, as the Son of the Highest; the kingdom of grace, or the mediatorial kingdom, the kingdom of priests, or royal priesthood, is a delegated one; his Father has set him as king over his holy hill of Zion; and he is accountable for his government to him, and will one day deliver it up complete and perfect,

**Luke 1:33 - And he shall reign over the house of Jacob,....** Not over the Jews, the posterity of Jacob, in a literal sense; but over the whole Israel of God, consisting of Jews and Gentiles. For as his father David reigned over the Idumeans, Syrians, and others, as well as over the house of Judah and Israel, so this his son shall reign over both Jews and Gentiles: his kingdom shall be from one end of the earth to the other, even over all the elect of God; who in successive generations call themselves by the name of Jacob, and surname themselves by the name of Israel, of whatsoever nation they be; and this reign of his shall be

**for ever, and of his kingdom there shall be no end;** referring to Isaiah\_9:7 see also Daniel\_2:44 Daniel\_7:14 he shall reign in the hearts of his people here unto the end of the world; and with his saints a thousand years in the new heavens and new earth; and with them to all eternity, in the ultimate glory.”

Matthew Henry ; “2. Though she (Mary) lives in *poverty* and *obscurity*, yet she shall have the honour to be the mother of the Messiah; her son shall be named *Jesus - a Saviour*, such a one as the world *needs*, rather than such one as the Jews *expect*. ”

(1.)... “He *shall be great*, truly great, incontestably great; for he shall be called *the Son of the Highest*, the Son of God who is *the Highest*; of the same nature, as the son is of the same nature with the father; and very dear to him, as the son is to the father. He shall be *called*, and not *miscalled*, the *Son of the Highest*; for he is himself *God over all, blessed for evermore*,...”

(2.) “He will be very *highly preferred* in the *lower world*;(on earth) for, though born under the most disadvantageous circumstances possible, and appearing in the form of a servant, yet *the Lord God shall give unto him the throne of his father David*, Luke\_1:32”

“... after the sceptre had been long *departed* from that ancient and honourable family it should now at length return to it again, to remain in it, not by succession, but in the same hand to eternity. His people will not *give him that throne*, will not acknowledge his right to *rule them*; but the *Lord God* shall give him a right to *rule them*, and set him as *his king* upon the *holy hill of Zion*. He assures her, [1.] That his kingdom shall be *spiritual*: he shall *reign over the house of Jacob*, not *Israel according to the flesh*, ...”

“it must therefore be a *spiritual* kingdom, the house of Israel *according to the promise*, that he must *rule over*. [2.] That it shall be eternal: he shall *reign for ever*, and *of his kingdom there shall be no end*, as there had been long since of the temporal reign of David's house, and would shortly be of the state of Israel. Other crowns endure not *to every generation*, but Christ's doth, Proverbs\_27:24. The gospel is the *last* dispensation, we are to look for no other.

V. The further information given her, upon her enquiry concerning the birth of this prince.

1. It is a just enquiry which she makes: “*How shall this be?* Luke\_1:34. How can I now presently conceive a child” (for so the angel meant) “when I *know not a man*; must it therefore be otherwise than by ordinary generation? If so, let me now *how?*” She knew that the Messiah must be born of *a virgin*; and,

if she must be his mother, she desires to know how. This was not the language of her distrust, or any doubt of what the angel said, but of a desire to be further instructed.

2. It is a satisfactory answer that is given to it, Luke\_1:35. (1.) She shall conceive by *the power of the Holy Ghost*, whose proper work and office is to *sanctify*, and therefore to sanctify the virgin for this purpose. The Holy Ghost is called the *power of the Highest*. Doth she ask how this shall be? This is enough to help her over all the difficulty there appears in it; a divine power will undertake it, not the power of an angel employed in it, as in other works of wonder, but the power of *the Holy Ghost* himself.

(2.) She must *ask no questions* concerning the way and manner how it shall be wrought; for the Holy Ghost, as the *power of the Highest*, shall *overshadow* her, as the *cloud* covered the tabernacle when the glory of God took possession of it, to conceal it from those that would too curiously observe the motions of it, and pry into the mystery of it. ...”

(3.) The child she shall conceive is a *holy thing*, and therefore must not be conceived by *ordinary generation*, because he must not share in the common corruption and pollution of the human nature. He is spoken of emphatically, *That Holy Thing*, such as never was; and he shall be called *the Son of God*, as the Son of the Father by eternal generation, as an indication of which he shall now be formed by the Holy Ghost in the present conception. His human nature must be so produced, as it was fit that should be which was to be taken into union with the divine nature.

3. It was a further encouragement to her faith to be told that *her cousin Elisabeth*, though stricken in years, was *with child*, Luke\_1:36. Here is an age of wonders beginning, and therefore be not surprised: here is one among thy own relations truly great, though not altogether so great as this; it is usual with God to advance in working wonders. *Greater works than these shall ye do*. Though Elisabeth was, on the father's side, of the *daughters of Aaron* (Luke\_1:5), yet on the mother's side she might be of the house of David, for those two families often intermarried, as an earnest of the uniting of the royalty and the priesthood of the Messiah. *This is the sixth month with her that was called barren*. This intimates, as Dr. Lightfoot thinks, that all the instances in the Old Testament of those having children that had been long barren, which was above nature, were designed to prepare the world for the

belief of a virgin's bearing a son, which was against nature. And therefore, even in the birth of Isaac, Abraham saw Christ's day, foresaw such a miracle in the birth of Christ. The angel assures Mary of this, to encourage her faith, and concludes with that great truth, of undoubted certainty and universal use, *For with God nothing shall be impossible* (Luke\_1:37), and, if nothing, then not this. Abraham therefore staggered not at the belief of the divine promise, because he was strong in his belief of the divine power, Romans\_4:20, Romans\_4:21. No *word* of God must be *incredible to us*, as long as no *work* of God is *impossible to him*.”

Albert Barnes on verse 32 ; “**His father David** - David is called his father because Jesus was lineally descended from him. See Matthew\_1:1. The promise to David was, that there should “not fail” a man to sit on his throne, or that his throne should be perpetual 1Kings\_2:4; 1 Kings\_8:25; 1 Kings\_9:5; 2 Chronicles\_6:16, and the promise was fulfilled by exalting Jesus to be a Prince and a Saviour, and the perpetual King of his people.

Wesley ; **Luke 1:28** – “Hail, thou highly favoured; the Lord is with thee; blessed art thou among women – ‘Hail’ is the salutation used by our Lord to the women after his resurrection: thou art highly favoured, or hast found favour with God, Luke\_1:30, is no more than was said of Noah, Moses, and David. The Lord is with thee, was said to Gideon, Judges\_6:12; and blessed shall she be above women, of Jael, Judges\_5:24. This salutation gives no room for any pretence of paying adoration to the virgin; as having no appearance of a prayer, or of worship offered to her.”

**Micah 2:12 - 13, LXX; “<sup>12</sup> Jacob shall be completely gathered with all his**



people: I will surely receive the remnant of Israel; I will cause them to return together, as sheep in trouble, as a flock in the midst of their fold: they shall rush forth from among men through the breach made before them: <sup>13</sup> they have broken through, and passed the gate, and gone out by it: and their king has gone out before them, and the Lord shall lead them."

Micah 2:12-13, New King James Version; <sup>12</sup> " I will surely assemble all of you, O Jacob, I will surely gather the remnant of Israel; I will put them together like sheep of the fold, Like a flock in the midst of their pasture; They shall make a loud noise because of so many people. <sup>13</sup> The one who breaks open will come up before them; They will break out, Pass through the gate, And go out by it; Their king will pass before them, With the LORD at their head."

Where the NKJV has "of the fold" in verse 12, the King James Version has "of Bozrah"

Micah 4:6-7, LXX (Thomson version) vs 6 "In that day saith the Lord, I will gather her that hath been bruised, and take back her who was cast off and them whom I had put away; [7] and I will make the bruised a remnant, and her who was put away, a mighty nation. And the Lord will reign over them on mount Sion henceforth and forever.

Zechariah 8:20-22, LXX (Thomson version) ;[20] "Thus saith the Lord Almighty: There shall yet come many peoples, and the inhabitants of many cities- [21] even the inhabitants of five cities shall come together to one city, saying, Let us go to pray before the Lord and to seek the face of the Lord Almighty. I am going. [22] And many peoples and many nations will come to seek the face of the Lord Almighty at Jerusalem, and to conciliate the favour of the Lord."

**1 Timothy 6:13-15** <sup>13</sup> I command thee in the sight of God, who maketh alive all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; <sup>14</sup> That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: <sup>15</sup> Who in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;"

**Revelation 15:3-4** <sup>3</sup> And they sing the song of Moses the servant of God, and the song

of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou **King of saints**. <sup>4</sup> Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are revealed.

Matthew Henry ; “ After threatenings of wrath, the chapter here concludes, as is usual in the prophets, with promises of mercy, which were in part fulfilled when the Jews returned out of Babylon, and had their full accomplishment in the kingdom of the Messiah. Their grievances shall be all redressed. 1. Whereas they were dispersed, they shall be brought together again, and shall jointly receive the tokens of God's favour to them, and shall have communion with each other and comfort in each other (Micah\_2:12): “*I will surely assemble, O Jacob! all of thee, all that belong to thee, all that are named of the house of Jacob* (Micah\_2:7) that are now expelled your country, Micah\_2:10. I will bring you together again, and not one of you shall be lost, not one of you shall be missing. *I will surely gather the remnant of Israel*, that remnant that is designed and reserved for salvation; they shall be brought to incorporate in one body. *I will put them together as the sheep of Bozrah.*” Sheep are inoffensive and sociable creatures; they shall be *as the flock in the midst of their fold*, where they are safe under the shepherd's eye and care; and *they shall make great noise* (as numerous flocks and herds do, with their bleating and lowing) *by reason of the multitude of men* (for the sheep are *men*, as the prophet explains this comparison, Ezekiel\_34:31), not by reason of their strifes and contentions, but by reason of their great numbers. This was accomplished when Christ by his gospel gathered together in one *all the children of God that were scattered abroad*, and united both Jews and Gentiles in one fold, and under one Shepherd, when all the complaint was that the *place was too strait* for them - that was *the noise, by reason of their multitude* (Isaiah\_49:19, Isaiah\_49:20), when there were some added to the church from all parts of the world, and all men were drawn to Christ by the attractive power of his cross, which shall be done yet more and more, and perfectly done, when he shall send forth his angels to *gather in his elect from the four winds*. 2. Whereas God had seemed to desert them, and cast them off, now he will own them, and head them, and help them through all the difficulties that are in the way of their return and deliverance (Micah\_2:13):

*the breaker has come up before them*, to break down all opposition, and clear the road for them; and under his guidance *they have broken up, and have passed through the gate*, the door of escape out of their captivity, and have *gone out by it* with courage and resolution, having Omnipotence for their vanguard. *Their King shall pass before them*, to head them in the way, even Jehovah (he was their king) *on the head of them*, as he was on the head of the armies of Israel when they followed the pillar of cloud and fire through the wilderness and when he appeared to Joshua as *captain of the Lord's host*. Christ is the church's King; he is Jehovah; he heads them, passes before them, brings them out of the land of their captivity, brings them into the land of their rest. He is the *breaker*, that broke through them, that rent the veil, and opened the kingdom of heaven to all believers. The learned bishop Pearson applies it **to the resurrection of Christ, by which he obtained the power and became the pattern of our resurrection.** *The breaker has gone up before us* out of the grave, and has carried away its gates, as Samson did Gaza's, bar and all, and by that breach we go out. The learned Dr. Pocock mentions, as the sense which some of the ancient Jews give of it, that the breaker is Elias, and their *King the Messiah*, the Son of David; and he thinks we may apply it to Christ and his forerunner *John the Baptist*. John was the breaker; he broke the ice, prepared the way of the Lord by the baptism of repentance; in him the gospel began; from his time *the kingdom of heaven suffered violence*; and so the Christian church is introduced, with *Messiah the Prince* before it, on the head of it, going forth *conquering and to conquer*."

John Gill ; "Kimchi makes mention of an exposition, which interprets "the breaker" of Elijah, that was to come before the Messiah; "and their king", in the latter part of the text, of the branch the son of David; that is, the Messiah; which sense Mr. Pocock thinks may be admitted of, provided by Elijah we understand John the Baptist, the forerunner of Christ, who is the true Elijah that was to come; who broke, prepared, and cleared the way for Christ by his doctrine and baptism see Luke\_1:16; but it is best to interpret "the breaker" of Christ himself; and so I find it explained (a) by the Jews also, to whom this and all the rest of the characters in the text agree; and who may be so called with respect to his incarnation, being the firstborn that opened the womb, and broke forth into the world in a very extraordinary manner; his birth being of a virgin, who was so both before and after the birth; thus Pharez had his name,

which is from the same root, and is of a similar sound with Phorez here, from his breaking forth before his brother, unawares, and contrary to expectation, Genesis\_38:29; this agrees with Christ, with respect to his death, when he broke through and vanquished all enemies, sin, Satan, the world, and death; broke through all the troops of hell, and spoiled principalities and powers; and through all difficulties that lay in the way of the salvation of his people; he broke down the middle wall of partition, the ceremonial law which was between Jew and Gentile; and broke off the yoke of sin, Satan, and the law, under which they were, and set them at liberty; and at his resurrection he broke asunder the cords of death, as Samson did his withs as a thread of tow; and at his ascension he broke his way through the regions of the air, and legions of devils there, leading captivity captive, and entered into heaven; and was "pandens iter", as the Vulgate Latin version here renders it, "opening the way" for his people into it; by the ministry of the word, he broke his way into the Gentile world, conquering and to conquer, which was mighty, through God, for the pulling down of strong holds, and reducing multitudes to his obedience; at the conversion of every sinner he breaks open the everlasting doors of their hearts, and enters in; he breaks their rocky hearts in pieces, and then binds up what he has broken; and in the latter day he will break in pieces all his enemies as a potter's vessel; yea, he will break in pieces and consume all the kingdoms of the earth, which will become like the chaff of the summer threshingfloors: and now he is ascended, or "gone up" to heaven to his Father there, and "before them" his sheep, his people, said to be assembled, gathered and put together; he is ascended as the forerunner of them, to receive gifts for them, and bestow them on them, and to prepare heaven for them, and to make intercession on their behalf; and, as sure as he is gone up, so sure shall they also follow:

**they have broken up, and have passed through the gate, and are gone out by it;** not either the Assyrians or Chaldeans; nor the people that fled with Zedekiah; but the sheep of Christ following him their Shepherd; who, in the strength of Christ, and the power of his grace, break out of their prison houses; and break off the yokes and fetters in which they have been detained, and all allegiance to former lords; and break through their enemies, and become more than conquerors through him that has loved them; and "pass through *him* the gate"; the strait gate, and narrow way, that leads to the

Father, and to the enjoyment of all the blessings of grace; and into the sheepfold, the church, and the privileges of it; and even into heaven itself, eternal life and happiness: and by which also they "go out", for he is a door of escape unto them out of the hands of all their enemies, and from wrath to come; and he is a door of hope of all good things unto them, and which leads to green pastures, and by which they go in and out, and find pasture:

**and their King shall pass before them, and the Lord on the head of them;** not the king of Assyria or Babylon, before their respective armies, the Lord God himself being in a providential way at the head of them, and succeeding them; nor Hoshea or Zedekiah, going before their people into captivity, the Lord having forsaken them; but the King Messiah, who is King of Zion, King of saints, that goes before his people as a king before his subjects, and as a shepherd before his flock; and who is the true Jehovah, the Lord our righteousness, who is at the head, and is the Head of his church; the Captain of their salvation, that is at the head of his armies, his chosen and faithful ones, they following and marching after him, Revelations\_17:14.”

Spurgeon preached a message on these verses (edited for this study) ; “When God saith *surely*, who shall cast doubt in the way?

The Lord will without fail call out his redeemed from among men. As a worker and a soul-winner I grasp at these words, “I will surely gather the remnant of Israel,” and I feel that I shall not labor in vain, nor spend my strength for nought. When the end cometh, and the whole business of salvation shall be complete, it shall be seen that the Lord hath achieved his purpose. Jesus saith, “All that the Father giveth me shall come to me,” and it shall surely be so. Wherefore let us be of good courage, and seek out the lost ones in full confidence that they must and shall be found.

This leads us to notice that they shall be gathered *completely*. “I will surely assemble, O Jacob, *all of thee*.” Not some of the chosen, but all of them, shall be brought out from the world which lieth in the wicked one. Not some of the redeemed, but each one of them, shall be made to walk at liberty under the leadership of their Shepherd-king. The Lord will leave none of his sheep in their wanderings, and surrender none to the lion or the bear. Dear friend, sighing and crying afar off and thinking that God will never gather you, have

faith in him. Helpless as thou art, trust him to do his work as a Savior. It is written, "I will surely gather, O Jacob, all of thee," and thou mayest not think that thou hast wandered beyond the reach of the infinite arm. Is the Spirit of the Lord straitened? Thou must not dream that

thou hast sinned thyself beyond the power of grace, for his mercy endureth for ever! Only do thou look unto Christ, and let thy soul stay itself on him, and God will not overlook thee in the day when he gathers his own.

Though thou be least in Israel, and most unworthy of his regard, yet he has expressly said, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." He will not forget thee, thou weakest of all the flock. Thou art needful to the completeness of the company. If thou be not there, how shall the Lord keep his word, "I will surely assemble, O Jacob, all of thee"?

Further, our text declares that the people shall be gathered *unitedly*. There shall be a wonderful union among them:" "... Oh that the Lord would in these days more fully and evidently carry out this promise in the happy unity of his visible church!"

"...The Lord Jesus Christ, that great Shepherd of the sheep, maketh us to lie down in green pastures; he leadeth us beside the still waters. He folds his flock, and makes it to lie down in peace. He saith,

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

He gives us all things richly to enjoy. O you that are wandering

afar from God, there can be no rest for you until the Lord gathers you to the fold of which Jesus is the center and the Shepherd. When you come to Jesus you shall find rest unto your souls, but not till then. "The peace of God that passeth all understanding shall keep your hearts and minds by Christ Jesus."

"...One more note must be made on this head: they shall be gathered *numerously*: "They shall make great noise by reason of the multitude of men." The Lord's camp is very great. If you have taken into your head the idea that the Lord has chosen for himself a very small company, and that in the end there will be only a few saved, dismiss the notion. The redeemed are a number that no man can number. Now, a man can count to a very great

extent; and if the chosen are beyond the numbering of men, they are a multitude indeed. The prophet represents them as making a great noise by reason of their multitude: he alludes to “the busy hum of men,” the buzz of the crowd as when the bees are swarming. As in a city there is an indescribable sound by reason of the multitude who are making traffic in it, so shall there be a noise in the church of a great concourse of men.

Conceive of the noise heard at Bozrah, in the sheep country of Edom, when all the flocks of the country were gathered together to be numbered for the purposes of tribute. Harken to the indescribable noise of the bleating myriads. What a suggestion of the voices of the innumerable hosts of the redeemed when they shall finally be brought together, and shall all in fullest joy lift up their voices! If all the gathered-out company were to pray together, what a sound of supplication would go up by reason of the multitude of men! But when they all sing — what a sound shall that be! Do you wonder that John said, “I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder”? It makes my eyes water to think of the incomparable armies of the redeemed gathered together in

one place. Well might the prophet turn poet when he began to picture that countless flock, and speak of the “great noise by reason of the multitude of men”! I believe we shall not any one of us restrain our voices in that day when we shall meet together with our Lord at our head. I saw one stand up at the opening of this service to look around the Tabernacle, to see the multitude; and well he might, for it is a thing to do one’s eyes good to behold this vast assembly. But what shall be our joy when we shall stand up in the midst of the great company of the redeemed? We shall look far and wide, and see no end of the great gathering. When they begin to sing, how will our spirits bear the swell of that majestic psalmody? I know I shall

find my best voice that day, when in the midst of the congregation of the faithful I shall sing praise unto the Lord my God. The “great noise by reason of the multitude of men” sets forth the enthusiasm of the praise, and the immense number of the perfected ones who shall pour out their hearts before the throne. Thus have set before you in a feeble way the gathering of the flock.

**II.** Follow me while, next, I speak of THE CHAMPION SHEPHERD

clearing the way. “The breaker is come up before them.” In the tenth verse the Lord says to his people, “Arise ye, and depart; for this is not your rest: because it is polluted.” But we say to ourselves — How are they to depart from the place where they now are, and press forward to the pastures on the hilltops of heaven? They are as sheep. How can they find their way? How can they face their foes? How can they break down barriers?”

“...Ah, Lord God! how canst thou expect that this thy church, which is like a flock of sheep, should find its way through all difficulties and adversaries unto thyself? The answer to our fears is before us: “The breaker is come up before them.” That great Shepherd of the sheep, whose name is “The Through-breaker” or “The Breaker-up,” makes a way for his people, yea, creates it by force of arms.

Between us and heaven once lay the tremendous Alps of sin. Not one of all the flock of God could climb those hills; all must perish who attempt to cross those awful barriers. The way to heaven was effectually blocked by these heaven-defying mountains, for no passes existed: even the eagle’s eye could not discover a way. One sin might keep a man out of heaven, but the multitudes of our iniquities, the blackness, the aggravation, the repetition of our offenses made the case hopeless to all human power or wisdom. I see those awful hills and wonder how the flock of God can hope to reach eternal bliss with those in the way. Behold He comes, “The Breaker,” before whom the mountains sink. “He his own self bare our sins in his own body on the tree; and by that bearing he put them all away.” He took upon

himself the whole load of his people’s iniquities, he endured the entire weight of the crushing burden, and by his atoning death he cast their iniquities into the depths of the sea. The pass of the atonement is our clear way to glory. In the sepulcher of Jesus all our sins are buried. To as many as believe in Jesus Christ no sin remaineth.

***“This Breaker once made sin to be,  
Broke from the curse his people free.  
He broke the power of death and hell,  
And cleared the road for Israel.”***

“In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not



be found: for I will pardon them whom I reserve.” The glorious Breaker, with his pierced hands, and nailed feet, and opened side, hath wrought a miracle of miracles by putting away sin through the sacrifice of himself. Jesus saith, “I am the way”; and the way he is: the way which neither past nor present sin can effectually close. But, my brethren, if our sins were all forgiven us, there are other difficulties in the way; for we are without strength, and the depravity of our nature is not readily to be overcome. Think of the hardness of our hearts, the waywardness of our wills, the blindness of our judgements, the readiness of our minds to yield to temptation! How can we force our way through such obstacles? Why, if the Lord would forgive me all my sin, and give me heaven on condition

that I should find my way to it, mine would still be a hopeless case. Even the regenerate find that they have a hard struggle with the flesh; how can we win our way in the teeth of our fallen nature? Beloved, the Breaker has gone up before us. The Lord Jesus Christ assumed our nature, and was “tempted in all points like as we are”; he overcame the adversary at every point of the conflict, that through his victory we might be more than conquerors. He sends forth the Holy Spirit to renew us in the spirit of our minds; he takes the stony heart out of our flesh; he rules the will, he governs the affections, he enlightens the understanding, he sanctifies the soul; and thus, though weak in ourselves, we are made strong in him; so strong that we shall not perish in the wilderness, but shall pursue our pilgrimage till we cross the Jordan, and stand in our lot at the end of the days. Because the Breaker has gone up before us, we shall break through the ramparts of sinfulness, and cut our way to holiness and perfection.

Yet, even though this be so, that sin is forgiven and our corrupt nature overcome, still there is another difficulty: the prince of darkness has set himself to obstruct the way: he defies us to advance, he stands across the road, and swears that he will spill our souls. By no means let us be afraid, for the Breaker is gone up before us, and the enemy knows the force of his strong right hand. In the wilderness and in the garden our Lord vanquished this great adversary, and therein gave us full assurance that he will bruise Satan under our feet shortly. We need not fear all the devils in hell: if by faith we have courage to resist them they will flee from us. We shall reach the haven of our rest, the heaven of our bliss. Our glorious Breaker with

the mace of the cross has broken the head of leviathan, and made an open show of his adversaries. Thus was it spoken of our Lord at the gates of Eden concerning the old serpent — “Thou shalt bruise his heel”: and now by his ascension to heaven he has done the deed, leading captivity captive.

*“Gone up as God’s co-equal Son,  
With all his blood-stained garments on,  
While seraphs sing his deathless fame,  
And chant the Breaker’s glorious name.”*

This brings us face to face with the last enemy. Death blocks the way to eternal life. Be of good courage, the Breaker has gone up before you in this matter also. Jesus died: the Ever-blessed bowed his head and yielded up the ghost. Hearken yet again: he has risen from the dead; he slept a while in the cold prison of the tomb, but he could not be holden with the bands of death, and therefore in due time he arose. He arose in newness of life, that all his own might also rise in him. Come, be not afraid to die, for you will travel a well-beaten track. Be not afraid to go down into the heart of the earth, for there your Emmanuel has slept. Nor will he suffer you to go by this dark road alone. “He hath said, I will never leave thee, nor forsake thee.” He will go down into this Egypt with you, and he will surely bring

you up again. The Breaker goeth up before you.

But can I hope I shall ever enter the gates of heaven? Those gates of pearl whose mild, pure radiance chides my perturbed and guilty heart ...”

“...the Breaker has gone up before us. He hath opened the kingdom of heaven to all believers. It will be safe for us to enter where he has gone: yea, we must enter; for where he is, there also shall his servants be. He will welcome each one of us with, “Come in, thou blessed of the Lord; wherefore standest thou without?” Adown those streets of pure gold like unto transparent glass we shall walk without fear, and up to that blazing throne of purest light we shall pass without dismay; for Jesus has gone in before us. Behold him!

*“He it at the Father’s side,  
The Man of Love, the Crucified.”*

The way into the holiest is now made manifest. The Breaker has rent the veil

from the top to the bottom, and given us free access to heaven itself. But I must pause. Certainly my matter is not exhausted: time alone restrains.

**III.** Lastly, I have to show you for a minute or two THE FLOCK

ADVANCING, their royal Breaker leading the way. As the Lord Jesus, in his death, resurrection, and ascension, has gone up before us, so by his grace we are led to follow him from grace to glory. “They go from strength to strength.” He saith to them, “Follow me”: they know his voice, and as his sheep they follow him.

Along the way which the great Champion clears we find the whole of the flock proceeding. “The Breaker is come up before them,” therefore they keep to his footprints. “They have broken up, and have passed through the gate, and are gone out by it.” Behold, my brethren, the vision of visions:

the whole company of God’s elect following their triumphant Leader! Do you see yonder the pillar of fire and cloud leading the way through the desert? Do you see the host of Israel in glorious order marching to their predestined inheritance? Such is the Church of God as it is seen by spiritual eyes. All down the centuries, in every land, they are marching along that appointed road which Jesus, the Breaker, has cleared for them. You and I, I hope, are in that goodly company: sometimes our following is lame and halting, but yet we are not turned out of the way. To whom else could we go if we were to leave our chosen Leader? Faint we may be, but pursuing

we will be. Oh, that we could keep closer to the Breaker! Oh, that he would break our hearts with his love! Oh, that all our evil habits might be broken by his grace. We would follow our King whithersoever he goeth.

Yes, we are in that company, I trust; and God grant we may never stray from it! No other road is prepared by a great Breaker as this road is prepared. This is the King’s highway, and we will keep to it all our days.

Observe, that in the text the people of God are described as imitating their King; for it is written, “they have broken up.” He is the Breaker; and are they breakers too? Yes, they also have broken up. Christ is the great warrior for his people; but not without conflict will any one of them be crowned. It is so arranged in the wisdom of God, that everything is so done for us as not to

drive us into inaction, but to draw us into holy diligence. Christ's warfare is repeated in his saints in their measure. The crown is of grace; but we must run for it. Christ has conquered sin, and we have to overcome through faith in him. He has subdued the adversary, but we also shall have to wrestle with spiritual wickednesses. "They have broken up." Herein is condescending love. Christ might have saved us, and

there might have been nothing for us to do; but, to display his grace, he intends to conform us to himself, in conflict and in crown, in breaking up, and in going forth, and in entering in. He makes us know the fellowship of his sufferings. Come, brethren and sisters, let us ask God to fulfill in us the words of the text, "They have broken up." Let us be resolved to break down all sin. Let us be determined to overcome through the blood of the Lamb. This is the victory which overcometh the world, even our faith. If we have it, let us use it to good purpose this day.

Notice that as these people were led on by the Breaker: they persevered in following him. "They have broken up; they have passed through the gate, and are gone out by it." They did a little at a time; they advanced step by step; they stopped at nothing, but went onward and upward. So do saints go from grace to grace, from faith to greater faith. Note the sentences: "they have broken up, they have passed through the gate, and have gone out by it": this looks as if they did it slowly but surely, gradually but grandly."

"...But now I would have you dwell upon the fact that they are marching under royal leadership: "Their King shall pass before them." Christ is always at the head of his own church. Why? because he loves it so that he cannot be away from it. He is at the head of his own flock because he has purchased it with his own blood. He will not send an angel to lead his chosen, but he himself will watch over the objects of his everlasting love.

He knows the necessities of his church to be such as he, and only he, can meet: therefore as the King he always remains at their head. Brethren, let us always reverence, honor, and obey him. Our active, present King must be loyally and earnestly served. As Breaker he did us service; as King we must render him service. Remember how the Psalmist put it to the chosen bride: "He is thy Lord, and worship thou him." As a church, we know no other head; as the people of his pasture, we know no other leader. Let us follow him boldly and gladly.

Let us give him praise this day; yea, let us worship and adore him, for he is Jehovah. He who is at our head is Lord: in him dwelleth all the fullness of the Godhead bodily. Is it not written, "The Lord shall go before thee"? Let us rejoice because the Lord is our King, and he will save us. Do you ever fear that the cause of truth and righteousness will fail? Shake this dust from off thee. Banish such a thought. If Jehovah leads the van, who shall stand against him? If Jesus Christ, once the man of sorrows, but now the King of kings, is to the fore, he will reckon with our adversaries, and make short work of their boastings. Wherefore, follow quietly and unquestioningly as sheep follow the shepherd, and your way shall be prosperous. The Lord of hosts is with us, the God of Jacob is our refuge: wherefore comfort one another with these words."

"...Have you any longings to be reconciled to God by him?

Then you may freely come, with the confident assurance that him that cometh to him he will in no wise cast out. He invites you to his cross, yea, to himself. Obey the gentle impulse which is now stirring your bosom.

Jesus has come on purpose to seek and to save the lost: you are lost; therefore pray that he may save you.

Should the enemy of all good tell you that if you should believe, yet you would never hold out to the end, remind him that the Breaker has gone up before his people, and their King at the head of them, and therefore you are not afraid of meeting anything upon the road which can beat you back from hope and heaven. Join the army which marches under our victorious Joshua, and through sin, and hell, and death the Breaker will clear your way. To him be praise for ever and ever! Amen."

Matthew 12:18-21 (these are taken from Isaiah 42:1-4 in the Old Testament) ; “Behold my Servant, whom I have chosen; my Beloved, in whom my soul is well pleased: I will put my spirit upon Him, and He shall show Justice to the Gentiles.

He shall not quarrel, nor cry; neither shall any man hear His voice in the streets.

A bruised reed shall he not break, and smoking flax shall he not quench, till he shall send forth Justice to victory. And in His name shall the Gentiles trust.”

(Continuing with Vss.5-8 from Justin’s Septuagint or as abbreviated LXX) ;  
vs.5 ; “Thus says the Lord, the God that created the heavens, and made them fast, that established the earth, and that which is in it ; and gave breath to the people upon it, and spirit to them who walk therein :

Vs.6 I the Lord God have called Thee in righteousness, and will hold Thine hand, and will strengthen Thee ; and I have given Thee for a Covenant of the people, for a light of the Gentiles.

Vs.7 to open the eyes of the blind, to bring out them that are blind, to bring out them that are bound from the chains, and those who sit in darkness from the prison-house .

Vs.8 I am the Lord God ; this is my name ; my glory will I not give to another, nor my virtues to graven images.”

Isaiah 42:1-8, Dead Sea Scroll, vs. 1 ; “Behold my servant, whom I uphold; my chosen, in whom my soul delights; I put my spirit upon him: and his judgement will go out to the Gentiles.

(2.) He shall not cry, nor shout, nor cause his voice to be heard in the outskirts.

(3.) A bruised reed he shall not break, and the smoking flax he shall not quench: for truth he shall bring out judgement.

(4.) He shall not falter nor be discouraged, until he puts judgement in the earth: and for his Torah the islands shall wait.

(5.). Thus says the God and God (elohiym) the creator of the heavens, and stretched them out in the firmament and the earth, and that which comes out of it; the Giver of breath to the people upon it, and spirit to those walking in it:

- (6.) I have called you in righteousness, and I will hold your hand, and will keep you, [\[a nazarene word\]](#) and I will give you for a covenant of the people, for a light of the Gentiles; [or "I will make you a Nazarene and give your for a covenant and light of the Gentiles." [See <http://www.ao.net/~fmoeller/40-45.htm#sing>]
- (7.) To open the blind eyes, to bring out from prison the prisoners, and from the house of confinement those who sit in darkness.
- (8.) I am YHWH that is my name: and my glory will I not give to another, neither my praise to idols.” see [www.ao.net/~fmoeller/qa-tran.htm](http://www.ao.net/~fmoeller/qa-tran.htm)

## Cross references :

Isaiah 49:1-13, Dead Sea Scroll, vs.1 ; “Hear me, O islands, and listen peoples, from afar; YHWH called me from the womb; from My mother’s belly He caused My name to be remembered.

(2.) And He has put my mouth a sharp sword; in the shadow of His hand He hid me, and made Me as a polished arrow; in His quiver he hid Me;

(3.) And He said to Me, You are My Servant Israel, in whom I will be glorified.

(4.) Then I said, for emptiness I have toiled, My strength for a void and a vapor I have spent : surely My judgment is with YHWH and My work with My God.

(5.) And now, says YHWH who formed You from the womb to serve Him, to return Jacob to Him, and to gather Israel to Him, and I shall be glorious in the eyes of YHWH, and My God shall be My strength.

(6.) And He said, Is it a light thing from your being to me a servant to raise up the tribes of Israel and to restore the [Nazarenes](#) of Jacob : I will also give you for a light to the Gentiles, to be My Salvation {Yeshua} to the end of the earth.

(7.). Thus says the Lord YHWH your Redeemer of Israel, *and* his Holy One, to those despising *his* soul, to Him who the nation counts an abomination, to a Servant of rulers, Kings shall see and arise, princes shall worship, for the sake of YHWH who is faithful, the Holy One of Israel, shall choose You.

(8.) Thus says YHWH, In an excellent time have I heard You, and [in a day of Salvation](#) [Hebrew: *Yeshua*] I helped You: and I will preserve [or “make Nazarene ”] You, and I will give You for a covenant of the people, to raise up the earth, to cause them to inherit heritages of desolation;

(9.) saying to the prisoners, Go out; to them that are in darkness, reveal yourselves upon all the mountains they shall feed, and in all the high places of their pastures.

(10.) They shall not hunger nor thirst; neither shall it strike them the heat nor the sun : for He has mercy on them shall lead them, and onto the springs of water He guides them.

(11.) And I will set all my mountains as a roadway and My highways shall be exalted.

(12.) Behold, these shall come from far: and behold, these from the north and west; and these from the land of China.

(13.). Sing, O heavens; and rejoice, O earth; and break out into singing, O mountains: because YHWH has comforted his people, and on the afflicted He will have mercy.” [FT]

[FT] see [ft] see <http://www.ao.net/~fmoeller/qa-tran.htm>

Isaiah 52:13 “Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.”

**Job 11:15-17** “For thus shall thy countenance shine again, as pure water; and thou shalt divest thyself of uncleanness, and shalt not fear. <sup>16</sup> And thou shalt forget trouble, as a wave that has passed by; and thou shalt not be scared. <sup>17</sup> And thy prayer *shall be* as the morning star, and life shall arise to thee *as* from the noonday.”

Acts 28:28 “Be it known therefore unto you, that the salvation of Yahweh is sent unto the Gentiles, and that they will hear it.

Acts 13:42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of Yahweh: and as many as were ordained to eternal life believed.”

Revelation 6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living beings saying, Come and see.

2 And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given to him: and he went forth conquering, and to conquer.”

Isaiah 42:1-8 (the first four verses I quote from Matthew’s Gospel that is from a greek translation as is considered the most accurate when differing from the Old Testament text) The LXX (Charles Thomson version) has the following for verse 4; “**He will shine out, and shall not be broken until he hath established judgement on the earth. In his name therefore let the nations trust.**” (this agrees with Justin Martyr’s LXX) The Dead Sea Scroll for verse for is; “He shall not falter nor be discouraged, until he puts judgement in the earth: and for his Torah the islands shall wait.”

The phrase “shine again” in the LXX **Job 11:15-17** (“For thus shall thy countenance **shine again**, as pure water; and thou shalt divest thyself of uncleanness, and shalt not fear. <sup>16</sup> And thou shalt forget trouble, as a wave that has passed by; and thou shalt not be scared. <sup>17</sup> And thy prayer *shall be* as the morning star, **and life shall arise to thee** *as* from the noonday.”) is the same phrase in text of the LXX vs. 4 (“he will shine out” ; the Greek is in both; “**avna&la,mpw**, f. &yw, *to flame up, take fire*, Xen.II. metaph. **to break out anew**, as war, Plut. 2. *to come to*



*oneself again, revive*, Id. See Liddell-Scott Greek-English Lexicon abridged)

Also attention should be drawn to the fact that neither the Septuagint (LXX) nor Matthew's Gospel in quoting verse 4 read as the Hebraic Massoretic, "Authorized Version", and most modern Bibles that read as "He shall not fail nor be discouraged until..." but the Greek versus rather have "He shall shine out..." or as Matthew has "...till He shall send forth justice to victory." Establishing justice in the earth is not failure nor anything to be discouraged by! By reading from the AV/Massoretic text it could be said that His life didn't fail until He established justice in the earth. The LXX doesn't say that, rather, it says "He shall not be broken until he hath established judgement on the earth". In the final analysis, we need to trust the Holy Spirit-anointed and Messiah-taught scripture texts as the final authorities. No doubt they had superior or more authentic ("Authorized", if you will) versions in their hands than what we have two thousand years later. T Mc.

Matthew Henry comments on Matthew 12:20 (the New Testament quoting the Old Testament of Isaiah 42:1-4) ; "...That judgment which he showed to the Gentiles shall be victorious, he will go on conquering and to conquer, Rev\_6:2. Both the preaching of the gospel in the world, and the power of the gospel in the heart, shall prevail. Grace shall get the upper hand of corruption, and shall at length be perfected in glory. Christ's judgment will be brought forth to victory, for when he judges he will overcome."

John Gill ; "...This prophecy is ushered in with a "behold"; exciting attention to what is said concerning Christ, as of the greatest importance; directing the eye of faith to him for righteousness and salvation; and as expressive of admiration at him, that he who was the Son of God should become a servant, and undertake the salvation of men:

*mine elect, in whom my soul delighteth* (from verse 1 of the KJV/MT/AV): "...this character of "elect" may respect the choice of the human nature to the grace of union with the Son of God; which was chosen out from among the people, and separated from them for that purpose; and was preordained to be the Lamb slain for the redemption of man, and appointed to glory; and likewise the choice of Christ to office, to be the Mediator between God and man; to be the Saviour and Redeemer of the Lord's people; to be the Head of the church,

and to be the Foundation and the Corner Stone of that spiritual building; and to be **the Judge of quick and dead**: and with him, as such, was the Lord "well pleased, or delighted"; with his person; as the Son of God; and with all his chosen, as considered in him; with what he did as his servant; with the righteousness he wrought out; with the sacrifice he offered up; and with his sufferings and death, through which peace and reconciliation were made with God for sinners:

*I have put my Spirit upon him*; my Holy Spirit, as the Targum; not on him as a divine Person, as such he needed him not; but as man, with which he was filled without measure at his incarnation, and which rested upon him, and qualified him for his work and office, as Prophet, Priest, and King:

*he shall bring forth judgment to the Gentiles*; the Gospel, the produce of divine wisdom; the Gospel of God, whose judgment is according to truth; the rule of human judgment in things spiritual and saving, and by which Christ judges and rules in the hearts of his people; this he brought forth out of his Father's bosom, out of his own heart, and published it in person to the Jews, and by his apostles to the converted by it, became subject to his rule and government. **Gentiles, who being converted by it, became subject to his rule and government.**

"...the Septuagint version, **"he shall shine"; in the glory of his person**, as the Son of God; in the fulness of his grace, as Mediator, which shall never fail; and in the hearts of his people by his Spirit; and in his Gospel published to the world:

*nor be discouraged*; at the number, power, and menaces of his enemies, he had to grapple with, sin, Satan, the world, and death: or,

*nor be broken*; with the weight of all the sins of his people upon him; and with a sense of divine wrath; and with the whole punishment due unto them, inflicted on him, enough to have broken the backs and spirits of men and angels; but he stood up under the mighty load, and did not sink beneath it, but

endured all with an invincible courage and resolution of mind:

*till he have set judgment in the earth*; fully satisfied the justice of God for the sins of his people, and performed the work of their redemption in righteousness; and then he sent and settled his Gospel in the world, proclaiming the same; and fixed a set of Gospel ordinances to continue the remembrance of it, till his second coming....”

*and the isles shall wait for his law*; his doctrine or Gospel, the law or doctrine of faith, particularly that of justification by his righteousness, with every other; this the inhabitants of the islands, or distant countries, the Gentiles, should be desirous of hearing, readily embrace and receive, and trust in Christ, made known to them in it. The Septuagint version is, "and in his name shall the Gentiles trust"; and so in Matthew 12:20 Acts 28:28 13:42, 48.

Albert Barnes ; “...that it refers to the Messiah; and the direct arguments in favor of this, independent of the fact that it is applicable to no other one, are so strong as to put it beyond debate. A few of them may be referred to.

This is the interpretation of the Chaldee Paraphrase, which has retained the exposition of the ancient and early Jews. ‘Behold my *abeddiy meshiythâ*) I will cause him to’ מְשִׁיחָא עַבְדִּי servant, the Messiah ‘.come near; my chosen

2. There are such applications of the passage in the New Testament to the Lord Jesus, as to leave no room to doubt that, in view of the sacred writers, the passage had this reference. Thus, in Luk\_2:32, he is spoken of as ‘a light to lighten the Gentiles’ (compare Isa\_42:6). In Act\_26:18, Paul speaks of him as given to the Gentiles,’ to open their eyes, and to turn them from darkness to light’ (compare Isa\_42:7). In Mat\_3:17, God says of the Redeemer, ‘This is my beloved Son, in whom I am well pleased,’ - language remarkably similar to the passage before us Isa\_42:1, where he says, ‘mine elect, in whom my soul delighteth.’ And the whole inquiry is put to rest by the fact that Matthew Mat\_12:17-21 expressly and directly applies the passage to

the Lord Jesus, and says that it was fulfilled in him.

3. It may be added, that the entire description is one that is exactly and entirely applicable to the Lord Jesus. It is as applicable as if it had been made after he had appeared among people, and as if it were the language of biography, and not of prophecy. It is an exceedingly beautiful and tender description of the Son of God; nor can there be any objection to its application to him, except what arises from a general purpose not to apply any part of the Old Testament to him, if it can be avoided. I shall regard the passage, therefore, as applicable to him, and him alone; and suppose that the design of the Spirit here in introducing this reference to the Messiah is, to comfort the hearts of the exile Jews with the assurance that they must be restored to their own land, because it was from them that the Messiah was to proceed, and from them that the true religion was to be spread around the world.

**Whom I uphold** - whom I sustain, or protect; that is, who is the object of my affection and care. In Mat\_3:17, the expression is, 'in whom I am well pleased.' And so in Mat\_12:18, it is rendered, 'my servant, whom I have chosen.'

**Mine elect** - My chosen one; or the one whom I have selected to accomplish my great purposes. It implies that God had designated or appointed him for the purpose. In Mat\_12:18, it is rendered 'my beloved.' It implies that he was the object of the divine favor, and that God had chosen or appointed him to perform the work of a Messiah.

**In whom my soul delighteth** - This language is applied the Lord Jesus in Mat\_3:17; Mat\_12:18. God regarded him as qualified for his work: he approved of what he did; he was well pleased with all his words, and thoughts, and plans. The word 'soul' here is equivalent to I myself - in whom I delight.

**I have put my Spirit upon him** - (Compare Joh\_3:34): 'For God giveth not the Spirit by measure unto him.' The Lord Jesus was divine, yet as Mediator he is everywhere represented as 'the anointed' of God, or as endowed with the influences of the Holy Spirit (compare the note at Isa\_11:2). See also Isa\_61:1, where the Messiah says of himself, 'The Spirit of the Lord God is upon me, because he hath anointed me' (compare Luk\_4:18). Before he entered upon his public ministry, the

Spirit of God descended on him at his baptism Mat\_3:17, and in all his work he showed that he was endowed abundantly with that Spirit.

**משפּט) 'He shall bring forth judgment** - The word (*mishpâtò*) is used in a great variety of significations. It properly means judgment, that is, the act of judging Lev\_19:15; the place of judgment Ecc\_3:16; a cause, or suit before a judge Num\_28:5; a sentence of a judge 1Ki\_3:28; and thence guilt or crime, for which one is judged Jer\_51:9. It also means right, rectitude, justice; a law, or statute; a claim, privilege, or due; also manner, custom, or fashion; or an ordinance, or institution. Here it is used, probably, in the sense of the order or institution that would be introduced under the Messiah; and it means that he would set up or establish the true religion among the .Gentiles

**To the Gentiles** - This is one of the many declarations which occur in Isaiah, that the Messiah would extend the true religion to pagan nations, and that they should be brought to participate in its privileges.

#### **Isa 42:2 -**

**He shall not cry** - He will not make a clamor or noise; he will not be boisterous, in the manner of a man of strife and contention.

**Nor lift up** - That is, his voice.

**Nor cause his voice to be heard in the street** - He shall not use loud and angry words, as they do who are engaged in conflict, but all his teaching shall be gentle, humble, and mild. How well this agrees with the character of the Lord Jesus it is not necessary to pause to show. He was uniformly unostentatious, modest, and retiring. He did not even desire that his deeds should be blazoned abroad, but sought to be withdrawn from the world, and to pursue his humble path in perfect peace.

#### **Isa 42:3 -**

**A bruised reed** - The word 'reed' means the cane or calamus which grows up in marshy or wet places (Isa\_36:6; see the note at Isa\_43:24). The word, therefore, literally denotes that which is fragile,

weak, easily waved by the wind, or broken down; and stands in contrast with a lofty and firm tree (compare Mat\_11:7): ‘What went ye out into the wilderness to see? A reed shaken with the wind?’ The word here, therefore, may be applied to people who are conscious of feebleness and sin; that are moved and broken by calamity; that feel that they have no strength to bear up against the ills of life. The word *râtsûts*) means that which is broken or crushed, but not רָצוּץ) ‘bruised entirely broken off. As used here, it may denote those who are in themselves naturally feeble, and who have been crushed or broken down by a sense of sin, by calamity, or by affliction. We speak familiarly of crushing or breaking down by trials; and the phrase here is intensive and emphatic, denoting those who are at best like a reed - feeble and fragile; and who, in addition to that, have been broken and .oppressed by a sense of their sins, or by calamity

**Shall he not break** - Shall he not break off. He will not carry on the work of destruction, and entirely crush or break it. And the idea is, that he will not make those already broken down with a sense of sin and with calamity, more wretched. He will not deepen their afflictions, or augment their trials, or multiply their sorrows. The sense is, that he will have an affectionate regard for the broken-hearted, the humble, the penitent, and the afflicted. Luther has well expressed this: ‘He does not cast away, nor crush, nor condemn the wounded in conscience, those who are terrified in view of their sins; the weak in faith and practice, but watches over and cherishes them, makes them whole, and affectionately embraces them.’ The expression is parallel to that which occurs in Isa\_61:1, where it is said of the Messiah, ‘He hath sent me to bind up the broken-hearted;’ and to the declaration in Isa\_50:4, where it is said, ‘that I should know how to speak a word in season to him that is weary.’

**The smoking flax** - The word used here denotes flax, and then a *kêhâh*) כֶּהָה) ‘wick that is made of it. The word rendered ‘smoking means that which is weak, small, thin, feeble; then that which is just ready to go out, or to be extinguished; and the phrase refers literally to the expiring wick of a lamp, when the oil is almost consumed, and when it shines with a feeble and dying luster. It may denote here the

condition of one who is feeble and disheartened, and whose love to God seems almost ready to expire. And the promise that he will not extinguish or quench that, means that he would cherish, feed, and cultivate it; he would supply it with grace, as with oil to cherish the dying flame, and cause it to be enkindled, and to rise with a high and steady brilliancy. The whole passage is descriptive of the Redeemer, who nourishes the most feeble piety in the hearts of his people, and who will not suffer true religion in the soul ever to become wholly extinct. It may seem as if the slightest breath of misfortune or opposition would extinguish it forever; it may be like the dying flame that hangs on the point of the wick, but if there be true religion it will not be extinguished, but will be enkindled to a pure and glowing flame, and it will yet rise high, and burn brightly

**He shall bring forth judgment** - (See Isa\_42:1). The word 'judgment' here evidently denotes the true religion; the laws, institutions, and appointments of God.

**Unto truth** - Matthew Mat\_12:29 renders this, 'unto victory.' The meaning in Isaiah is that he shall establish his religion according to truth; he shall faithfully announce the true precepts of religion, and secure their ascendancy among mankind. It shall overcome all falsehood, and all idolatry, and shall obtain a final triumph in all nations...."

Barnes continues; "**Isa 42:4** -

**He shall not fail** (quoting the KJV/MT)- He shall not be weak, feeble, or disheartened. However much there may be that shall tend to discourage, yet his purpose is fixed, and he will pursue it with steadiness and ardor until the great work shall be fully accomplished..."

**Nor be discouraged** - "... The Septuagint renders it, 'He shall shine out, and not be broken.' The connection seems to require the sense which our translators have given to it, and according to this, the meaning is, 'he shall not become broken in spirit, or discouraged; he shall persevere amidst all opposition and embarrassment, until he shall accomplish his purposes.' We have a similar phraseology when we speak of a man's being heart-broken.



**Till he shall set judgment** - Until he has secured the prevalence of the true religion in all the world.

**And the isles** - Distant nations (see the note at Isa\_41:1); the pagan nations. The expression is equivalent to saying that the Gentiles would be desirous of receiving the religion of the Messiah, and would wait for it (see the notes at Isa\_2:3).

**Shall wait** - They shall be dissatisfied with their own religions, and see that their idol-gods are unable to aid them; and they shall be in a posture of waiting for some new religion that shall meet their needs. It cannot mean that they shall wait for it, in the sense of their already having a knowledge of it, but that their being sensible that their own religions cannot save them may be represented as a condition of waiting for some better system. It has been true, as in the Sandwich Islands, that the pagan have been so dissatisfied with their own religion as to cast away their idols, and to be without any religion, and thus to be in a waiting posture for some new and better system. And it may be true yet that the pagan shall become extensively dissatisfied with their idolatry; that they shall be convinced that some better system is necessary, and that they may thus be prepared to welcome the gospel when it shall be proposed to them. It may be that in this manner God intends to remove the now apparently insuperable obstacles to the spread of the gospel in the pagan world. The Septuagint renders this, 'And in his name shall the Gentiles trust,' which form has been retained by Matthew Mat\_12:21.

**His law** - His commands, the institutions of his religion. The word 'law' is often used in the Scriptures to denote the whole of religion."

Barnes comments on Matthew 12:20 "...**Till he send forth judgment unto victory** - "Judgment" here means truth - the truth of God, the gospel. It shall be victorious - it shall not be vanquished. Though the Messiah is not "such" a conqueror as the Jews expected, yet he "shall conquer. Though mild and retiring, yet he will be victorious."

Keil and Delitzsch on verse 4; "...His zeal will not be extinguished, nor will anything break His strength, till He shall have secured for right a firm standing on the earth..."



**Mark 8:31 "And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and scribes, and be killed, and after three days rise again." (Jesus, the greatest Prophet of all, High Priest, and King prophesied His own death and Resurrection )**

Cross references:

1 Samuel 8:7 "And the Lord said to Samuel, Hear the voice of the people, in whatever they shall say to thee; for they have not rejected thee, but they have rejected me from reigning over them."

Hosea 6:2, LXX (Thomson Version); "In two days He can restore us to health; on the third day we shall be raised up and live before Him."

Mark 9:31 "For he taught his disciples, and said to them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day."

Mark 10:33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

Mark 10:34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Matthew 16:21 "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Luke 9:22 "Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

Luke 24:7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

John 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."

Acts 3:14-15 (Jewish eyewitnesses whose testimony was unopposed) "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; vs.15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

John Gill ; "Ver. 31. *And he began to teach them, &c.*] For as yet he had said nothing to them about his sufferings and death, at least in express terms; but now they being firmly established in the faith of him, as the Messiah, he thought it proper to inform them,

*that the son of man must suffer many things*; meaning himself, as that he should be betrayed, apprehended, and bound, should be smitten, spit upon, buffeted, and scourged; and which things must be done, and he suffer them, because it was so determined by God, and foretold in the Scriptures:

*and be rejected of the elders*, and of the chief priests and Scribes; which composed the grand Sanhedrim of the nation, and are the builders that were prophesied of by whom he should be rejected, Psalm 118:22,

*and be killed; in a violent manner*; his life be taken away by force, without law, or justice:

*and after three days rise again*: not after three days were ended, and on the fourth day, but after the third day was come; that is, "on the third day", as the Syriac, Arabic, Persic, and Ethiopic versions read; and even the Pharisees themselves thus understood Christ, Matthew 27:63,64, so the phrase, "after eight days", is used for the eighth day, being come, or that same day a week later"; see Luke 9:28 compared with Matthew 17:1 John 20:26.

Abbott ; "He explained these things that they might not now, upon his tacit acknowledgment of his Messiahship, begin to form expectations of worldly

power and grandeur.--*After three days; on the third day.*"

**John 11:24-26 ;vs. 24; "Martha saith unto him, I know that he shall rise again in the resurrection at the last day.**

**Vs. 25"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:"**

**26 And whosoever liveth and believeth in me shall never die. Believest thou this?"**

#### **cross references:**

Isaiah 26:19 Dead Sea Scrolls; "But your dead ones shall live with My dead body they shall arise. They shall awake and sing O inhabitants of the dust. Because your dew is as the dew of light and the earth shall cast out the departed."

John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

John 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Adam Clarke ; "Verse 25. *I am the resurrection, and the life* Thou sayest that thy brother shall rise again in the resurrection at the last day; but by whom shall he arise if not by Me, who am the author of the resurrection, and the source of life? And is it not as easy for me to raise him *now* as to raise him *then*? Thus our blessed Lord raises her hope, animates her faith, and teaches her that he was not a mere man, but the essential principle and author of existence.

*Though he were dead* Every man who has believed or shall believe in me, though his believing shall not prevent him from dying a natural death, yet his body shall be re-animated, and he shall live with me in an eternal glory. And every one who is *now* dead, dead to God, dead in trespasses and sins, if he believes in me, trust on me as his sole Saviour, *he shall live*, shall be quickened by my Spirit, and live a life of faith, working by love."

John Gill ; ".He that believeth in me, though he were dead, yet shall he live: believers in Christ die as well as others, though death is not a penal evil to them; its curse is removed, its sting is taken away, being satisfied for by Christ, and so becomes a blessing and privilege to them, and is desirable by them; but though they die, they shall live again; their dust is under the peculiar care of Christ; and they shall rise by virtue of union to him, and shall rise, first in the morning of the resurrection, and with peculiar privileges, or to the resurrection of life, and with the peculiar properties of incorruption, power, glory, and spirituality. So likewise such that have been dead in sin, and dead in law, under a sentence of condemnation, as all mankind are in Adam, and being in a natural and sinful estate, and as the chosen of God themselves are; yet being brought to believe in Christ, that is, to see the excellency and suitableness of him as a Saviour, and the necessity of salvation by him; to go out of themselves to him, disclaiming their own righteousness; venture their souls upon him, give up themselves to him, trust in him, and depend upon him for eternal life and salvation; these live spiritually; they appear to have a principle of life in them; they breathe after spiritual things; they see the Son of God, and behold his glory; they handle the word of life; they speak the language of Canaan, and walk by faith on Christ, as they have received him; they live a life of sanctification and justification; they are manifestly in Christ, and have him, an interest in him, and so must have life; they live comfortably [my ft]

[ft] "in a manner to give comfort or consolation" (see Webster's 1828 Dictionary)

they live by faith on Christ, and his righteousness, and have communion with him here, and expect to have, and shall have eternal life hereafter."

### **The Day of Resurrection**

**St. John of Damascus. Tr. John Mason Neale (circa 780 A.D.)**

'TIS the day of resurrection,  
Earth, tell it out abroad,  
The passover of gladness,  
The passover of God.  
From death to life eternal,  
From this world to the sky,  
Our Christ hath brought us over  
With hymns of victory.

Our hearts be pure from evil,  
That we may see aright  
The Lord in rays eternal  
Of resurrection-light,  
And, listening to his accents,  
May hear, so calm and plain,  
His own "All hail!" and, hearing,  
May raise the victor-strain.

Now let the heavens be joyful,  
Let earth her song begin,  
Let the round world keep triumph  
And all that is therein,  
Invisible and visible,  
Their notes let all things blend;  
For Christ the Lord hath risen,  
Our joy that hath no end

*John 11:24-26 ;vs. 24; “Martha saith unto him, I know that he shall rise again in the resurrection at the last day.*

*Vs. 25“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:”*

*26 And whosoever liveth and believeth in me shall never die. Believest thou this?”*

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*Though he were dead*] Every man who has believed or shall believe in me, though his believing shall not prevent him from dying a natural death, yet his body shall be re-animated, and he shall live with me in an eternal glory. And every one who is *now* dead, dead to God, dead in trespasses and sins, if he believes in me, trust on me as his sole Saviour, *he shall live*, shall be quickened by my Spirit, and live a life of faith, working by love.”

John Gill ; “...He that believeth in me, though he were dead, yet shall he live: believers in Christ die as well as others, though death is not a penal evil to them; its curse is removed, its sting is taken away, being satisfied for by Christ, and so becomes a blessing and privilege to them, and is desirable by them; but though they die, they shall live again; their dust is under the peculiar care of Christ; and they shall rise by virtue of union to him, and shall rise, first in the morning of the resurrection, and with peculiar privileges, or to the resurrection of life, and with the peculiar properties of incorruption, power, glory, and spirituality. So likewise such that have been dead in sin, and dead in law, under a sentence of condemnation, as all mankind are in Adam, and being in a natural and sinful estate, and as the chosen of God themselves are; yet being brought to believe in Christ, that is, to see the excellency and suitableness of him as a Saviour, and the necessity of salvation by him; to go out of themselves to him, disclaiming their own righteousness; venture their souls upon him, give up themselves to him, trust in him, and depend upon him for eternal life and salvation; these live spiritually; they appear to have a principle of life in them; they breathe after spiritual things; they see the Son of God, and behold his glory; they handle the word of life; they speak the language of Canaan, and walk by faith on

Christ, as they have received him; they live a life of sanctification and justification; they are manifestly in Christ, and have him, an interest in him, and so must have life; they live comfortably [my ft]

[ft] “in a manner to give comfort or consolation” (see Webster’s 1828 Dictionary)

they live by faith on Christ, and his righteousness, and have communion with him here, and expect to have, and shall have eternal life hereafter.”

*John 10:15; “As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep.*

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

*17 Therefore doth my Father love me, because I lay down my life, that I may take it again.*

*18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father.”*

Cross references:



Matthew 11:27 “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”

Romans 5:6-14, vs. 6 “And I beheld, and, lo, in the midst of the throne and of the four living beings, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four living beings and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open its seals: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us to our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels around the throne and the living beings and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and honour, and glory, and power, *be* to him that sitteth upon the throne, and to the Lamb for ever and ever.

14 And the four living beings said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.”

John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.”

John 10:17 “Therefore doth my Father love me, because I lay down my life, that I might take it again.” John 10:11 “I am the good shepherd: the good shepherd giveth his life for the sheep.”

John 10:11 “I am the good shepherd: the good shepherd giveth his life for the sheep.”

Revelation 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open its seals: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;”

John Gill; verse.15. *As the Father knoweth me, &c.*] These words, with what follow, are in connection with John 10:14; and the sense is, that the mutual knowledge of Christ, and his sheep, is like that which his Father and he have of each other. The Father knows Christ as his own Son, and loves him as such, in the most strong and affectionate manner; and has entrusted him with the persons, grace, and glory, of all his people:

*even so know I the Father*; or rather, "and I know the Father"; as he needs must, since he lay in his bosom, and still does, and knows his nature, perfections, purposes, and his whole mind and will; and loves him most ardently, which he has shown by his coming down from heaven, to do his will; and trusts in him for the accomplishment of everything he promised unto him:

*vs. 17b and I lay down my life* "for the sheep; which proves him to be the good shepherd, John 10:11. The Vulgate Latin version reads, "for my sheep"; which were his, by the Father's gift, and for no other has he laid down his life. The Ethiopic version, as before, renders it, or rather explains it, "I lay down my life for the redemption of my sheep".

*"...because I lay down my life*; "that is, for the sheep; to ransom them from sin and Satan, the law, its curse and condemnation, and from death and hell, wrath, ruin and destruction: and the laying down his life on this account, was not only well pleasing to his Father, but likewise was done, with the following view; or at least this was the event of it,

*that I might take it again; as he did*, "by raising himself from the dead, by which he was declared to be the Son of God; and to have made full satisfaction to divine justice, for the sins of his people, and therefore rose again for their, justification; and to be the victorious conqueror over death, having now abolished it, and having in his hands the keys of it, the power over that, and the grave: and which life he took up again, by his divine power, and as the surety of his people, to use it for their good; by ascending to his God and theirs, entering into heaven as their forerunner, appearing in

the presence of God for them, as their advocate, and ever living to make intercession for them.”

Adam Clarke on verse 18 ; “ *I have power or, authority, εξουσιαν*. Our Lord speaks of himself here as *man*, or the *Messiah*, as being God's messenger, and sent upon earth to fulfill the Divine will, in dying and rising again for the salvation of men.

*This commandment have I received]* That is, I act according to the Divine commandment in executing these things, and giving you this information.”

(my apologies for the formatting problem in the following text)

C.H. Spurgeon (often called the “prince of preachers”) in an edited form;  
“THE FATHER’S LOVE TO HIS DYING SON.

ON The LORD’S-DAY MORNING, NOV. 17TH, 1889.

***“Therefore doth my Father love me, because I lay down my life,  
that I might take it again.” -John 17.***

OUR Lord Jesus here speaks of himself in his complex personality as God and Man, the Mediator between God and men. As such, he comes to us first at Bethlehem, “wrapped in swaddling clothes, and lying in a manger.”

We behold him a babe, a child, a man, a worker, a sufferer, a witness for the truth, and a victim condemned to die upon the tree. We behold him dead in the grave, and risen again as the Interposer between God and man. In that capacity we shall think of him during this discourse. It is the voice of the Man Christ Jesus, the eternal Son of God, which says, “Therefore doth my Father love me, because I lay down my life, that I might take it again.” The Father feels boundless love to him who, for us men, and for our redemption, came down from heaven, and took upon himself our nature, and being found in fashion as a man, became obedient unto death,

even the death of the cross. “Wherefore God also hath highly exalted him,”  
or, to use his own words, “Therefore doth my Father love me.”

At this time we shall not keep strictly to the text, but shall introduce other truths related to it. The run of our discourse will be somewhat as follows:-

First, consider the Father’s love to Jesus because of his death and resurrection; secondly, consider the Father’s complacency [my ft]

[ft] satisfaction

in us on that account. Then, thirdly, consider our love to Jesus on this account; and,

fourthly, consider our consequent fellowship with the Father.

**I. First, CONSIDER THE FATHER’S LOVE TO CHRIST JESUS  
BECAUSE OF HIS**

**DEATH AND RESURRECTION.** This love was exceeding sweet to Jesus. Persecuted by men, and sometimes depressed in his own spirit, he comforts himself with this, “Therefore doth my Father love me, because I lay down my life, that I might take it again.” To be well-pleasing to the Father was everything with our Lord Jesus Christ. In heaviest toll, in darkest slander, in deepest perplexity, if his Father only said, “This is my beloved Son, in whom I am well pleased,” Jesus was refreshed with meat [my ft]

[ft] or “food”

which others knew not of. Beloved, let us be like our Lord Jesus in this-let the love of

the Father to us be our comfort, our joy, our strength, our hope, our heaven. What more can men or angels have than the love of God? Let that love be shed abroad in my heart by the Holy Ghost, and even the celestial city cannot afford me a more pure and substantial delight. O my God, thy

love is precious beyond all estimate! “Whom have I in heaven but thee?  
and there is none upon earth that I desire beside thee.”

But to come back to our Lord. The Father took the greatest delight in his Son as laying down his life, first, because of the delight of Jesus in his Father’s plans. Exceeding high are the thoughts of God in reference to his dealings with the sinful sons of men. Jehovah could with a word make creatures that should be perpetually innocent of sin; he could also make creatures which he foreknew would choose evil ways, and depart into rebellion; but a simple act of creation would not produce the character of elect man. A weapon may be struck from the anvil at a blow; but a Damascus blade needs special annealing, to produce the temper needed in a champion’s sword. The chosen were to be a race who had eaten the fruit of the tree of the knowledge of good and evil, and so knew good and evil by actual practice; especially knew the result of evil in their own persons; for they would even die spiritually, but would be restored from death, and hell, and sin, and would be made haters of transgression, lovers of righteousness. Though left to their own free agency, yet when the work of grace was complete in them, they would be of a character to which sin would be impossible, since they would so deeply abhor it...”

“...we must in Jesus die, and be made alive again in him.

Beloved, it was needful, in order to the completion of the plan of grace, that God himself, in the person of the Lord Jesus Christ, should take manhood into eternal union with Godhead. The Son agreed to do this, and was born of the Virgin. But when he took manhood into union with himself, he took therewith all that belonged to manhood. Now, sin having attached itself to manhood, the Christ, in becoming man, took our sin upon himself,, as it is written, “The Lord hath laid on him the iniquity of us all.”

He could not be actually guilty-God forbid the thought!-but he became

legally amenable to the penalty due for our transgression. He was willing even to make this stoop of condescension. When the divine plan was proposed to him, this was his answer: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God!" Do you wonder that the Father loved him, when he saw in him such sympathetic union with himself? It was the Son's highest pleasure to become subservient to the sacred plan of glorious grace, in which, to ages to come, Jehovah would show forth the glory of his nature, the splendor of his eternal purpose. All the plan was acceptable to Jesus; and he was eager to carry it out at his own expense. Though he knew that the work involved his death upon the shameful tree, yet he felt so one with the Father that he cried, "I delight to do thy will; yea, thy law is within my heart."

When he actually appeared as a child he went up to the temple, and amazed his human parents with the words, "Wist ye not that I must be about my Father's business?" Such a Son as this, so intent upon the Father's plan, is it wonderful that we read, "Therefore doth my Father love me"?

But his Father also loved him for the constancy and perseverance with which he pursued his life-work, making it his meat and his drink to do the will of him that sent him. He underwent many rehearsals of his passion before it actually came. When he said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit: " he was passing through a baptism of soul-trouble. The shadow of his death fell on him often, ere he actually carried the cross. But his face was steadfastly set to go unto Jerusalem. The plaudits of the people never made him turn aside, and aspire to be a king; their denunciations never made him tremble, and seek shelter in obscurity. His was a spirit constant to its high intent, To the last he was firm as a rock. The manhood in him shuddered at death-it had not been true manhood if it had not; but, overcoming his

natural horror, he took the cup, and drank it to its dregs, with “Not as I will, but as thou wilt.” He did say, “If it be possible, let this cup pass from me”; and he therein warranted us in saying that there was no other way of accomplishing the divine purpose, except by his death. Redemption could not be accomplished except by the Substitute bearing the penalty and dying, the Just for the unjust, to bring us to God. The Lord Jesus from the beginning knew what it all meant, for he often told his disciples what would surely happen to him. He did not go to a suffering of which he was not aware...:

“... He foretasted all the woe which the accomplishment of his Father’s purpose

would cost him; but he went forward, resolvedly laying down his life, that he might take it again; therefore his Father loved him, as well he might. Victim by intent!

Redeemer by resolve! Be thou glorified for ever!”

“...Would not any of us love with renewed affection a dear son who had displayed a sacred self-denial for the good of men? Now turn your thought, reverently, to the great Father of spirits, who loves his Son as his Son, but yet loves him specially, because, out of pure, unselfish love, he laid down his life without debate. Marvel not that he said, “Therefore doth my Father love me.”

The chief source of this peculiar love was his actual death as the perfecting of his obedience. He had become a servant, and he served to the end. In all his life no single disobedience ever occurred: the great Father’s will was the rule absolute. Now comes in the last clause of the obedience: he must lay down his life, for so has God appointed; and even unto this last he fails not, but willingly yields up the ghost. Jesus went to the garden and the bloody sweat; to the high priest’s hall and the false accusing; to Pilate’s hall and the scourging; to Herod and the setting at nought; to the cross with its nails, its scorn, its darkness, its fever, its death-agony-he went to it all as a

lamb goes willingly to the slaughter. On the way to death he was careful to obey: he would not die until every Scripture had been accomplished. His last words, "I thirst," were spoken that the Scriptures might be fulfilled. He carefully observed the Father's will in all things-in the detail as well as in the gross; and to prove that he obeyed even to the end, he said, "It is finished: and he bowed his head, and gave up the ghost." The Father is infinitely delighted with the perfect obedience of the Son. He is a holy God, and he sees in Jesus holiness perfected by patience, and therefore he calls him "Mine elect, in whom my soul delighteth."

Remember, also, that the death of our Lord Jesus was not only the perfection of obedience, but the vindication of God's righteous law. Some would have a God without law, that he might be love alone. This might suit anarchists, and the like; let them, like the heathen, have a god of their own making. Is it not well spoken by the Psalmist, "They that make them are like unto them"? A lawless man fashions for himself a lawless god. But he who knows that society cannot exist unless there be law, and unless law be sanctioned with reward and punishment, delights to see that this is, also, the mind of God. God has the deepest concern for order and law. There was no anger in God against men, as men; for while they abode in purity, he communed with them; but the thrice-holy God must hate evil in every form, and he must abhor it even in his most favored creatures. If the Lord should forgive sinners without demanding a penalty, he would weaken the foundations of moral government. In his magisterial capacity the Judge of all the earth perceived that he could by no means spare the guilty. It would not have been an act of mercy to the race of men if God had winked at human sin in any case. It would have been in conflict with the fundamental law of the universe. Every rank of angels, and intelligent beings in all worlds, would have been affected-affected mischievously-had it been



proved that Jehovah had in any case set aside his own perfect law, and allowed the breach of it to go unpunished. It is not a case of private offense against an individual, it is rebellion against the highest authority. Sin must be punished, therefore; and Jesus came to do honor to the broken law. He was innocent; but he voluntarily submitted himself as the Representative for men, to suffer so that God could righteously forgive. The law must be magnified, and made honorable, and when the Lawmaker himself died under the penalty of the law, then a sufficient vindication was given to the vital principle of moral government. The law became more illustrious in righteousness by the death of the Lord Jesus Christ than if every guilty son of Adam had been cast into hell because of his transgressions. His sufferings were unto the law of God a full justification for the free pardon of guilty men: and as the Father looks at the Son, and sees him lay down his life that he might take it again, he is well content in justice to forgive, and in righteousness to justify, the sinner. Truly said the Lord Jesus, "Therefore doth my Father love me."

Beloved, my heart delights in the thought that He who is a consuming fire against all sin, yet, when He looks on Christ, sees such a vindication given to His law, that He can justly sheathe His sword, and smile on those whom once He was bound to smite.

Once more, I think we may say that the Father loves the Son in his death and resurrection, because he herein manifested his supreme love to men. We may say of our Lord Jesus, "Yea, he loved the people. All his saints are in his hand." The love of Jesus to his chosen is no new thing; no idea that sprang up yesterday, to perish to-morrow. Long ages ago, when the mountains were not brought forth, and the ancient hills had not lifted their heads, the saints had a dwelling-place in the heart of God. He saw us in the glass of his foreknowledge, and loved us according to the predestination of

his will. From of old the Father loved us so as to give us his Son, and the Son loved us so as to give his life a ransom for us; and because of this love to one chosen object there was a fresh display of love to each other. I said, in the opening of my discourse, that the Father always loved the Son as God, but in our text we have a love of him as Man and God in one wondrous personality, in which are blended the two natures of holy God and perfect Man. The Mediator loved us so that he died for us, a sacrifice unto God, presented by infinite love in our room, and place, and stead; and he says, "Therefore doth my Father love me, because I lay down my life." Only this word more-the resurrection is mentioned as ensuring the result, and as therefore being another opportunity for love to break forth. Jesus says, "I lay down my life, that I might take it again." ... Jesus sinks into the dark wave, but he rises again. I see him make the great plunge into the abyss; but he cries, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." He lifts his head above the black billows, he strikes out for the shore, he lands in safety with those whom he has rescued. How the Lord must delight in the risen Jesus, and in all that follows upon his victory over the grave! Now is death defeated by the death of the Well-beloved. Now is a new life ensured for dead sinners. Now is the clearance of all the once condemned published both to hell and heaven. Say who is he that has passed the iron gate, descended into the abodes of death, and then returned triumphant to the upper air. Who is this, ye angel-watchers, at the gates of glory? Who is this kingly Conqueror? "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

The Lord of hosts, the Lord mighty in battle, has laid down his life, and taken it again. He has done it as readily and effectually as once he laid down his garments, and anon girt them about him again, after that he had washed the feet of his disciples. Having redeemed and cleansed us by his blood, he puts on again the human body, which for a while, he had cast aside. Jesus is glorified in all whom he has saved by his death and rising;

but his greatest glory is that the Father loves him. Sweet are the songs of the saved on earth, and blessed are the anthems of the redeemed in heaven; but to Jesus, the best reward which is possible lies in this word—"Therefore doth my Father love me." Before me, in this divine love, I see a great deep, which I may not attempt to explore: I have but brushed the surface as with a swallow's wing.

**II. Secondly, CONSIDER THE FATHER'S COMPLACENCY IN US ON ACCOUNT OF HIS DELIGHT IN HIS SON.** Beloved, the Father loves his Son so much that his love overflows its banks, and covers all of us whom the Lord Jesus has taken to be his own. The Father's love is like a great beacon-light kindled in honor of the Well-beloved, but shedding its radiance far and wide to enlighten those who sit in darkness, and in the valley of the shadow of death. Let us contemplate this fact so fraught with blessing to all believers.

First, as our Lord Jesus is a Man, the Father places his work to man's account. The Lord had made man in his own image; he had created him a remarkable being of united matter and spirit; but man made a revolt from him, so that "it repented the Lord that he had made man on the earth."

When the Lord looks upon our race at this moment, he cannot take satisfaction in creatures who have made themselves so vile. Our nature is prone to evil, and it cannot but be abhorrent unto the thrice-holy Jehovah.

Yet is not man blotted out from the list of beings, for there is one Man, true man, born of a woman, made under the law, a partaker of flesh and blood, who is in himself so well-pleasing to the Lord, that he makes up for all the displeasure felt towards the rest of our race. This Man was so obedient, so self-sacrificing, so pure, so devout, so gentle, so everything that is admirable, that when the Father considers him, the virtues of that one Man's life and death endear to him the race; so that for his sake he

forgets the sins of men, and is well pleased to accept all who are united to him. "By the obedience of One shall many be made righteous." The savor of this one Man's sacrifice has sweetened all the offerings of his fellows. It was a Man who, for the sake of the divine glory, sweat, as it were, great drops of blood, and died upon the cross; and therefore is the Lord well pleased, even with guilty men for whom Jesus stood as the second Adam, and for whom he has won acceptance before the throne.

Next, remember that the Lord Jesus has so glorified the Father, that his great achievements are made to redound to our benefit. All the works of God's hands praise him; all the deeds of his providence extol him; but redemption brings him his highest honors. In the person of the Redeemer, Jehovah is best made known.

***"God, in the person of his Son,  
Has all his mightiest works outdone."***

When the Father hears dishonor put upon the divine name by blasphemers, or false teachers; when he sees the drunkenness and lust, the pride and cruelty of men; he is grieved at his heart: but on the other hand, all the dishonor is covered and put away by the glory of the character and work of the Man, Christ Jesus. I cannot utter my own thoughts on this point; much less can I think adequately upon such a theme. It is as if the millions of the redeemed were so many evil lamps all pouring forth darkness, and deathshade, and filling the universe with blackness; and then, on the other side, this one blessed lamp of God stood alone, pouring forth light; and the sacred light was so powerful that it banished all the darkness of the myriad nightmakers, and created eternal and unclouded day. I will change the figure, and say that all of us were as the Dead Sea, full of foul waters, reeking with deadly odours, and the life of Jesus, poured out for us, has turned that lake of death into a pure and sparkling sea of life. The purity of Jesus suffices to purify all the multitudes of the human race who put their

trust in him. God loves his Son because he getteth a glory from him which cancels the dishonor wrought by all the sins of men.

Note, again, that as God has great complacency in his Son, it runs over to us, because we are one with Jesus. I say not this of you all; for some of you have nothing to do with Christ at this present; but of as many as believe in Jesus, I may say, “We are members of his body, of his flesh, and of his bones.” The Father’s love to his Son extends to all the members of his Son’s mystical body. What though we should be only comparable to the soles of our Lord’s feet, and are still in the mire, yet, if we are in the body, we share with the Head in all its glories. You know the old proverb, “Love me, love my dog”; and certainly the Lord Jesus Christ might well say, “Love me, love the least of my people.” The Father, like David, loves every lame Mephibosheth of the household, for the sake of his Jonathan. Brethren, as many of us as are joined unto the Lord by a living faith are one with Jesus, by eternal union one. When he died, we died; when he rose, we rose; we were condemned and justified in him; and now that the Father loves him, we also are beloved in him. What a blessed thing it is that the Father loves One who has such an intimate relation to us as to be our Representative and Head! Meditate upon this overflow of the Father’s love to the elect whom he has given to his Son. He so loved the Chief Beloved, that, for his sake, we are accepted, beloved, perfected, and at last glorified. This is true of myriads of men; myriads! You speak of great congregations; but all that ever assemble here are a mere handful. Look at the countless congregation redeemed by our Lord’s death: “a multitude, which no man can number, of all nations, and kindreds, and people, and tongues.” Remember the multitudes who have died in infancy, redeemed by precious blood from all the consequences of the fall. Consider the multitudes of converts in the latter days, when the glory of the Lord shall be revealed.

“For as by one man’s disobedience many were made sinners, so by the obedience of One shall many be made righteous:” how many, human arithmetic fails to tell.

Now, call to mind the number and the variety of sins which have been committed by the redeemed company. All those sins are washed away by the blood of Christ. The love of God in Christ Jesus sees no iniquity in Jacob, for the atonement has put away all manner of offenses. The love of the Father to Jesus has made us comely in his comeliness, despite the multitude of deformities which were found in us. O sea of love, in which so vast a host of sins was swallowed up! How greatly doth the Father love the Son when, for his dear sake, he covers all the myriad causes of displeasure, and makes us precious in his sight!

Then remember that, while Jesus has redeemed so many, and cleansed them from so many sins, he has done more; for by the Father’s love to him they are made partakers of very many most costly blessings. Could you calculate the wealth of benefits wherewith the Lord daily loadeth his redeemed? Covenant mercies, who shall weigh them? Yet they all come through the Father’s love of Jesus.

Above all, reflect that we have eternal life through our Lord’s death. God so loves Jesus that, because of his temporary death, he has given endless life to all the redeemed. Jesus died once, and therefore we live for ever. Because the Father’s love to him can never die, and he ever lives, we shall live also. His passing sorrow brings us eternal glory. Because of Christ’s death, millions and millions of years hence we shall still be the children of God, and shall be with Jesus where he is, beholding the glory which the Father has given him. Admire the measureless merit of the Lord Jesus! Meditate with reverence upon the overflowing torrents of the Father’s love to his Son! Because of his death he is unspeakably beloved, and we are

beloved in him. Here it were well to pause. No tongue can ever tell out this matchless story. We are “accepted in the Beloved.” How greatly beloved must he have been to cover such base things as we are with divine acceptance! Think it over! Think it over! In heaven you will need no fuller or loftier subject of meditation than the love of the Father to the Only begotten,

enwrapping in its folds the whole family of love. “Therefore doth my Father love me.” Oh, how he must love Jesus, since for his sake he

loves multitudes of sinners, and loves them all the way from the door of hell to the gate of heaven! By the bliss eternal, by the rivers of pleasure that are at God’s right hand, by the glory without bounds, we may form some idea of the love of the Father to him who laid down his life that he might take it again.

### **III. In the third place, CONSIDER OUR LOVE TO THE LORD JESUS ON THIS**

ACCOUNT. Beloved, his death is the great fact for which we love our Lord Jesus. The individual love of each believer wells up when he can say, “He loved me, and gave himself for me.” This, also, is the crowning evidence of God’s love to believers in general, for “God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish.” His laying down his life is the central display of his love, and the chief cause of our affection. We love him for the holiness of his character, for the tenderness of his heart, for the excellence of his teaching; and, indeed, we love him for everything about his blessed person and work; but, if the secret must be told, our hearts were chiefly won when our Beloved put on the crimson vesture, and stood before us decked with wounds, and pale in death. Then did we sing of him-”White and ruddy is my Beloved.” Oh, the beauties of our King when he stands beneath the purple canopy of

sacrifice! Then is our heart won and held in joyful captivity when we can say, “Thou wast slain, and hast redeemed us to God by thy blood.” That text often thrills my heart wherein we read, “Who his own self bare our sins in his own body on the tree.” Calvary reveals the great fountain of our love. The cross is the pole whereon is uplifted the banner of love, both his and ours. We love him because he first loved us, and Golgotha is the window through which his love looketh.

The connection of our text enhances our Lord’s love. It stands connected with the Good Shepherd. It is he that lays down his life; he giveth it for the sheep. Will a man die for sheep? Yes, that may be. But could the Son of God die for such base creatures as we are? We were, of ourselves, by no means so great a treasure to Christ as a sheep is to a man; and yet he thought far more of us than shepherds do of their flocks. We were by nature only as so many foxes, or serpents, or creeping things; but yet the Lord Christ, having set his love upon us, would not rest till he had laid down his life for us. Alas! we were as ungrateful as we were unworthy. We even opposed the efforts of our Savior. We acted more like goats than sheep, for we butted with our horns against our Shepherd. We were stray sheep, and did not return at his call: we did not follow him, but we went farther and farther away. We were lame as to returning; but “when we were yet without strength, in due time Christ died for the ungodly.” We are sheep, too, that still go astray very grievously. Woe is me that this should be true of me! After having been brought back on his shoulders, after having been pastured by his care, yet still we go astray! We are sheep that were lost; we are sheep that would lose themselves again, if they could; sheep that make a very poor return to him that shepherds us. “Is this thy kindness to thy Friend?” is a question which might often awake sad memories in our hearts. Beloved, let us love our Lord more! Surely, we



cannot help it, as we perceive our own undesert, and the greatness of his love whereby he laid down his life for us.

Bethink you well that the Lord laid down his life of his own free will, and under no constraint whatever. If you or I were to die for other people, we should be only doing a little sooner what we shall be obliged to do one day; for death is the debt of nature which, sooner or later, all must pay. If a man yields his life for another, he only anticipates by a short season the time when he must lose it. But Jesus needed not to die at all, so far as he himself was concerned. "Messiah was cut off, but not for himself." What love is this! He wills to die. He saith of his life, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Herein is love indeed, free love, deliberate, and resolute. I see the bullocks going to the altar of the temple; poor, dumb, driven cattle, they know not that they are to be a sacrifice: they cannot throw into their deaths the merit of devout intent. Behold our Lord going to the slaughter as a sheep for patience, but not like a sheep for knowledge and purpose: he knew what that slaughter meant, and why he must endure it. "Lama sabachthani!" was in its meaning known to him before he uttered the cry. He foresaw the death of the cross: he was made a curse for us, knowing what the curse meant, and calmly resolving to bear it. For this deliberation of love he has our inexpressible gratitude and love. Do we not each one love him? We should love him, for Jesus laid down his life for each one of his people. This love in general is a delightful theme; but how tender and touching it becomes when each one sees his own participation in it, and cries, "He loved me, and gave himself for me"! Love delights in personal pronouns, "My beloved is mine, and I am his." Love is most of all excited and called forth by a personal sense of gracious gifts received. It is a heart-moving

song when we can sing, “Unto me, who am less than the least of all saints, is this grace given.” Remember that, to save one single soul, our Lord would have had to die, and yet to save all men in the world he could have done no more; and if there had been as many worlds of sinners as there are grains of sand upon the sea-shore, his one death would have been a sufficient vindication of the law on account of them all. We can imagine no limit to the value of Christ’s atoning sacrifice; its object could not have been attained by anything less than the laying down of his life. He died for his flock, and for each one of his sheep in particular; so that we may each one say to-day, “He loved me, and gave himself for me”; and each one know that for himself, with special intent, the Lord Jesus bore the agony and bloody sweat, the cross and passion. Therefore we must, each one of us, love him to our heart’s utmost capacity.

Indulge yourself with a sight of his love as it hangs bleeding on the tree. It may be, poor soul! this morning, thou art bowed down with trouble because of sin, and yet thou art a child of God: see, then, how Jesus loves! Do what thou didst at first, when, in thy soul’s dark hour, thou didst look to Jesus. Look to his cross. Look wholly to the slain Jesus. “His blood hath made peace,

*And brought us release;  
And now the old bondage  
for ever must cease.*

*Who trust in his might  
He leads into light;  
Nor can any enemy  
break on his right.”*

Blessed, for ever blessed, be thy dear name, O Jesus! There is none like it

in heaven, nor in the heaven of heavens. How shall we praise him? Our tears of gratitude come to our rescue; if we cannot speak his praises, we will weep them.

**IV. I shall conclude by saying, CONSIDER WHAT A FELLOWSHIP IS OPENED UP BETWEEN THE SAVED ONES AND THE FATHER.**

The Father loveth the Son, and we love him also, after our measure. Brethren, we are agreed with the great God with whom once we were at enmity. Since we have seen our Lord lay down his life for us, we love him; how can we do otherwise? For the same reason the Father loves him. The very strongest love is confirmed when a common object of affection becomes a rivet between the two parties. Two hearts may be one in married love; but their union is intensified when a baby's cry is heard in the house. Seldom are they parted by divorce who have blended their love in watching over a company of little children.

Beloved, when the Father looks on Jesus, he sees One who is altogether lovely to him, and when we look on Jesus in our poor, half-blinded manner, we also are charmed by his beauties. No enmity can remain between a soul and God when love to Jesus becomes the masterpassion of the life. By his cross, our Lord has slain the enmity. His death has cast a bond around the divided ones, and has reconciled us to God. The thrice-glorious Jehovah agrees with the blood-washed sinner in glorifying his Son. In the blood of Jesus we are made clean, and therefore we love him: the Father sees Jesus pouring out his heart's blood to make us clean, and he loves him on that account: thus the two who were apart are agreed in one. Henceforth we desire to honor Christ, and we are grieved if he is not magnified. Whenever you hear a sermon which praises the Lord Jesus, do not your hearts dance like David before the ark? But if your Lord is dishonored, do you not feel

indignant? Could you not bear anything sooner than hear your Lord defamed? In the congregation when his atonement has been decried, have you not found yourself on the move? And if you did not move, but kept your seat, you bit your lip? You love him, and you cannot permit him to be thrust into a second place. If it were in your power, you would set him upon a glorious high throne, and make every knee bow before him. That is what the Father is doing, and will yet do: thus the Father and you are one towards Jesus.

You have also an intense desire to become like your Lord; have you not? Ever since he bought you with his blood, and you knew it, you have longed to be conformed to his image. This, also, is the Father's design, for he desires his Well-beloved to be the "firstborn among many brethren." He loves our Lord Jesus so much that he has predestinated us to be conformed to his image. There cannot be another divine Son, but the Father would have many human sons who shall be like the firstborn. If you have ever stood in the middle of a hall of mirrors, you have seen yourself repeated on all sides; even so shall heaven be full of lovely reflections of him who is altogether lovely; for every blood-washed one shall wear the likeness of the Lord from heaven. The Father can never have too much of his dear Son. He would have him live in ten thousand times ten thousand beloved ones; and as this, also, would be your highest joy, you have in this desire a wonderful bond of union between you and the Father.

I think I hear you say, "Now I perceive that the Father himself loved men, for he gave the Son he loved so well to die for them, and loved him for dying on their behalf." This is an instructive discovery. When Abraham called Isaac to go up to Mount Moriah to be offered up as a sacrifice, Isaac could have resisted his father's will; but he did not. They went both of them together to the place of the offering. Abraham loved Isaac when he

bound him; yes, he loved him all the more for consenting to be bound. Not only did Abraham the father offer his son, but Isaac the son voluntarily surrendered himself; and his father deeply loved him for that self-surrender. Jesus, the greater Isaac, did actually give up his life in our stead, to achieve his Father's purpose, vindicate his Father's law, and save the people whom his Father had given him. Therefore doth the Father love him, and we love him, and we love the Father who freely delivered him up for us all. Thus love completes its circle, and God and man are made one by Christ's work, even as they are one in his person.

If anyone here has, by believing contemplation, found his way through the process described in my sermon, he is no longer an enemy to God, nor even a stranger to the Most High; for the death of Jesus has drawn him nigh. If you have followed me in this track, not merely with an attentive ear, but with a willing heart, you are reconciled to God by the death of his Son. You love Jesus because he died, and God loves him for the same reason; you two have linked hands over the great sacrifice. What a joy is this! I feel as if I could find no better conclusion than the glowing verse of

William Williams

*“To thee, my God, my Savior,*

*Praise be for ever new;*

*Let people come to praise thee*

*In numbers like the dew;*

*Oh, that in every meadow*

*The grass were harps of gold,*

*To sing to him for coming*

*To ransom hosts untold!”*

*John 5:26 “For as the Father hath life in Himself; so hath he given to the Son to have life in Himself;*

*27 And hath given him authority to execute judgment also, because he is the Son of man.*

*28 Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice,*

*29 And shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.”*

Cross reference;

Psalms 36:9 “For with thee is the fountain of life: in thy light shall we see light.”

1 John 5:11 “And this is the record, that God hath given to us eternal life, and this life is in his Son.”

Psalms 90:2 “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”

2 Corinthians 4:6 “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

John Gill ; ...so hath he given to the Son to have life in himself; “he hath not only made the purpose of it in him, and given the promise of it to him; but even eternal life itself, he has put into his hands, and secured it in him for them, 1John 5:11, to give it to as many as he has given him: and he does give it to all his sheep, so that not one of them shall perish; which shows that he and his Father are one, though not in person, yet as in affection, will and power, so in nature and essence. The Son has life in himself, essentially,

originally, ... as the Father has, being equally the living God, the fountain of life, and donor of it, as he; and therefore this is not a life which he gives, or communicates to him; but eternal life is what the one gives, and the other receives, according to the economy of salvation settled between them: and hence it is, that all that hear Christ's voice spiritually shall live eternally; for these words are a reason of the former, and confirm the truth of them, as well as show the equality of the Son with the Father, in that he is equal to such a trust, as to have eternal life committed to him."

Adam Clarke ; "the Lord speaks of Himself in His character of Messiah, or envoy of God."

**C.H. Spurgeon** ; "...Our Savior had been speaking of two forms of life-giving which belonged to himself as the Son of man. The first was the power to raise the dead from their graves to a renewed natural life. He proved this on one or two occasions in his lifetime, at the gates of Nain, in the chamber of the daughter of Jairus, and again at the tomb of the almost rotting Lazarus.

Jesus had power when he was on earth and has power still, if so he should will it, to speak to those who have departed, and bid them return again to this mortal state and reassume the joys and sorrows and duties of life. "As the Father raiseth up the dead, and quickeneth them; even so the Son

quickeneth whom he will." After our Lord had dwelt for a moment upon that form of his life-giving prerogative, he passed on to a second display of it, and testified that the time was then present when his voice was heard to the quickening of the spiritually dead. The spiritually dead — the men who

are dead to holiness and dead to faith, dead to God and dead to grace; the men that lie enshrouded in the grave clothes of evil habits; rotting in the coffins of their depravity, deep down in the graves of their transgressions—these men, when Jesus speaks in the gospel, are made to live; a spiritual

life is given to them, their dead souls are raised out of their long and horrible sleep, and they are enlivened with the life of God. Now, both of these forms of quickening are worthy to be marveled at. The resurrection of the natural man to natural life is a great wonder; who would not go a thousand miles to see such a thing performed? The raising up of the dead spirit to spiritual life,

this is a greater wonder by far. But albeit that these are wonders, and things which it is legitimate to wonder at by way of admiration, yet there is a marvelling of mistrustful unbelief which is

insulting to the Lord, and is, therefore, forbidden. Our gentle Master, as if to overwhelm the gainsayers who were astonished at his claims, addressed them to this effect: “You need not marvel at these two claims of mine; I claim another power of quickening, which will much more amaze you.

There will happen before long an event which to you, at any rate, will be more marvelous still than anything which you have seen me do, or which I claim to perform. There will come a time when all the dead that are in their graves, multitudes upon multitudes in the valleys of death, shall all at once, at my voice, start up to life, and stand before my judgment throne.” To you, dear brethren in the faith, the quickening of the dead is not so great a marvel as the saving of dead souls; and, indeed, the raising of a corpse from the grave is by no means so great a marvel as the raising up of a dead

soul from the sleep of sin. For in the raising up of a dead body there is no opposition to the fiat of Omnipotence. God speaketh, and it is done; but in the saving of a dead soul, the elements of death within are potent, and these resist the life-giving power of grace, so that regeneration is a victory

as well as a creation, a complicated miracle, a glorious display both of grace and power. Nevertheless, to the few, and to all who are still ruled by the carnal mind, to the mere outward eye, the resurrection of the body seems a greater marvel for several reasons. Comparatively few in our

Savior’s day were quickened spiritually, but the resurrection shall consist of the, quickening of all the dead bodies of men that have ever existed.

Great marvel this! If you consider the hosts of the sons of Adam who have fattened the soil and glutted the worms, and yet shall everyone of them rise again. Souls were quickened in our Savior’s day as in ours, one by one — here one and there one. Long years roll on, the whole history of manhood interposes before the regeneration of all the elect is accomplished; but the resurrection of the dead will take place at once; at the sound of the archangel’s trump the righteous will rise to their glory; and after them the ungodly will rise to their shame; but the resurrection will not be a gradual uprising, a slow development, for all at once the myriads shall swarm on land



and sea. Conceive then what a marvel this must be to a mere natural mind! A graveyard suddenly enlivened into an assembly; a battle-field, whereon tens of thousands had fallen suddenly, disgorging all its slain. The

suddenness of it would amaze and startle the most carnal mind, and make the miracle appear great beyond comparison. Moreover, my brethren, the resurrection of the dead is a thing that such men as the Jews could appreciate, because it had to do with materialism, had to do with bodies.

There was something to be seen, to be touched, to be handled, something which the unspiritual call a matter of fact. To you and to me the spiritual resurrection, if we be spiritual men, is the greater marvel, but to them the resurrection seemed to be the more wonderful because they could comprehend it, and form some notion of it in their unspiritual minds. So the Savior tells them that if the two former things made them wonder, and made them doubt, what would this doctrine do, that all the dead should be raised again in a moment by the voice of Christ? Beloved, let us humbly

learn one lesson from this. We are ourselves by nature very like the Jews; we wonder mistrustfully, we unbelievably wonder when we see or hear of fresh displays of the greatness of our Lord Jesus Christ. So narrow are our hearts, that we cannot receive his glory in its fullness. Ah, we love him, and we trust him, and we believe him to be the fairest, and the greatest, and the best, and the mightiest, but if we had a fuller view of what he can do, the probabilities are that our amazement would be mingled with no small portion of doubt. As yet we have but slender ideas of our Lord's glory and power. We hold the doctrine of his deity, we are orthodox enough, but we have not thoroughly realized the fact that he is Lord God Almighty."

John 2:19 "Jesus answered and said to them, 'Destroy this temple, and in three days I will raise it up.' " [see note]

[my ft] a note on the word from the Liddell-Scott Lexicon (of the Greek) as it can clearly be seen how even the ancient heathen language had unwittingly made prescient allusion to the (Messianic) “temple” ; ναόν noun accusative masculine singular common [LS] ναός νᾱός, Ion. νηός, Att. νεώς, ὁ, (ναίω) *the dwelling of a god, a temple...* ”

Cross references :

Matthew 27:40 “And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.”

Mark 14:58 “We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.”

Matthew 12:40 “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”

Acts 3:15 “And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”

1 Peter 2:5 “Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

Matthew Henry ; “...The sign that he gives them is his own death and resurrection. He refers them to that which would be; First, His last sign. If they would not be convinced by what they saw and heard, let them wait. Secondly, The great sign to prove him to be the Messiah; for concerning him it was foretold that he should be bruised Isaiah 53:5, cut off Daniel 9:26, and yet that he should not see corruption, Psalm 16:10. These things were fulfilled in the blessed Jesus, and therefore truly he was the Son of God, and had authority in the temple, his Father’s house.

He foretells his death and resurrection, not in plain terms, as he often did to his disciples, but in figurative expressions; as afterwards, when he gave this for a sign, he called it the sign of the prophet Jonas, so here, Destroy this temple, and in three days I will raise it up. Thus he spoke in parables to those who were willingly ignorant, that they might not perceive, Matthew 13:13-

14. Those that will not see shall not see. Nay, this figurative speech used here proved such a stumbling block to them that it was produced in evidence against him at his trial to prove him a blasphemer. Matthew 26:60-61. Had they humbly asked him the meaning of what he said, he would have told them, and it had been a savour of life unto life to them, but they were resolved to cavil, and it proved a savour of death unto death. They that would not be convinced were hardened, and the manner of expressing this prediction occasioned the accomplishment of the prediction itself. First, He foretells his death by the Jews' malice, in these words, Destroy you this temple; that is,

“You will destroy it, I know you will. I will permit you to destroy it.”

Note: Christ, even at the beginning of his ministry, had a clear foresight of all his sufferings at the end of it, and yet went on cheerfully in it. It is good, at setting out, to expect the worst. Secondly, He foretells his resurrection by his own power: In three days I will raise it up. There were others that were raised, but Christ raised himself, resumed his own life.”

**Mark 9:2-9: “And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up upon a high mountain apart by themselves: and he was transfigured before them.**

**3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can make them white.**

*4 And there appeared to them Elijah with Moses: and they were talking with Jesus.*

*5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.*

*6 For he knew not what to say; for they were greatly afraid.*

*7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.*

8 And suddenly, when they had looked around, they saw no man any more, except Jesus only with themselves

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, **till the Son of man were risen from the dead.**”

Cross references;

Ecclesiastes 3:1-2, LXX ; “To all things there is a time, and a season for every matter under heaven.

2 A time of birth, and a time to die; a time to plant, and a time to pluck up what has been planted;”

Matthew 17:9 “And as they came down the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man is risen from the dead.”

John Gill ; “And as they came down from the mountain, &c.] Christ and his three disciples, Peter, James, and John, whom he led up thither:

*he charged them that they should tell no man what things they had seen; on the mount, as the transfiguration of himself, the persons of Moses and Elias, and the bright cloud from whence the voice came, which bore testimony of Christ’s sonship: he ordered to keep the whole of this a secret from every man, even from their fellow disciples,”*

elsewhere Gill says ; “Ver. 9. And as they came down from the mountain, &c.] Where all these things had been transacted,

*Jesus charged them, saying, tell the vision to no man: by the "vision" is meant, as it is explained in Mark, "what things they had seen"; as Moses and Elias, and the bright cloud that overshadowed them, and Christ transfigured*

before them, in a surprising, glorious manner. These Christ strictly ordered Peter, James, and John, to speak of to no man whatever; no, not their fellow disciples; who either would be apt to disbelieve them, on account of the greatness of them, as Thomas did the resurrection of Christ afterwards; or lest they should be troubled and displeased, that they were not admitted to the same sight; and especially not to the multitude, or to any other person,

*until the son of man be risen again from the dead*; meaning Himself and His resurrection, when such proof would be given of His mission, authority, and glory, which would make this account more easy to be believed: besides, He had told the Jews, that no sign, that is, from heaven, as this voice was, should be given, but the sign of the Prophet Jonas; referring to His resurrection, which would be a sure testimony of the truth of his Messiahship. This order of Christ was strictly observed by the disciples; for Luke, says, "they kept it close"; to themselves, in their own breasts; it lay concealed between these three; "and told no man in those days, any of those things which they had seen": and Mark says, "they kept that saying within themselves"; only as he adds, they were "questioning one with another, what the rising from the dead should mean": for they were not yet reconciled to the Messiah's dying, which was contrary to their expectation of a temporal kingdom; and therefore could not tell what to make of His rising again, whether this had not some secret, mystical meaning; for of His resurrection from the dead, in a literal sense, they had no notion; though it was foretold in the writings of the Old Testament, and had been so lately affirmed by Christ himself."

Adam Clarke ; "*Tell the vision to no man*] See the note on Mt 16:20; and farther observe, that as this transfiguration was intended to show forth the final abolition of the whole ceremonial law, it was necessary that a matter which could not fail to irritate the Jewish rulers and people should be kept secret, till Jesus had accomplished vision and prophecy by his death and resurrection.

The whole of this emblematic transaction appears to me to be intended to prove, 1st. The *reality* of the world of *spirits*, and the *immortality* of the *soul*. Secondly. The *resurrection* of the body, and the doctrine of *future rewards* and *punishments*, see Mt 16:27

thirdly The *abolition* of the *Mosaic institutions*, and, the *fulfillment* of the *predictions* of the *prophets* relative to the *person, nature, sufferings, death,*

and *resurrection* of Christ, and the *glory* that should *follow*.

fourthly. The establishment of the *mild, light-bringing, and life-giving* Gospel of the Son of God.

and fifthly. That as the old Jewish covenant and Mediatorship had ended, Jesus was now to be considered as the sole *Teacher*, the only availing *offering* for *sin*, and the grand *Mediator* between God and man.”

Matthew Henry ; “...he, being now in a state of humiliation, would have nothing publicly taken notice of, that might be seen disagreeable to such a state; for to that he would in every thing accommodate himself. This enjoining of silence to the disciples, would likewise be of use to them, to prevent their boasting of the intimacy they were admitted to, that they might not be *puffed up* with the *abundance of the revelations*. It is a mortification to a man, to be tied up from telling of his advancements, and may help to hide pride from him.

The disciples were at a loss what the *rising from the dead* should mean; they could not form any notion of the Messiah's dying (Luke xviii. 34), and therefore were willing to think that the *rising* he speaks of, was figurative, his rising from his present mean and low estate to the dignity and dominion they were in expectation of.”

**Matthew 26:32 “But after I am risen again, I will go before you into Galilee.”**

Cross references:

Isaiah 9:1-2, LXX (Thomson's version) ; “Drink this first; do it quickly. With regard to the region of Zabulon, the land of Nephthaleim and the rest who inhabit the seashore, and the banks of the Jordan, Galilee of the nations;

Zechariah 13:7, LXX ; “Awake , O sword, against my shepherd, and against my chief citizen, saith the Lord Almighty ; I will smite the shepherds, and the sheep shall be scattered and I will bring my hand on the little ones.”

Matthew 28:7 “And go quickly, and tell his disciples that He is risen from the dead;

and, behold, He goeth before you into Galilee; there shall ye see him: lo, I have told you.

Matthew 28:10 “Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.”

Matthew 28:16 “Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.”

Matthew 28:17 And when they saw him, they worshipped him: but some doubted.”

Colossians 1:18 “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he may have the preeminence.”

Mark 14:28 “But after that I am risen, I will go before you into Galilee.”

John Gill ; Ver. 32. *But after I am risen again, &c.*] “This he says for their comfort, that though he, their shepherd, should be apprehended, condemned, and crucified, should be smitten with death, and be laid in the grave, yet he should rise again; and though they should be scattered abroad, yet should be gathered together again by him, their good shepherd; who would after his resurrection, appear to them, be at the head of them, and go before them, as a shepherd goes before his sheep: for it follows,

*I will go before you into Galilee*; the native place of most, if not all of them. This the women that came to the sepulchre after Christ’s resurrection, were bid, both by the angel, and Christ himself, to remind the disciples of, and ordered them to go into Galilee, where they might expect to see him: accordingly they did go thither, and saw and worshipped him;” see Matthew 28:7,10,16,17.

Eclectic notes (from the “Online Bible”) ; ‘*into Galilee.*’ “Nevertheless He would go, to renew His relationship, as a risen Saviour, with these poor of the flock, to the same place where He had already identified Himself with them during His life. He would go before them into Galilee. This promise is very remarkable, because the Lord resumes, under a new form, His Jewish relationship with them and with the kingdom”

. . . . “into Galilee.” Jesus says to those who had come up with Him from Galilee, “Before you return home from the feast I will arise again.” Bengel 1.293

Adam Clarke ; “Matthew 26:32: *But after I am risen again*] “Don't lose your confidence; for though I shall appear for a time to be wholly left to wicked men, and be brought under the power of death, yet I will rise again, and triumph over all *your* enemies and mine.

*I will go before you* “Still alluding to the case of the shepherd and his sheep. Though the shepherd has been smitten and the sheep scattered, the shepherd shall revive again, collect the scattered flock, and *go before them*, and lead them to peace, security, and happiness.”

Matthew Henry ; “He gives them the prospect of a comfortable gathering together again after this storm (v. 32); “*After I am risen again, I will go before you*. Though you will forsake me, I will not forsake you; though you fall, I will take care you shall not fall finally: we shall have a meeting again in Galilee, *I will go before you*, as the shepherd before the sheep.” Some make the last words of that prophecy (Zech. xiii. 7), a promise equivalent to this here; *and I will bring my hand again to the little ones*. There is no bringing them back but by bringing his hand to them. Note, The captain of our salvation knows how to rally his troops, when, through their cowardice, they have been put into disorder.”

Matthew 20:17-19, vs.17 “Now Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them,

Vs.18 Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death,”



*Vs.19“ And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.”*

*Mark 10:33 "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles;*

*34 "and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again."*

*Luke 18:31 Then He took the twelve aside and said to them, "Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished.*

*32 "For He will be delivered to the Gentiles and will be mocked and insulted and spit upon.*

*33 "They will scourge Him and kill Him. And the third day He will rise again."*

Cross references ;

Isaiah 53:11 Dead Sea Scroll ; “Of the toil of His soul **He shall see light** and He shall be satisfied and by His knowledge shall He make righteous even my righteous servant for many and their iniquities He will bear.” [ft]

[ft] Isaiah 53:11 LXX Thomson’s Version(Vaticanus,Alexandrinus, New International Version “light of life”, New American Bible ; “shall see the light”, New Revised Standard, and the Dead Sea Scroll (“A”) all include the Messianic resurrection phrase “show Him light” ) ; “ Moreover, it is the determination of the Lord to take away the trouble of His **soul-to show Him light** and inform Him with understanding-to justify the Righteous One Who is serving many well. And He shall bear away their sins;”

Acts 3:14-15 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

Vs.15 “And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”

Isaiah 53:3 “He is despised and rejected of men; a man of sorrows, and acquainted with

grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.”

1 Corinthians 15:4 And that he was buried, and that he rose again the third day according to the scriptures:”

Hosea 6:2, LXX (Thomson version) ; “in two days He can restore us to health ; on the third day we shall be raised up and live before Him.”

John Gill ; “...Ver. 18. Behold, we go up to Jerusalem, &c.] This is the last time of our going thither; observe, and take notice of what I am about to say; some extraordinary things will come to pass, and, as Luke relates that he said,

all things that are written by the prophets concerning the Son of man, shall be accomplished; everything that is recorded in Psalm 22:1-31, and in Isaiah 53:1-12, or in any other prophecies of the Old Testament, relating to the ill treatment the Messiah should meet with, to his sufferings and death, and all the circumstances attending them, shall be exactly fulfilled in every point: and that they might not be at a loss about what he meant, he gives an account of various particular things, which should befall him;

and the Son of man shall be betrayed: he does not say by whom, though he knew from the beginning who should betray him, that it would be one of his disciples, and that it would be Judas; but the proper time was not yet come to make this discovery: the persons into whose hands he was to be betrayed, are mentioned;

*unto the chief priests, and unto the Scribes*; who were his most inveterate and implacable enemies; and who were the persons that had already taken counsel to put him to death, and were seeking all advantages and opportunities to execute their design:

*and they shall condemn him to death*; which is to be understood not of their declaring it as their opinion, that he was guilty of death, and ought to die by a law of theirs, which declaration they made before Pilate; nor of their procuring the sentence of death to be pronounced by him, upon him; but of their adjudging him to death among themselves, in the palace of the high

priest; which was done by them, as the Sanhedrim and great council of the nation; though either they could not, or did not, choose to execute it themselves, and therefore delivered him up to the Romans; for this act of condemning him to death, was to be, and was, before the delivery of him up to the Gentiles, as is clear from what follows.

Ver. 19. And shall deliver him to the Gentiles, &c.] To Pilate, a Heathen governor, and to the Roman officers and soldiers under him; see John 18:35.

*To mock him*, as they did, by putting on him a scarlet robe, plating a crown of thorns, and placing it on his head, and a reed in his hand; and then bowed the knee to him, and cried, hail, king of the Jews!

*and to scourge him*: as he was by Pilate, at least by his orders: Mark adds, "and spit upon him"; as not only did the Jews in the palace of the high priest, but also the Gentiles, the Roman soldiers, after they had mocked him in the manner before described:

*and to crucify him*: which, as it was a cruel and shameful death, such as slaves and the worst of malefactors were put to, so it was a Roman one; for which reason, the Jews choose to deliver him into the hands of the Gentiles. The Persic version here adds, "and put him into the grave": which though it followed his crucifixion, was not done by the Gentiles, but by Joseph of Arimathea, a Jew, and a disciple of Jesus; and that not in a contemptuous, but honorable manner

*and the third day he shall rise again*: this he said for the comfort of his disciples; but now, though these things were so clearly and distinctly expressed by Christ, and which show his omniscience, and give proof both of his deity and Messiahship, yet Luke observes of the disciples, "that they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken": the words were plain, the grammatical sense of them was easy, but they could not imagine that they were to be taken literally; which was such a glaring contradiction to their received and rooted principles of the temporal kingdom of the Messiah, and the grandeur of it, that they fancied these expressions carried a mystical,

secret meaning in them, which they were not masters of: and certain it is, that what our Lord now said, was so far from destroying, or weakening these prejudices of theirs, that it rather confirmed them in them; particularly, what he said about rising again, which seemed to have put them afresh in mind, and to excite their hopes of this external felicity,..."

Charles Haddon Spurgeon ; "You have this same story in Matthew and Mark and Luke, a little differently told; as would naturally be the case when the information came from three different observers. It will be to our edification to put the three accounts together, so as to get a complete view of the incident; for each evangelist mentions something omitted by the others.

Our Lord firmly resolved to go to Jerusalem, about a fortnight before the Passover, with the view of becoming himself the Lamb of God's Passover.

He had frequently quitted Jerusalem when his life had been in danger there, because his time was not yet come, and he thus set us the example of not willfully running into danger, or braving it with foolhardiness; but now that he felt that the hour of his sacrifice was near at hand, he did not hesitate, or seek to avoid it; but he resolutely set out to meet his sufferings and his death. When he was in the highway that led to Jerusalem, he marched in front of the little band of his disciples with so vigorous and bold a step, and

with such a calm, determined air of heroism upon him, that his followers were filled with astonishment (Mark 10:52). Here are the very words:

"And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed, and as they followed they were afraid."

Knowing that, according to his own account, he was going to suffering and death; and being well assured, from their own observation, that he was about to encounter the most furious opposition, they were amazed at the dauntless courage of his mien, and wondered what made him so resolved.

We read also that "they were afraid", afraid for themselves, in a measure, but most of all afraid for him. Would not his daring lead to conflict with the powers then in authority, and might not terrible things happen both to him and to them? It was not altogether timidity, but awe which came over them: his manner was so majestic and sublime. That lowly man had a something about him which commanded the trembling reverence of his

disciples. After all, meekness is imperial, and commands far more reverence than anger or pride. His followers felt that great events were about to transpire, and they were deeply sobered and filled with awe-struck apprehension. In the presence of their Lord, who seemed to be leading a forlorn hope to a fierce battle, they were afraid. They were amazed at his courage, and afraid for the consequences. They were also amazed at him,

and afraid because of their own unfitness to stand in his presence. Do we not know what this feeling is? Then it was that he took the twelve aside, and began to tell them what things should happen unto him. The conversation was private. We will go aside with the chosen apostles for a little while at this time, and hear what their Lord would say to us, even as he aforetime said it to them. May the good Spirit bless our meditation!

I shall have three things to speak of; and the first will be *our Lord's private communings*. This will give us an insight, secondly, into *our Lord's private thoughts*; and when we have looked into these a little, as far as our dim eyes are able, we will then notice, in the third place, *our Lord's dwelling on the details of his passion*; for into those details he went with singular impressiveness. Let us not forget our need of the Holy Spirit's illumination while we come near to a place so holy as this of "The Revelation of the Passion."

**I.** First, then, our LORD'S PRIVATE COMMUNINGS. He did not say all things to all men. He spoke certain matters to his disciples only. To the outside world it was given to hear the parable; but to the disciples alone was it given to know the explanation. Not even to all the disciples did our Lord make known the whole of his teachings. He had an elect out of the elect.

First came twelve out of the many and then came three out of the twelve.

These three were admitted to special manifestations, which the other nine did not share. As if to carry the principle of election to the utmost extent, one was chosen out of the three, who enjoyed a peculiar personal love, and leaned his head upon his Lord's bosom, as the other two never did. We are happy to be admitted, by the key of inspiration, into the inner chamber of our Lord's private conferences.

On this occasion, *our Lord's communings were with the leaders of his band*. Those who have to lead others need more instruction than the rest. It needs

more grace to lead than to follow. No man can give out what he has not received. If you are to be a fountain of living waters to others, you must be filled yourself from the fullness of God. Dear brethren and sisters, you whom the Lord has chosen to be vessels of mercy to others, take care that you wait much upon him yourselves, and are much with him in secret retirement. Live near to God, that you may bring others near. I remember sitting, one rainy day, in an inn, at Cologne, looking out of a window upon a square. There was not much to see, but what was to see I did see, as I occasionally looked up from my writing. I saw a man coming to a pump that stood in the middle of the square, and from that pump he filled a vessel.

A little while after, I saw the same man again filling his buckets. All that morning I saw no one else, but only that one water-loving individual man, filling his buckets again and again. I thought to myself, "What can he be? Why is he always drawing water?" Then I perceived that he was a water carrier, a bearer of water to families in the adjoining streets. Well might he often come to the fountain himself, since he was supplying others. You that are water-carriers for thirsty souls must needs come often to the living water yourselves, and be thankful that your Master is always willing to meet you, and give you rich supplies. He graciously waits to take you apart in the way, and speak to you things which you need to hear and tell. Take care that you hear well that which you are commissioned to publish to all the world. Take good note of this, ye who instruct others: neglect not the yielding of your ear to your Lord quite as completely as your tongue. Hear him that you may speak of him. Be ye sure that ye are much with your Lord alone, that you may have him much with you in public.

When our Lord, on this occasion, spoke to the twelve, the time was significant: *it was on the way to a great trial*. To him his coming suffering was the sum of all trial. He was about to be wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was about to fall upon him, that with his stripes we might be healed. But it was to be a time of great trial to the disciples also. Inasmuch as they loved their Lord, they would sympathize with his sufferings and death. Inasmuch as they trusted in him, it would be a sharp trial to their faith to see him dying on the cross, vanquished by his remorseless enemies. Inasmuch as they loved his company, they would weep and lament, and feel like orphaned children when he was taken from them. Therefore they must be favored with a special private interview, to

prepare them for the coming ordeal. Have you never noticed how our Lord, before the coming to us of a great tribulation, strengthens our hearts by some heavenly visitation?

Either before or after affliction, it has happened to me to enjoy very special manifestations of the Well-Beloved. At such junctures he brings us into his banqueting house, and his banner over us is love, that we may go down to the battle like men refreshed by a feast. He gives us a joyful bracing up, that we may be ready for to-morrow's stern service. I feel that it is so; and I pray that each of you may know, by personal experience, how wise is your Redeemer's foresight; and how, by the communion apart, he prepares us for that which we are to meet at the end of the way. A drink from the brook of fellowship by the way will make you ready for the heat of the conflict. A word from his myrrh-dropping lips will perfume the air, even of the valley of death-shade. Speak to us, Lord, and we will not heed the howlings of the dog of hell."...

*"He spoke to them of the Scriptures.* Luke says, "He took unto him the twelve, and said unto them, 'Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.' " Blessed theme — the Word of the Lord by his prophets and the fulfillment thereof. Have you never noticed how our divine Lord delights to speak upon the Scriptures? How often does he enforce his teaching by "as the scripture hath said"! If he has only two of them, and they are walking on the road, (to Emmaus, following His resurrection) we read, "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Communion with Christ Jesus must be based on the Word of the Lord. If you speak half a word derogatory of holy Scripture, your fellowship will evaporate. Men talk about building upon Christ, and not upon the Scriptures; but they know not what they say; for our Lord continually established his own claims by appealing to Moses and the prophets. They would be Christocentric, they say: I only wish they would. But if they take Christ for a center, they will inevitably have the Scriptures for a center too; and these men neither want the one nor the other. They care nothing for the center; they only want to do away with the circumference, that they may roam at their own proud wills. Our Lord made the written Word to be the reason for many of his acts: he did this, and he did not do that, because of what the Scriptures had said. He comes not to take away the law and the prophets, yea, not a jot or a tittle does he destroy, so careful is he of

the Scriptures of truth. We learn from him to believe not only in inspired words, but in inspired jots and tittles. They that have been much with

Christ always show a profound reverence for the Word of God. I have never yet met with a person worthy to be called a saint who did not love and revere the inspired Book. I have heard in the last days the newly coined word “bibliolatry”, which is meant to set forth the imaginary crime of worshipping the Bible. I know not who may be guilty of the offense: I have never met with such idolaters. When I do, I will try to show them their error; at present I am too much occupied with the enemies of the Bible to think much of its too ardent friends, if such there be. While the word may be used in an accusation against us, it most surely is a confession on the part of those who use it that they see nothing special about the Scriptures, and are angry with those who do. Let them speak as they will, O Lord, “my heart standeth in awe of thy Word.” I would be numbered with the men who tremble at thy Word. The words of the Holy Ghost are more than words to me. I tremble lest I should sin against *him* by sinning against them. I would not take away a word from the Book of this prophecy, nor add thereunto; but let it stand as it is; for here it is that Jesus meets us and communes with us. He opens the Scriptures to our understanding, and then he opens our understanding to receive the Scriptures. He makes us hear his voice in these chapters; yea, we see himself in them.

***“Here I behold my Savior’s face***

***Almost in every page.”***

We cannot look up to heaven and see Jesus amid the celestial splendours; but he lovingly looks down from the throne of his glory into the looking glass of the Word, and when we look into it we see the sweet reflection of his face. As in a mirror, his countenance is displayed by Scripture. O believers, love the Word of God! Prize every letter of it, and be prepared to answer the cold, carping words of critics, who know nothing of the benediction which comes to us through every line of inspiration. These are they who would cruelly divide the living child, for it does not belong to them; but we will have no sword come near it, for it is our love: it is life and bliss to us. Our Lord, in his most private intercourse with our souls, speaks in, and by, and through the Scriptures in the power of the Holy Ghost.

But the chief theme that our Lord dwelt upon was *his own suffering even*



*unto death.* Beloved, our Lord Jesus has said many delightful things; and let him say what he will, his voice is as angels' music to our ear; but from the cross his voice is richest in consolation. We never come so near to Jesus — at least, such is my experience — as when we gaze upon his bloody sweat, or see him robed in shame, crowned with thorns, and enthroned upon the cross. Our Lord's incomparable beauties are most visible amid his griefs. When I see him on the cross I feel that I must borrow Pilate's words, and cry, "Behold the man!" Covered with his own blood from the scourging, and about to be led away to be crucified between two thieves, you look into his inmost heart, and behold what manner of love he bore towards guilty men. We know not Christ till he putteth on his crimson garments. I know not my beloved when he is only to me as the snow-white lily for purity; but when, in his wounding, he is red as the rose, then I perceive him. "My beloved is white and ruddy, the chiefest among ten thousand." A suffering Savior bears the palm for me: a wounded Savior is my Lord and my God. The lower he went for my redemption, the higher does he rise in my soul's loving esteem. He saw this when he said, "I, if I be lifted up"; for indeed it was a lifting up for him to die upon the cruel gibbet. To the wondering universe the Son of God is lifted to a height of wondering admiration, by his becoming obedient unto death, out of love to his chosen. He is lifted up in every grateful heart, and shall be lifted up forever. Our fellowship with Jesus largely flows along the great deep of his suffering; and to me, at least, it is then deepest, truest, and sweetest.

Our Lord talked to the twelve of his sufferings in great detail, of which we will speak further on; but he did not shrink from dwelling upon his death, nor did he stop there, but *foretold his rising again*. In each of the three accounts he appears to end the story of his passion by saying that on the third day he would rise again from the dead. That was a glorious climax — "The third day he shall rise again." Oh, that blessed doctrine of the

resurrection! If our Lord's record ended at the cross, it might drive us to despair; but he is declared to be the Son of God with power by his resurrection from the dead. That he was raised from the dead makes us see the merit, the power, the great reward of his death. He that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, by the

blood of the everlasting covenant, even he will make us perfect in every good

work to do his will. Whenever the Master comes very near to us in his gracious condescension, he shows us not only that he shed his blood for us, but that he rose again, and ever liveth to carry on our cause. When you worship most closely, you will worship him that lived, and died, and rose again, and now liveth for ever and ever. This is our Lord Jesus Christ. He

is not a teacher only, or a bright example merely; but one whose death is the source of our salvation, and whose resurrection and eternal glory are the guarantee and foretaste of our everlasting bliss. A living, dying, risen Christ is one with whom we have joyful fellowship; and if we know him not in this character, we do not know him at all.

Furthermore, he conversed with them upon *their share in all this*. They were one with him in that which would befall him. He says, "Behold we go up to Jerusalem." True, they would have no share in the scourging, and the spitting, and the crucifixion. He must tread that winepress alone. But yet they would with him carry the cross in the near future, and with him deny themselves during the rest of their lives. Henceforward, it would not be

only Jesus the Lord who would bear witness for God and righteousness, but the followers of the Crucified One would unite in testimony to the same truth, for the same great purpose. It was well for him to speak to them on such a practical theme: they would be cheered and comforted on after days when they remembered that he had told them of these things. He will draw us into very intimate communion if we are willing to take up his cross and bear his reproach. We lose much when we quit the separated path because it is rough, for we lose our Lord's sweet company. Oh, for grace to love the rough paths, because we see his footprints upon them!

They listened to this private talk, but we are told by Luke that *it was very much lost upon them*, because they did not understand him. "And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken." Yet, say you, "it was very simple." Possibly that is why they did not understand it. Numbers of people imagining that they understand mysteries, and yet the simplicities of the faith are hid from their eyes because they are gazing after abstruse doctrines. They search after difficult things and miss the plain truth."...

"When our Lord told the twelve that he would die, they imagined that it was a parable, concealing some deep mystery. They looked at one another, and they

tried to fathom where there was no depth, but where the truth lay on the surface. The deep things of God thousands will pry into; but yet these are not saving matters, nor are they of any great

practical value. Fixed fate, free-will, predestination, prophecy, and the like, these have small bearings upon our salvation from sin; but in the death of our Lord lies the kernel of the matter. Beloved, when we try to commune with Jesus, let us wear the garments of simplicity. It is the serpent who trades in subtlety, but I would have you remember “the simplicity which is in Christ Jesus.” There is in him a depth which we cannot fathom; but his every word is pure truth, and those things which are necessary are made so plain that he who runs may read, and he who reads may run. Believe him to mean what he says, and take his promises as they stand, and his precepts in their plain meaning; and, oh, if we do this, we shall be made greatly wise!

Do not confuse your minds with doctrinal riddles nor amuse your souls with spiritual conundrums; but believe in him who is Jesus, the faithful and true, who makes known to us the heart of the Father. Believe that he died in our stead. Believe that he took our sin upon him, and carried it all away.

Believe that we are justified through his resurrection, and are made to live because he lives. Hypotheses and critical doubts we may leave to the dogs that first sniffed them out; but as for us, we will be as children who eat the bread their Father gives them, and ask no questions as to the field in which the wheat was reaped, and raise no debates as to the mill at which the corn was ground.

Thus, you see, the private conversations of our Lord with the twelve dealt with his sufferings and death, and his communications come home to our hearts in proportion as we are prepared to receive them in childlike simplicity.

**II.** Secondly, we will now turn our minds to THE PRIVATE THOUGHTS OF OUR LORD JESUS. We shall not be presumptuous if we humbly enquire —

What were the thoughts of our Lord at the time? When he had called them quite apart, and spoken to them, we may be quite sure that what he said to them was the outcome of his innermost meditations.

*Our Lord was forecasting his death in all its mournful details.* Do you not know that frequently it is more painful to anticipate death than it is actually to

die? Yet our Lord dwelt upon his sufferings, even to their minutiae.”...

“Our Lord was like a grain of wheat which is cast into the ground, and lies there awhile before it dies. He was buried, as it were, in prospective agony; immersed in suffering, which he foresaw. In the thought of the cross he endured it before he felt the nails. The shadow of his death was upon him before he reached the tree of doom. Yet he did not put away the thought, but dwelt upon it as one who tastes a cup before he drinks it to the dregs. After so deliberate a testing, is it not all the more marvelous that he did not refuse the draught? Did he not remember *his engagement to go through with our redemption*?

“Lo, I come”, said he: “in the volume of the Book it is written of me.” He had pledged himself by solemn covenant, and in the Book it was written that he would stand in our stead, and give his life an offering for sin. From this suretiship he never departed. He knew that the Father would bruise him and put him to grief in the approaching day of his anger. He knew that the wicked would pierce his hands and his feet. He knew all that would occur, and he started not back from the pledge which he had given in the council chamber of eternity that his life should be rendered up as a ransom for many.”...

“Our Lord’s thoughts *took the form of a resolution to do the Father’s will to the end*. He set his face steadfastly to go to Jerusalem. Nothing could make him look aside. He had undertaken, and he would go through with it.

Unless it should prove possible for us to be saved otherwise, he would not set aside that cup which his Father had given him to drink. The thought of our perishing he could not bear: that was not to be tolerated. He would suffer all imaginable and unimaginable woe sooner than desert the cause he had espoused. He was straitened — so he described it — straitened till his labor was accomplished. He was like a man pent up against his will: he longed to be discharging his tremendous task. He had an awful work to do, an agonizing suffering to bear, and he felt fettered until he could be at it: “How am I straitened till it be accomplished!” He was as a hostage bound for others, longing to be set free. He longed to be bearing the penalty to which he had voluntarily subjected himself by his covenant suretiship. He therefore thought upon that “obedience unto death” which he was determined and resolved to render.

*He had an eye all the while to you and to me.* While he was thinking of death he was chiefly regarding those for whom he would suffer. I doubt not that there flashed before that mighty mind the individuals who make up the vast host of his redeemed; and among them there were insignificant individuals, such as we are. Out of his strong love to us, even to us, he determined to pay our ransom price in death: it was part of his solace that he would deliver you and me. “He loved me, and gave himself for me.” He made a voluntary offering of himself for me, before he actually died; often surrendering himself in purpose, before the cross was reared for the actual offering up of his body once for all.

Then there came into his mind, also, the thought of *the grand sequel of it all*. He should rise again. On the third day, it would all be over, and the recompense would begin. A few hours of bitter grief; a night of bloody sweat, a night and a morning of mockery, when he should be flouted by the abjects, and made nothing of by the profane; a direful afternoon of deadly anguish on the cross, and of dark desertion by Jehovah; and then the bowing of the head, and a little rest in the grave for his body; and on the third day the light would break upon mankind, for the Sun of righteousness would arise with healing in his wings. The light that would come when he should rise would lighten the Gentiles, and be the glory of his people Israel.

He would then have said, “It is finished”, and he would shortly afterward ascend to reap his reward in personal glorification, and in receiving gifts for men — yea, for the rebellious also, that the Lord God might dwell among them.

*Surely our Lord’s thoughts were all the while upon his Father!* He remembered ever the beloved Father to whom he was to be “obedient unto death, even the death of the cross.” That twenty-second psalm, which might well be our Lord’s on the Cross, is full of God: it is an appeal to

God. As our Lord went on his way with the twelve, conversing upon the road, they must have seen that he was in close communion with God.

There was about him a deep solemnity of spirit a rapt communion with the Unseen, a heavenly walking with God, even beyond his usual wont. This, mixed with his deeply-fixed resolve, and that stern joy which only they can feel who are resolved to accomplish a great purpose through bowing to the

divine will, let it cost what it may. The God and Father of our Lord Jesus was everything to him, and in all his acts his heart was set upon Jehovah's glory."...

"What meditations were his! How precious also are thy thoughts unto me, O Christ! How great is the sum of them! Wonderful things didst thou ponder in thy soul on those days of thy nearing passion!"... "The Son of man shall be betrayed *unto the chief priests, and unto the scribes.*" The chief priests ought to have been his best defenders always. They were the leaders of the religion of the day: these chief priests were the guides of Israel. When Israel bowed before the Lord, the chief priests presented the sacrifice. Yet these were our Lord's most bitter enemies: by their malice he was condemned, and crucified. It is hard to have the professed servants of God against you. The scribes, too, those Bible writers and Bible interpreters; these also were fierce against him.

From the hands of scribes he would have less mercy than from soldiers. I said, the other Sabbath-day, what I now repeat: I would rather be bitten by wolves than by sheep. It is wretched work to have those against you who are reckoned to be the best men of the time. It was little to him to have

Herod against him, or Pilate, and the Romans as his foes, for they knew no better; but it was heartrending work to see the men of the Sanhedrim, the men of prayers and phylacteries, the men of the temple and of the synagogue, arrayed against him. Yet into their hands he falls! Good Master, thou art delivered into the hands of men who know no mercy, for they hate thee for thy faithful words! They can compromise, and thou canst not; they can trifle with language, and thou canst not; they can play the hypocrite, and that thou canst not do!

Read on: "*and they shall condemn him to death.*" They did not leave the sentence of condemnation to the Romans, but themselves passed sentence upon their victim. The priests, whose office made them types of himself, and the scribes, who were the official interpreters of his Father's Book, these condemned the holy One and the just. They count him worthy of death: nothing less will serve their turn. This the Christ could plainly see; and it was no small trial to come under the censure of his country's governors. They could not put him to death themselves. If they dared they would have stoned him, and that would have broken the prophecy, which declared that in death his enemies must pierce his hands and his feet. They can condemn him to

death, but they cannot execute the sentence. Yet none the less this iron entered into his soul, that those who were professedly the servants of God condemned him to die. If you have ever tasted of this cup you know that it has wormwood in it.

Notice, further: “*and shall deliver him to the Gentiles.*” In our Master’s death all men conspired: not half the world, but all of it, must have a hand in the tragedy of Calvary. The Gentile must come in. He takes his share in this iniquity, for Pilate condemns him to the cross. The chief priests hand him over to Pilate, and he commits him to the Roman soldiery, that they may do the cruel deed. They “delivered him to the Gentiles.” The Master dwells on this. It opens another gate through which his sorrows poured. At the hands of the Gentiles he dies, and for Gentiles he suffered. Beloved, I like to see how the Master notes this point. He makes distinctions; he does not say that he should be condemned by Pilate; but he is condemned to die by the chief priests, and then he is delivered to the Gentiles. He sees it all, and dwells upon the points of special interest. O believer, behold thy Lord bound and taken away to the hall of Pilate. See him delivered to the Gentiles, while his fellow-countrymen cry, “We have no king but Caesar”! They shout, “Crucify him! Crucify him!” and the Gentiles carry out their cruel demand. Unanimity among our persecutors must add greatly to the sting of their unkindness.

These three words follow — “*To mock, and to scourge, and to crucify him.*” Mark puts in, “To spit upon him.” That was a sad part of the *mockery*. What dreadful scorning he endured! from the Jews when they blindfolded him, and buffeted him; and from the Gentiles when they put on him a purple robe, and thrust a reed into his hand, and bowed the knee, and cried before him, “Hail, King of the Jews!” They plucked his hair, they smote his cheeks, they spat in his face. Mockery could go no farther. It was cruel, cutting, cursed scorn. Ridicule sometimes breaks hearts that are hardened against pain; and the Christ had to bear all the ridicule that human minds could invent. They were maliciously witty. They jested at his person; they jested at his prayers. They mocked him when he cried, “My God, my God, why hast thou forsaken me?” Herein is grief immeasurable, and the Savior foresaw it, and spoke about it.

That was not all: *they scourged him*. I will not harrow your hearts by trying to describe scourging as it existed among the Romans. The scourge was an infamous instrument of torture. It is said to have been made of the sinews of

oxen, intertwined with the hucklebones of sheep, and slivers of bone; so that every time the lashes fell, they ploughed the back, and laid bare the white bones of the shoulders. It was an anguish more cruel than the grave; but our Lord endured it to the full. They mocked him and they scourged him; he dwells upon each separate item. Some of our most touching hymns upon our Lord's passion are spoken of by the coldblooded critics of to-day as sensuous. "I cannot bear", says one, "to hear so much about the physical agonies of Christ." Beloved, we must preach the physical agonies of Christ more than ever, because this is an age of affectation, in which his mental and spiritual griefs are no more apprehended than those of his body. The device is to be rid of his sufferings altogether. This age is as fond of physical pleasure as any that has gone before it, and it must be made to know that physical pain was a great ingredient in the cup which our Lord drank for man's redemption.

Very many are so unspiritual, that they will never be reached by high soaring language, appealing to a delicacy which they do not possess. We must exhibit the bleeding Savior, if we would make men's hearts bleed for sin. The cries of his great grief must ring in their ears, or they will remain deaf. Let us not be ashamed to dwell upon points upon which the Lord himself dwelt.

Then he adds, "*to crucify him.*" Here I will come to a pause. Behold him! Behold him! His hands are extended and cruelly nailed to the wood. His

feet are fastened to the tree, and he himself is left to bear the weight of his body upon his hand and feet. See how the nails tear through the flesh as the weight drags the body down and enlarges the wounds! See, he is in a fever! His mouth is dried up and has become like an oven, and his tongue cleaves to the roof thereof! Crucifixion was an inhuman death, and the Savior was "obedient unto death, even the death of the cross." The wonder is, that he could foresee this, and speak of it so calmly. He meditates upon it, and speaks to choice familiar friends about it. Oh, the mastery of love, strong as death! He contemplates the cross, and despises its shame.

Thus he dwells on it all, and then closes by saying, "*and the third day he shall rise again.*" We must never forget *that*, for *he* never forgets it. Ah!

you may think as much as ever you will of Calvary, and let your tears flow like rivers. You may sit at Gethsemane, and say, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for



my Lord!” But, after all, you must wipe those tears away, for he is not in the grave; he rose again on the third day. O blessed morning! not to be celebrated by an Easter once in the year; but to be commemorated on every first day of the week, more than fifty times in each year. Every seven days that the sun shines upon us brings us a new record of his resurrection. We may sing every Lord’s-day morning —

*“To-day he rose and left the dead,*

*And Satan’s empire fell:*

*To-day the saints his triumph spread,*

*And all his wonders tell.”*

The first day of the week stands for ever the remembrance of our risen Lord, and on that day he renews his special communings with his people.

We believe in him; we rise in him; we triumph in him; and “he ever liveth to make intercession for us.” Thus, you see, I have not preached my own

thoughts, but I have set you thinking. Treasure these thoughts in your minds. All this week sweeten your souls with the sacred spices of our Lord’s thoughts and words when near his death. God bless this meditation to you by his Holy Spirit! If you have never believed in him, may you believe in him at once! Why delay? He is able to save unto the uttermost, believe in him just now. And if you have believed, keep on believing, and let your believing grow more

intense. Think more of Jesus, and love him more, and serve him more, and grow more like him. Peace be unto you for his dear sake! Amen.”

**Isaiah 52:12, LXX ; “ For ye shall not go forth with tumult, neither go by flight: for the Lord shall go first in advance of you; and the God of Israel shall be he that brings up your rear.”**

**Isaiah 52:12, Dead Sea Scroll (scroll "A") ; "For you shall not go out hurriedly, nor go by flight: for YHWH will go before you; and your gatherer is the God of Israel. The God of all the earth He shall be called."**

Cross references :

Isaiah 28:16, "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (LXX has "...he who believeth shall not be ashamed" for the MT ; "...he that believeth shall not make haste")

Isaiah 45:2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

Exodus 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

Exodus 13:22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Exodus 14:19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Exodus 14:20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

Deuteronomy 20:4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

Judges 4:14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

1 Chronicles 14:15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

Micah 2:13 LXX (Thomson version) ; "They have broken through and passed the gate; they are gone through it and their king is gone out before them ; and the Lord will be their leader."

Spurgeon (from the sermon "The Glory in the rear") ; "...THE DIVINE PRESENCE WILL ONE DAY BE MORE GLORIOUSLY REVEALED. I have been speaking about the Lord being the rereward (rear guard, Obs.) of his people, and so explaining my second text: but I must now refer you to my last text, in the fifty-second of Isaiah—"The Lord will go before you, and the God of Israel will be your rereward." This is the condition into which the Lord brings his people when they depart from Babylon, and are no more conformed to this present evil world. I trust he has brought many of us into this all-surrounding light at this good hour. The Lord is behind us, we know: our sins and iniquities are covered, our past mistakes are all erased, we are accepted in the Beloved. But we have not to look forward and say, "The angel of God has removed." Oh, no. We can see the bright light before us still. Our ways are ordered of the Lord, and none of our steps shall slide. We glory in tribulations also, believing that we shall glorify God in them. We look forward to the time of old age, believing that to hoar hairs he is the same, and that in our days of decline he will carry us. We look forward to the advent of our Lord with delight; or, if that may not be in our day, we look to falling asleep upon the bosom of our Savior. Before us we see the resurrection morning and all its splendor: we anticipate the risen body, that glorified fabric in which our pure and perfect spirits shall dwell forever: we hear the voice of harpers harping with their harps, saluting the reign of Christ and the glorification of his people with him. Below there is nothing before us now but that which is inexpressibly delightful: the day has long dawned with us, whose morning clouds have passed away; a day which grows warmer and brighter, and is nearing to the perfect day. A few more months, a few more years, and we shall be in the land of the unclouded sky. What will it be to be there! What will it be to be there forever!

"Far from a world of grief and sin,  
With God eternally shut in."

How willingly would I fly away and be at rest. I feel my wings; they are not strong enough, as yet, to bear my soul away; but they will be. God is making his children ready to depart, and he will only have to beckon them, and they will cry, "Here am I," and then they shall be with him forever. Yes, the glory of the Lord is above us and beneath us, on the right hand and on the left,

without us and within us. We depart not from it, though it is behind us: we are going ever into the glorious light, for it is before us, too. The Lord shall be a wall of fire around about us, and the glory in the midst. If you have come there, dear brother, stop there. If you have entered there, dear sister, never quit that charmed circle, but abide in full communion with the Lord your God.”

Adam Clarke ; “He introduces the *Messiah* as appearing at first in the *lowest state of humiliation*, which he had just touched upon before, (Isaiah 50:5, 6,) and obviates the offence which would be occasioned by it, by declaring the *important* and *necessary cause* of it, and foreshowing the glory which should follow it.

This seems to me to be the nature and the true design of this part of Isaiah's prophecies; and this view of them seems to afford the best method of resolving difficulties, in which expositors are frequently engaged, being much divided between what is called the *literal* and the *mystical sense*, not very properly; for the *mystical* or *spiritual* sense is very often the *most literal* sense of all.”

**Isaiah 40:5, LXX ; “Isaiah 40:5 And the glory of the Lord shall appear, and all flesh shall see the Salvation of God: for the Lord has spoken it.”**

#### Footnotes :

Adam Clarke comments on the inclusion/exclusion of “Salvation of God” in the different manuscripts/version ; “Verse 5. "The salvation of our God."] These words are added here by the *Septuagint*: τωσωτηριον τουθεου, *eth yesuath Eloheynu*, as it is in the parallel place, Isa 52:10. The sentence is abrupt without it, the verb wanting its object; and I think it is genuine. Our English translation has supplied (added) the word *it*, which is equivalent to this addition, from the *Septuagint*. This omission in the *Hebrew* text is ancient, being prior to the *Chaldee*, *Syriac*, and *Vulgate* Versions:

but the words stand in

all the copies of the *Septuagint*, and they are acknowledged by Luke, Luke 3:6. The whole of this verse is wanting in one of my oldest MSS.”

2. Isaiah 40:5 Dead Sea Scroll ; “ And the glory of YHWH shall be revealed, and all flesh shall see it together: because the mouth of YHWH has spoken.” Therefore the Septuagint and the New Testament are in agreement to each other against the Dead Sea Scrolls and the Massoretic text (ie. King James version/ “Authorized text”) insofar as the inclusion/exclusion of the phrase “Salvation of God” is concerned!

### Cross references :

Isaiah 52:10, LXX ; “And the Lord shall reveal His Holy Arm in the sight of all the nations; and all the ends of the earth shall see the salvation that *comes* from our God.”

Luke 3:6 “And all flesh shall see the salvation of God.”

1 John 4:9 “In this was revealed the love of God toward us, because that God sent his only begotten Son into the world, that we might *live through him*.”

Revelation 19:1 “And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:”

1 Peter 5:10 But the God of all grace, who hath called us to his eternal glory by Christ Jesus, after ye have suffered a while, make you perfect, establish, strengthen, settle *you*.

John Gill ; “*And the glory of the Lord shall be revealed. &c.*] Christ himself, who is the brightness of his Father’s glory, and his own glory, as the glory of the of the only begotten of the Father; the glorious perfections of his nature, *seen in the miracles wrought*, and in the doctrines taught by him; the glory of the divine Father, in the face or person of Christ; and the glory of his attributes, in the work of salvation by him; all which is most clearly discerned in the glass of the Gospel, or in the ministry of the word, by John, Christ himself, and his apostles:

*and all flesh shall see it together*; not the Jews only, but Gentiles also; not

with their bodily eyes, but with the eyes of their understanding; even the salvation of the Lord, and his glory, as displayed in it, being set forth in the everlasting Gospel to the view of all; see Luke 3:7,

*for the mouth of the Lord hath spoken it: that his glory should be revealed, and be visible to all, and therefore sure and certain; for what he has said he does, and what he has spoken he makes good. The Targum is, “for by the word of the Lord it is so decreed;” and therefore shall be fulfilled.”* [ft]

[ft] Gill comments on 1 John 4:9 (edited) ; ““his only begotten Son” that is sent; of which see Gill on “John 1:14”; and the place he was sent into is the world, where his people are, and where their sins are committed, he came to expiate; and where he was treated with great indignity and contempt, and suffered many things, and at last death itself: the end of his mission was, *that we might live through him*; who were dead in Adam, dead in sin, and dead in law, and could not quicken themselves; nor obtain eternal life for themselves, by their performances. Christ came, being sent, that they might have life, and that more abundantly than Adam had in innocence, or man lost by the fall; and accordingly they were quickened together with him; when he was quickened, after he had been put to death, they were virtually and representatively quickened and justified in him; and in consequence of his death and resurrection from the dead, they are regenerated and made spiritually alive, and live unto righteousness; and through his righteousness wrought out for them, and imputed to them, they are in a legal sense alive unto God, and alive and comfortable in their own souls, living by faith on Christ, and have a right and title to eternal life; and which they also have through him, and which is chiefly intended here; for the design is not only that they may live spiritually and comfortably here, but eternally hereafter.”

In reference to “*salvation*” elsewhere Gill says ; “*that we might live through him*; who were dead in Adam, dead in sin, and dead in law, and could not quicken themselves; nor obtain eternal life for themselves, by their performances. Christ came, being sent, that they might have life, and that more abundantly than Adam had in innocence, or man lost by the fall; and accordingly they were quickened together with him; when he was quickened,

after he had been put to death, they were virtually and representatively quickened and justified in him; and in consequence of his death and resurrection from the dead, they are regenerated and made spiritually alive, and live unto righteousness; and through his righteousness wrought out for them, and imputed to them, they are in a legal sense alive unto God, and alive and comfortable in their own souls, living by faith on Christ, and have a right and title to eternal life; and which they also have through him, and which is chiefly intended here; for the design is not only that they may live spiritually and comfortably here, but eternally hereafter.

Matthew Henry ; “the Messiah himself shall be revealed in his glory, working miracles, [my ft]

[ft] Christ’s resurrection and triumph over the grave was His greatest miracle bringing Him the greatest glory see Gill on John 1:14 ; “...and we beheld his glory; the glory of his divine nature, which is essential to him, and underived, is equal to the Father’s glory, is transcendent to all creatures, and is ineffable, and incomprehensible; some breakings forth of which there were in his incarnate state, and which were observed by the evangelist, and his companions; who, in various instances, saw plainly, that Christ was possessed of divine perfections, such as omniscience, and omnipotence; since he knew the thoughts of the heart, and could do the things he did: his Father declared him to be his beloved Son; and the miracles he wrought, and the doctrines he taught, manifested forth his glory; and not only there were some beams of his glory at his transfiguration, which were seen by the apostles, among which the Evangelist John was one, and to which he may have here a particular reference; but even at his apprehension, and death, and especially at his resurrection from the dead.”

which John did not, and by his grace, which is his glory, binding up and healing with consolations those whom John had wounded with convictions. And this revelation of divine glory shall be *a light to lighten the Gentiles. All flesh shall see it together*; and not the Jews only; they shall see and admire it, see it and bid it welcome; as the return out of captivity was taken notice of by the neighbouring nations, Psalm 126:2. And it shall be the accomplishment of the word of God, not one *iota* or tittle of which shall fall to the ground: *The mouth of the Lord has spoken it*, and therefore the hand of the Lord will effect it.”

*Psalm 18:16-19, LXX (Charles Thomson version) ; “He sent from on high and took me, he took me to himself from many waters.*

*Vs. 17 He will deliver me from my potent enemies, and from them that hate me; because they are stronger than I.*

*Vs.18 They surprised me in the day of my distress; but the Lord was my firm support against them.*

*Vs.19 And he brought me out to a large place: he will deliver me, because he delighted in me.”*

*Psalm 18:16-19 LXX (Brenton’s version) <sup>16</sup> He sent from on high and took me, he drew me to himself out of many waters. <sup>17</sup> He will deliver me from my mighty enemies, and from them that hate me; for they are stronger than I. <sup>18</sup> They prevented me in the day of mine affliction: but the Lord was my stay against them. <sup>19</sup> And he brought me out into a wide place: he will deliver me, because he has pleasure in me.*

In verse 18 it may have been better to translate the phrase “They surprised me...” with “They prevented me...” or “They preceded me...” as does Brenton’s LXX

## Cross references ;

“John 10:18 “ No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”

Acts 1:9 “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.”

Psalms 31:8 “And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.”

Psalms 118:5 “I called upon the LORD in distress: the LORD answered me, and set me in a large place.”



John Gill ; “...*he took me; that is, up to heaven*; thither Christ was carried in a cloud, one of God’s chariots, he sent for him; and where he is received, and will be retained until his second coming; though rather the sense is, he took me by the hand:

*he drew me out of many waters*. This is said either in allusion to Moses, who had his name from his being drawn out of the water, Exodus 2:10; and who was an eminent type of Christ; and this is the only place where the Hebrew word is made use of from whence he had his name; or else to a man plunged in water ready to be drowned; see Psalm 69:1,2. By these "many waters" may be meant the many afflictions, sorrows, and sufferings from which Christ was freed, when raised from the dead, and highly exalted and crowned with glory and honour; and the torrent of sins which flowed in upon him at the time he was made sin for his people, from which he was justified when risen; and so will appear a second time without sin unto salvation; and the wrath of God, the waves and billows of which went over him, and compassed him about as water, at the time of his sufferings; from which he was delivered when he was shown the path of life, and entered into the presence of God, and sat at his right hand, where are joys and pleasures for evermore; and also his grand enemy Satan, with his principalities and powers, who came in like a flood upon him; but he destroyed him and spoiled them; and particularly the floods of ungodly men, spoken of in Psalm 18:4; seem to be here designed; compare with this Psalm 144:7; "so many waters" signify many people and nations, Revelation 17:15; and accordingly the Targum is,

“he delivered me from many people.”

This was true of Christ when risen and ascended; he was then separate from sinners, and made higher than the heavens; and this sense is confirmed by the following words, where what is expressed figuratively here is there literally explained.

Ver. 17. *He delivered me from my strong enemy, &c.*] Which, as it may respect David, may be understood of Goliath the Philistine champion, who was a man of war from his youth; or Saul, king of Israel; and, as it may respect David’s antitype, may design either the chief priests, Scribes, and Pharisees, who were men of power and influence; or more especially Satan,

the strong man armed, with all his principalities and powers; or, likewise death, the last enemy, from whose pains and cords he was loosed when raised from the dead, and when he was delivered from every other strong enemy; *and from them which hated me*; from the old serpent the devil, between whom and him there has been a lasting enmity; and from the world, the people of the Jews, particularly the Pharisees, who bore an implacable hatred to Christ;

*for they were too strong for me*; as Goliath and Saul were too strong for David of himself, so Christ's enemies were too strong for him; not as God, for he is the mighty God, the Almighty, and stronger than the strong man armed, but as man; for in his human nature he had a sinless weakness, which showed itself in his agonies in the garden; or a natural weakness, through which he was crucified; and this weak nature of Christ Satan attacked, and got an advantage over, and brought it to the dust of death, which is meant by his bruising his heel, though by it he got a broken head. But though Christ's enemies were too strong for him, considered merely as man, they not being, at least many of them, flesh and blood, but principalities and powers; yet being helped by his Father, and supported by his divine nature, he overcame them, and was delivered from them.

Ver. 18. *They prevented me in the day of my calamity, &c.*] Referring to the times of his distress in the garden and upon the cross; the time of his sufferings and death, which was a dark and cloudy day, as the word used suggests, both in a literal and in a spiritual sense; and when the day and hour was come, fixed and determined by the will of God, then his enemies, though not before, met him, laid hold on him, were too mighty for him, condemned, crucified, and insulted him;

*but the Lord was my stay*; or staff, on whom he leaned, relied, and depended, believing he would help him; and by whom he was supported and upheld, Isaiah 42:1 50:7-9 49:7,8. The Targum is,

“the Word of the Lord was my stay.”

Ver. 19. He brought me forth also into a large place, &c.] Into heaven, a place of the glorious liberty of Christ, after his captivity to death and the grave, whither he ascended leading captivity captive, and of the children of God;

and a spacious place, where there is room enough for Christ and all his people; here he now is, and will remain till his second coming, and from hence we expect him; see John 14:2,3. Compare with this Psalm 31:8 118:5; *he delivered me, because he delighted in me*; God delivered David from all his enemies, because he was a man after his own heart, in whom he delighted; not for any merit and worthiness in him, but of his good will and pleasure: he delivered Christ because he was his elect, in whom his soul delighted; and who was daily his delight, rejoicing in his presence before the world was: and he delivers his church and people, because they are his Hephzibah, in whom is his delight, Isaiah 62:4; the Father delighted in them, and therefore chose them to salvation; the Son delighted in them, and gave himself for them, and ransomed them out of the hands of him that is stronger than they; the Holy Spirit delighted in them, and therefore regenerates, renews, and sanctifies them, and seals them up unto the day of redemption.”

Matthew Henry ; “v. 19. "He brought me forth also out of my straits into a large place, where I had room, not only to turn, but to thrive in." (2.) It was a token of God's favour to him, and that made it doubly sweet: "*He delivered me because he delighted in me*, not for my merit, but for his own grace and good-will." Compare this with 2 Sam. xv. 26, *If he thus say, I have no delight in thee, here I am*. We owe our salvation, that great deliverance, to the delight God had in the Son of David, in whom he has declared himself to be well pleased.

In singing this we must triumph in God, and trust in him: and we may apply it to Christ the Son of David. The sorrows of death surrounded him; in his distress he prayed ([Heb. v. 7](#)); God made the earth to shake and tremble, and the rocks to cleave, and brought him out, in his resurrection, into a large place, because he delighted in him and in his undertaking.

Spurgeon ; “...The Messiah our Saviour is evidently, over and beyond David or any other believer, the main and chief subject of this song; and while studying it we have grown more and more sure that every line here has its deepest and profoundest fulfillment in Him; but as we are desirous not to extend our comment beyond moderate bounds, we must leave it with the devout reader to make the very easy application of the passage to our once distressed but now triumphant Lord.”

**Matthew 16:21 “From that time forth Jesus began to show to his disciples, that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised again the third day.”**

Matthew 17:22 “And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

Vs.23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Matthew 20:17 “And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

Vs.18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

Vs.19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

Matthew 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matthew 26:2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.”

Ver. 21. *From that time forth began Jesus to show unto his disciples, &c.]*

From the time that Peter made the confession concerning Jesus, as that he was the Messiah, and Son of God, and which things were clear to all the apostles, he began to teach them more expressly, and to point out to them more clearly, and plainly, his sufferings and death, than he had done before: and this he chose to do now, partly because that their faith in him was well grounded and established, so that they were the better able to bear these things he told them, which before might have been more staggering and discouraging to them; and partly, that being forewarned of them, they would not be so shocking when they came to pass: as also to destroy all their expectations of a temporal kingdom, which they might now be big with, he having so fully and freely owned himself to be the Messiah: and this also

furnishes out some reasons why Jesus would not have his disciples, for the present, declare him to be the Messiah, that his death might not, by any means, be prevented, which was so necessary; since, should the princes of the world know him, they would not crucify him: and besides, seeing he was to suffer, and die, and rise again for the salvation of his people, it was proper that all this should be over before he was so publicly declared to be the Messiah, the Saviour, and Redeemer.

*How that he must go to Jerusalem:* the metropolis of the nation, where the great sanhedrim sat, who only could take cognizance of him, under the imputation of a false prophet, and condemn him to death, and which therefore would be in the most public manner; and though it would add to his reproach, would leave no room to be doubted of. The word "must", not only belongs to his going to Jerusalem, but to his sufferings, death, and resurrection; all which must be because of the immutable decree of God, the council, and covenant of grace, and peace, the prophecies of the Old Testament, and the redemption and salvation of God's elect; these required them, and made them absolutely necessary:

*and suffer many things of the elders, chief priests, and Scribes:* who would lie in wait for him, send persons to apprehend him, insult, reproach, and despitefully use him; load him with false charges, accusations, and calumnies, and deliver him to the Gentiles, to be mocked, scourged, and crucified: and this is aggravated as what would be done to him, not by the common people, or the dregs of them, but by the principal men of the city, by the sanhedrim, which consisted of the "elders" of the people, their senators; for this is not a name of age, but of office and dignity; and of the "chief priests", the principal of them, those of the greatest note among them, who were chosen members of the grand council; and of "the Scribes", a set of men in high esteem for their learning and wisdom:

*and be killed;* signifying, that he should not die a natural death, but that his life should be taken from him in a cruel and violent manner, without any regard to law or justice; indeed, that he should be properly murdered; but for the comfort of his disciples, and that they might not be overmuch pressed and

cast down, at the hearing of these things, he adds,

*and be raised again the third day according to the Scriptures of the Old Testament, and the type of Jonas.”*

Matthew Henry ; “Now the great proof of Jesus being the Christ was his resurrection: by that *he was declared to be the Son of God, with power;...*”

*Deuteronomy 13:10-14 LXX Thomson version “[10] if thou wilt hearken to the voice of the Lord thy God to keep his commandments, and his rules of rectitude, and these judgments of his which are written in this book of the law- if thou wilt turn to the Lord thy God with thy whole heart, and with thy whole soul.*

*[11] For this command which I this day give thee in charge is not grievous, nor is it far from thee. [12] It is not in heaven above, that thou shouldst say, Who will ascend for us into heaven, and bring it to us, that we may hear and do it? [13] Nor is it beyond the sea, that thou shouldst say, Who will cross the sea for us, and bring it to us, and let us hear it, that we may do it? [14] The word is very near thee, in thy mouth and in thy heart, and in thy hand, to do it.”*

cross references :

Romans 10:1-12; “Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.”

Matthew Henry ; “ *That is very nigh thee*, consonant to the law of nature, which would have been found in every man’s heart, and every man’s mouth, if he would but have attended to it. There is that in thee which consents to the law that it is good, Romans 7:16. Thou hast therefore no reason to complain of any insuperable difficulty in the observance of it.”

II. This is true of the gospel of Christ, to which the apostle applies it, and makes it the language of the righteousness which is of faith, Romans 10:6-8. And many think this is principally intended by Moses here; for he wrote of Christ, John 5:46. This is God’s commandment now under the gospel that we believe in the name of his Son Jesus Christ, 1 John 3:23. If we ask, as the blind man did, Lord, who is he? or where is he, that we may believe on him? (John 9:36), this scripture gives an answer, We need not go up to heaven, to fetch him thence, for he has come down thence in his incarnation; nor down to the deep, to fetch him thence, for **thence he has come up in his resurrection**. But the word is nigh us, and Christ in that word; so that **if we believe with the heart that the promises of the incarnation and resurrection of the Messiah are fulfilled in our Lord Jesus, and receive him accordingly, and confess him with our mouth, we have then Christ with us, and we shall be**

**saved.** He is near, very near, that justifies us. The law was plain and easy, but the gospel much more so.”

John Gill on verse 13 ; “that thou shouldest say, who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? which would be all one as to desire "to bring up Christ again from the dead"; when **he is already risen, and is gone to heaven**, where he ever lives to make intercession for us; is thereby declared to be the Son of God with power, and is discharged as the surety of his people, having done completely what he engaged to do; and is risen for their justification, and become the firstfruits of the resurrection of the dead; wherefore whoever confesses with his mouth, and believes with his heart, that God has raised him from the dead, that is enough, he shall be saved: what a sublime sense of the words is this the apostle gives and how puerile is that of the Chaldee paraphrast in comparison of it!” see Gill on "Ro 10:6".

Charles Haddon Spurgeon ; “OUR Lord Jesus Christ, in John’s gospel, in the forty-sixth verse of the fifth chapter, says, “Moses wrote of me.” Hence we may safely interpret much that Moses said, not only of the law, but also of the gospel; indeed, the law itself was given primarily to drive men to the gospel; it was meant to show them the impossibility of salvation by their own works, and so to shut them up to a salvation which is available even for sinners. The types of sacrifice and purification pointed to the method of pardon for the guilty by faith, and acceptance for sinners by a righteousness not their own. This is certainly one of the passages in which Moses wrote of the Savior yet to come.

We are not, however, left to conjecture this; for the apostle Paul, under the guidance of the Holy Spirit, has quoted this passage in the tenth chapter of his Epistle to the Romans. He has given us a sort of paraphrase of it; [my ft]

[ft] the Dead Sea Scrolls have found a slightly different reading of this verse (“...*from you*” at the end of verse 11) as the Septuagint has it, agreeing in part with the LXX against the MT. It is nevertheless not in total agreement with Paul’s quote. Those who have studied the manuscripts of the Old Testament where there are differences between them, as well as varying at times from the Apostle’s quotes have often concluded that such anomalies undoubtedly came from yet another (earlier) underlying manuscript than



what we have extant (existing and available) but must have been in the hands of the Apostles in their day. I think it is rather naïve' to think that the Old Testament manuscripts that we have today are superior to those of the first century as they are two thousand years nearer to the originals than what are extant today. Only the Dead Sea Scrolls, the early church ("fathers") writings, that are mostly in agreement with the LXX, and the third to fifth century greek texts are truly "ancient" and thereby more likely to be genuine.

Not quoting it with verbal exactness, but giving its sense, and then inserting his own interpretation of that sense; which interpretation, seeing that he spoke under the direct influence of the Spirit of God, may be accepted as decisive. The Spirit of God best knew what he meant by the words which he spake by Moses. Even if Moses himself may not altogether have meant the same, the Spirit's own meaning must stand. I believe, however, that Moses did intend that which Paul attributes to him, and that he saw in the whole revelation of God under the ancient dispensation the spirit, the essential spirit, of the gospel, which was more fully declared to us by our Lord Jesus Christ. In this instance he was not speaking of the law as given upon Sinai, if we view it as a covenant of works. I showed you this by reading the first verse of the twenty-ninth chapter, which is the preface to the passage now before us. There we read, "These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, *beside the covenant which he made with them in Horeb*. We must understand Moses to be speaking now of God's way of salvation as it is set forth in the types, and sacrifices, and ordinances of the Mosaic dispensation — which Paul calls, "the righteousness of faith." Paul interprets him as speaking of the gospel itself, and using these remarkable words concerning salvation by grace." ~

"...But it was necessary that we should not merely be washed from sin — for that would leave us naked — but that we should be clothed with righteousness. To that end our Lord Jesus rose again, and so came up from the depth. When our Redeemer had finished his going down, and so had made an end of Sin, he had yet to bring in everlasting righteousness, and so he returned by the way which he went.

He rose from the tomb; he rose from Olivet; he rose until a cloud received him out of his apostles' sight; he rose through the upper regions of the air; he rose to the pearl gate; he rose to the throne of God where he sitteth as one who has accomplished his service, expecting until his enemies are made his footstool. His resurrection has brought to light our righteousness, and has covered us with it; so that at this moment every man that believeth in a risen Savior is robed in the royal robes of the righteousness of God. "If thou believest" in thy heart that God hath raised him from the dead, thou shalt be saved." O brothers, live because Jesus lives, rise because he has risen, sit in heaven because he sits in heaven.

"He that believeth is justified": so saith the Scripture. Dost thou see this? I believe it, I believe it with my whole heart, and therefore I confess it before this multitude with my mouth, and I am saved. Wilt thou believe and confess. Oh, that the blessed Spirit may bring thee to this: this is the entrance into the way of eternal life. This is the dawn of a day which shall never die down into darkness. May the blessed Spirit bring thee to this faith, and this confession, for Jesus Christ's sake! Amen."

**Genesis 29:1-3, LXX ; "And Jacob started and went to the land of the east to Laban, the son of Bathuel the Syrian, and the brother of Rebecca, mother of Jacob and Esau.**

**2 And he looks, and behold! a well in the plain; and there were there three flocks of sheep resting at it, for out of that well they watered the flocks, but there was a great stone at the mouth of the well.**

**3 And there were all the flocks gathered, and they used to roll away the stone from the mouth of the well, and water the flocks, and set the stone again in its place on the mouth of the well."**

Cross references:

Mark 16:1-3, vs.1 ; “And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

Vs.2 And very early in the morning the first *day* of the week, they came to the sepulcher at the rising of the sun.

Vs.3 And they said among themselves, ‘Who shall roll away for us the stone from the door of the sepulchre?’ ”

Isaiah 8:13-14, Dead Sea Scrolls ; vs(13) “And He is a sanctuary , and He is your fear and he is your dread

(14) and for sanctification but for a rock of stumbling and he is a rock cliff of offence to both houses of Israel  
for a snare and for a trap to the inhabitants of Jerusalem.”

Spurgeon ; “...I was reminded, as I thought over this passage of my discourse, of that time when Jacob journeyed to the house of Laban. It is said he came to a place where there was a well, and a great stone lay upon it, and the flocks and herds were gathered round it, but they had no water till one came and rolled away the great stone from the well’s mouth, and then they watered the flocks. Even so the tomb of Jesus is like a great well springing up with the purest and most divine refreshment, but until this stone was rolled away, none of the flocks redeemed by blood could be watered there; but now, every Sabbath day, on the resurrection morning, the first day of the week, we gather round our Lord’s open sepulcher , and draw living waters from that sacred well. O ye weary sheep of the fold, O ye who are faint and ready to die, come ye hither, here is sweet refreshment; Jesus Christ is risen: let your comforts be multiplied...” ~

“...You see, then, that stone became the boundary between the living and the dead, between the seekers and the haters, between the friends and the foes of Christ. To his enemies his resurrection is a ‘stone of stumbling, and a rock of offence,...’ elsewhere that “prince of preachers” Spurgeon says; “...When our great Champion awoke from his brief sleep of death and found himself in the withdrawing-room of the grave, he quietly proceeded to put off the garments of the tomb. How leisurely he proceeded! He folded up the napkin and placed it by itself, that those who lose their friends might wipe their eyes therewith; and then he took off the winding sheet and laid the graveclothes by themselves that they might be there when his saints come thither, so that the

chamber might be well furnished, and the bed ready sheeted and prepared for their rest. The sepulcher is no longer an empty vault, a dreary charnel, but a chamber of rest, a dormitory furnished and prepared, hung with the arras which Christ himself has bequeathed. It is now no more a damp, dark, dreary prison: Jesus has changed all that.”

*Before proceeding to the next scripture prophecy we note that there is found in Genesis 2:6 both historic as well as a prophetic word picture pointing in a figure to Christ’s Resurrection. Consider first what the renowned preacher and author Charles Haddon Spurgeon said of this concept:*

“Nature is the spelling book of man, in which he may learn his maker’s name, He hath studded it with gold and gems. There are doctrines of truth in the mighty stars, and there are lessons written on the green earth and in the flowers upspring.” [my footnote]

ft. cf. “However, that {was} not first which is spiritual, but that which is natural; and afterward that which is spiritual.” 1 Corinthians 15:46

In another place Spurgeon speaking figuratively instructs us further: “The Son hath digged this well, and bored through massive rocks which prevented this living water from springing upward. Using His Cross as the grand instrument He has pierced through rocks; He has Himself descended to the lowest depth, and He hath broken a passage by which the love and grace of God, the living water which can save the soul, may well up and overflow to quench the thirst of dying men. The Son hath bidden this fountain freely flow, hath removed the stone which laid upon the mouth thereof, and now having ascended on high He standeth there to see that the fountain shall never stay its life-giving course, that its floods shall never be dry, that its depths shall never be exhausted. **This sacred fountain**, established according to God’s good will and pleasure in the covenant, opened by Christ when he died upon the Cross, floweth this day to give life and health, and joy and peace to poor sinners dead in sin, and ruined by the fall. There is a “water of life.”

*Now let us examine Genesis 2:6*

Genesis 2:6, LXX ; “But there ascended a fountain out of the earth, and watered the whole face of the earth.”

Cross references :

Psalm 36:8-9 They shall be fully satisfied with the fatness of thine house; and thou shalt cause them to drink of the full stream of thy delights.

Vs.9 “For with thee is the fountain of life: in thy light we shall see light.”

LXX Isaiah 58:11 “and thy God shall be with thee continually, and thou shalt be satisfied according as thy soul desires; and thy bones shall be made fat, and shall be as a well-watered garden, and as a fountain *from* which the water has not failed.”

Jeremiah 2:13 LXX (the Lord speaking) ; “...For my people has committed two *faults*, and evil ones: they have forsaken **me, the Fountain of Water of Life**, and hewn out for themselves broken cisterns, which will not be able to hold water.”

Jeremiah 17:13 “O Lord, the hope of Israel, let all that have left thee be ashamed, let them that have revolted be written on the earth, because they have forsaken **the Fountain of Life, the Lord.**”

Revelation 14:7 “Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

Revelation 7:17 “For the Lamb who is in the midst of the throne shall feed them, and shall lead them to living fountains of waters: and God shall wipe away all tears from their eyes.”

Proverbs 18:4 LXX; “A word in the heart of a man is a deep water, and a river and **fountain of life spring forth.**”

Isaiah 41:17 And the poor and the needy shall exult; for *when* they shall seek water, and there shall be none, *and* their tongue is parched with thirst, I the Lord God, I the God of Israel will hear, and will not forsake them:

18 but I will open rivers on the mountains, and fountains in the midst of plains: I will make the desert pools of water, and a thirsty land watercourses.

Isaiah 12:3 Draw ye therefore water with joy out of the wells of salvation.

Joel 3:17 LXX (Charles Thomson version) And ye shall know that I am the Lord your God, who dwell in Sion my holy mountain: and Jerusalem shall be holy, and strangers shall no more pass through it.

18 And it shall come to pass in that day that day, that the mountains shall distil new wine, and the hills shall send forth streams of milk; and all the fountains of Juda shall pour out water, and **a fountain shall issue from the house of the Lord**, which shall water the valley of bulrushes."

Proverbs 8:27-28; "When he prepared the heaven, I was present with him; and when he prepared his throne upon the winds:

and when he strengthened the foundations of the earth: and when he strengthened the clouds above; and when he secured the fountains of the earth:

Exodus 17:6 "Behold, I stand there before thou *come*, on the rock in Choreb, and thou shalt **smite the rock, and water shall come out from it**, and the people shall drink. And Moses did so before the sons of Israel.

Deuteronomy 8:15 who brought thee through that great and terrible wilderness, where *is* the biting serpent, and scorpion, and drought, where there was no water; who brought thee a fountain of water out of the flinty rock:"

John 4:14 "but whoever drinks of the water that I shall give him will never thirst. But **the water that I shall give him will become in him a fountain of water springing up into everlasting life.**"

Psalm 114:8 who turned the rock into pools of water, and the flint into fountains of water.

1 Corinthians 10:4 "and did all drink of the same spiritual drink: for they drank of that spiritual Rock that followed them: and **that Rock was Christ.**" [my ft]

[ft] Friberg Lexicon “**petra**, aj, h` (1) literally, living *rock*, *bedrock* (MT 7.24), in contrast to **petroj** (isolated *stone*); *cliff rock*, in which tombs may be hewn out (MK 15.46) or caves and clefts may be found (RV 6.15); *rocky ground* or *soil* (LU 8.6); (2) **metaphorically, of Christ; (a) as the antitype fulfilling the event foreshadowed by the rock in the wilderness, offering "living water" when struck (1Corinthians 10.4); (b) as the rock of offense to Israel when it rejected him as the spiritual cornerstone or capstone of the invisible temple of God (RO 9.33; 1P 2.8); (3) figuratively, as the spiritual foundation of the church (MT 16.18), interpreted variously to refer to the affirmation Peter made (MT 16.16), to the apostle Peter (o` **Petroj**) as the leader of the apostolate, or to Christ himself**”

Judges 15:19 And God broke open a hollow place in the jaw, and **there came thence water, and he drank; and his spirit returned and he revived:** therefore the name of the fountain was called 'The well of the invoker,' which is in Lechi, until this day.” (Hebrew-text based Bibles end the verse with: “...En-hakkore, which {is} in Lehi to this day.”)

Jesus Christ, the Fountain of living water is seen as a type in the Septuagint (Greek Old Testament) in Genesis 2:6 as He at His resurrection indeed ascended out of the earth and, as the Word of God, immediately began watering the earth (spiritually speaking) in evangelical exposition of the scriptures[see ft]

[ft] see Luke 24: 25-32 ; “Then he said to them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to suffer these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things concerning himself.

28 And they drew near to the village, where they were going: and he made as though he would go further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat eating with them, he took bread, and blessed *it*, and broke, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?”

as well as through the Holy Spirit after He ascended to His Father. [ft]

[ft] It should be noted that since almost all the commentaries are based on the Hebrew (Massoretic text) rendering of the word “mist” rather than “fountain”, they have unfortunately been unaware of this figurative language found only in the LXX.

**Eternal life**, the **exalted Jesus**, and **Paradise** are all seen in the saying of Jesus to the repentant criminal on the cross; “And Jesus said to him, Verily I say to thee, This day shalt thou be with me in paradise.” (Luke 23:43) [my ft]

[ft] cross refc. : Genesis 2:8-9 LXX (Thomson’s version) ; “And God planted a garden in Eden towards the east and placed there the man whom He had made. [9] And God caused to spring up there also out of that ground every tree beautiful to the sight and good for food, and the Tree of Life in the middle of the garden, and the tree for the purpose of knowing what was to be known of good and evil.”

Philo (ancient Jewish Historian) commenting on Jeremiah 2:13; “We must



now speak also concerning that highest and most excellent of fountains which the Father of the universe spake of by the mouths of the prophets; for he has said somewhere, "They have left me, the fountain of life, and they have digged for themselves cisterns already worn out, which will not be able to hold water;" [Jeremiah ii. 13] <sup>198</sup> therefore **God is the most ancient of all fountains**. And is not this very natural? For he it is who has irrigated the whole of this world; and I am amazed when I hear that this is the fountain of life, for God alone is the cause of animation and life, and most especially of rational animation and of that life which is in union with prudence; for the matter is dead. But God is something more than life; he is, as he himself has said, the everlasting fountain of living."

John Gill (commenting on various related passages) has these remarks ; "and shall lead them unto living fountains of water; by "water" is meant the grace, love, and free favour of God in Christ, that pure river of water of life, which proceeds from the throne of God, and of the Lamb, from divine sovereignty; and with which the saints in this state shall be sweetly and fully solaced and refreshed; and hence they shall never thirst more: and this is said to be "living", because not only refreshing and reviving, but because it will last for ever; the love of God is from everlasting to everlasting; and it is signified by "fountains", to denote the abundance of it, even as it will be perceived and enjoyed by the saints now; for these waters will not be only up to the ankles, and knees, but a broad river to swim in, which cannot be passed over; and hither will Christ lead his people, which is, one branch of his office as a Shepherd; and which shows his care of them, and affection for them." (see his comments on Revelation 7:17) ~

**"God himself is the fountain of life, and of living waters; Christ is the fountain of gardens, and in him are wells of salvation; the grace of the Spirit is a well of living water, springing up unto eternal life;** and of these, humble souls, comparable to the lowly valleys, are partakers," (see Gill's comments on Isaiah 41:18) ~

*The fear of the Lord [is] a fountain of life, &c.]* "Where the true fear of God is, there is a real principle of grace, which is "a well of living water, springing up unto everlasting life", John 4:14; eternal life is connected with it; it makes

meet for it, and issues in it: or the Lord, who is the object of fear, **he is the fountain of life**: as of natural, so of spiritual and eternal life; spiritual life springs from him, is supported and maintained by him, the consequence of which is life everlasting;” (see Gill’s comments on Proverbs 14:27)

John Gill (see his commentary on Job 27:2) ; “...the true God is the living God, has life in and of himself, and is the fountain of life to others, the author and giver of life, natural, spiritual, and eternal, and who himself lives for ever and ever; and as such is the object of faith and confidence, of fear and reverence, of love and affection; all which swearing by him supposes and implies;...”

See the “Word Pictures” portion of this study for in-depth word picture analysis

**Joel 2:28 (Vaticanus) ; “ And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions.**

**29 And on my servants and on my handmaids in those days will I pour out of my Spirit.”**

Cross references :

Acts 2:16-18 ; “ But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will, in those, days pour out of my Spirit; and they shall prophesy:

Zechariah 12:10 “And I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplication; and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one who is in bitterness for his firstborn.”

Isaiah 44:3 “ For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring.”

Ezekiel 39:29 “neither will I hide My face any more from them, for I have poured out My Spirit upon the house of Israel, saith the Lord GOD.”

1 Corinthians 12:13 “For by one Spirit are we all baptized into one body, whether we are Jews or Gentiles, whether we are bond or free, and have been all made to drink into one Spirit.”

Acts 2:17-18 ; vs. 17 ; “ And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:”

Acts 2:22 "Ye men of Israel, hear these words: Jesus of Nazareth, a Man approved of God among you by miracles, wonders, and signs, which God did through Him in the midst of you, as ye yourselves also know”

Matthew Henry comments on this event which begins it's fulfillment in Acts chapter 2 ; “The application of this prophecy to the present event (Acts 2:16): This is that which was spoken by the prophet Joel; it is the accomplishment

of that, it is the full accomplishment of it. This is that effusion of the Spirit upon all flesh which should come, and we are to look for no other, no more than we are to look for another Messiah; for as our Messiah ever lives in heaven, reigning and interceding for his church on earth, so this Spirit of grace, the Advocate, or Comforter, that was given now, according to the promise, will, according to the same promise, continue with the church on earth to the end, and will work all its works in it and for it, and every member of it, ordinary and extraordinary, by means of the scriptures and the ministry.

2. That it was the gift of Christ, and the product and **proof of his resurrection and ascension**. From this gift of the Holy Ghost, he takes occasion to preach unto them Jesus; and this part of his sermon he introduces with another solemn preface (Ac 2:22):

Adam Clarke ; “At the Jewish passover, Christ was degraded, humbled, and ignominiously put to death: at the following festival, the pentecost, he was highly glorified; and the all conquering and ever enduring might of his kingdom then commenced.”

Genesis 22:2-4, LXX “ 2 And he said, Take thy son, **the beloved one**, whom thou hast loved—Isaac, and go into the high land, and offer him there for a whole-burnt-offering on one of the mountains which I will tell thee of.

3 And Abraam rose up in the morning and saddled his ass, and he took with him two servants, and Isaac his son, and having split wood for a whole-burnt-offering, he arose and departed, and came to the place of which God spoke to him,

4 on the third day; and Abraam having lifted up his eyes, saw the place afar

off.”

Genesis 22:2-4, Douey-Reims (from Latin Vugate) 2 He said to him: **Take thy only begotten son** Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee.

3 So Abraham rising up in the night, saddled his ass, and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him.

4 And on the third day, lifting up his eyes, he saw the place afar off.”

KJV/MT Genesis 22:2-4, verse 2 ; “ And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.”

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.”

Cross references :

Exodus 5:3 “And they said, The Elohim of the Hebrews hath met with us: let us go, we pray thee, **three days**’ journey into the desert, and sacrifice unto Yahweh our Elohim; lest he fall upon us with pestilence, or with the sword.”

Exodus 15:22 “So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went **three days** in the wilderness, and found no water.”

Exodus 19:11 And be ready against the **third day: for the third day** Yahweh will come down in the sight of all the people upon mount Sinai.

Hebrews 11:17 (NKJV) ; “ By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

vs.18 of whom it was said, "In Isaac your seed shall be called,"

vs.19 concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense."

Matthew 10:37 "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

Numbers 19:12 "He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean." [ft]

[ft] note the linkage between the third day and the seventh day. Many Christians observe a "Sabbath day every seven days (on the first day of the week) in honoring the One Who was resurrected on the third day.

Joshua 1:11 , LXX (Thomson version) ; "Go through the camp of the people, and give them orders, saying, Prepare all necessary provisions ; for in three days you are to cross the Jordan, to go in and take possession of the land which the Lord the God of your fathers giveth you."

2 Kings 20:5 "Turn again, and tell Hezekiah the captain of my people, Thus saith Yahweh, the Elohim of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of Yahweh."

Zondervan's "Pictorial Encyclopedia"says "egersis, lit. awakening, is used only of Jesus' resurrection. Genesis 49:9 LXX 'Judah is a lion's whelp: from the tender plant, my son, thou art gone up, having couched thou liest as a lion, and as a whelp, who shall stir Him up.' 'stir' here is egeirw (Greek egeirw) ; raise, awaken, stir up etc."

In the New Testament John 2:19b the Messiah Jesus says ; "Destroy this temple, and in three days I will raise it up." The word "raise" used here is the greek verb "egeirw" (from **evgeirw**) "wake", "rouse", "raise"(the dead) etc. See the "Word Pictures" section of this study for a more in-depth look at this and other words key to understanding the original languages of the Old Testament.

Adam Clarke; " And Abraham rose up early in the morning, and saddled his

ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Abraham desired earnestly to be let into the mystery of redemption; and God, to instruct him in the infinite extent of the Divine goodness to mankind, who spared not his own Son, but delivered him up for us all, let Abraham feel by experience what it was to lose a beloved son, the son born miraculously when Sarah was past child-bearing, as Jesus was miraculously born of a virgin. The duration, too, of the action, Genesis 22:4, was the same as that between Christ's death and resurrection, both which are designed to be represented in it; and still farther not only the final archetypal sacrifice of the Son of God was figured in the command to offer Isaac, but the intermediate typical sacrifice in the Mosaic economy was represented by the permitted sacrifice of the ram offered up, Genesis 22:13, instead of Isaac."

John Gill; "The Jews (ft. Bereshit Rabba, sect. 56. fol. 49. 3) take great notice of this third day, and compare the passage with (see Ho 6:2); and which they interpret of the third day of the resurrection; and the deliverance of Isaac on this third day was doubtless typical of Christ's resurrection from the dead on the third day; for from the time that Abraham had the command to offer up his son, he was reckoned no other by him than as one dead, from whence he received him in a figure on this third day, (see Heb 11:19):

John Calvin; "But it may be asked, 'how, under the guidance of faith, he could be brought to sacrifice his son, seeing that what was proposed to him, was in opposition to that word of God, on which it is necessary for faith to rely? To this question the Apostle answers, that his confidence in the word of God remained unshaken; because he hoped that God would be able to cause the promised benediction to spring up, even out of the dead ashes of his son. (Hebr. 11:19). "[my ft]

[ft] Hebrews 11:19 NKJV ; " concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense."

Edersheim ; "Upon Isaac, also, the event had a most important bearing. For when he resisted not his father, and allowed himself to be bound and laid on the altar, he entered into the spirit of Abraham, he took upon himself his faith, and thus showed himself truly the heir to the promises. Nor can we forget how this surrender of the first-born was the first of that dedication of all the

first-born unto God, which afterwards the law demanded, and which meant that in the first-born we should consecrate all and everything unto the Lord. Perhaps the lesson which the Canaanites might learn from the event will seem to some quite secondary, as compared with these great truths. Yet we must bear in mind, that all around cruel human sacrifices were offered on every hill, when God gave His sanction to a far different offering, by for ever substituting animal sacrifices for that surrender of the best beloved which human despair had prompted for an atonement for sin. And yet God Himself gave up His Beloved, His own only begotten Son for us, - and of this the sacrifice of Isaac was intended to be a glorious type; and as Abraham received this typical sacrifice again from the dead “in a figure,” so we in reality, when God raised up His own Son, Jesus Christ, from the dead, and has made us sit together with Him in heavenly places.”

Herbert Lockyer ; “With Isaac, the three days ended with a substitute dying in his place. With Jesus, the three days ended with His resurrection.”

*Psalm 69:29, (Augustine's LXX) ; “Poor and sorrowful I am, and the health of Thy countenance, O God, hath taken me up.”*

*Psalm 69:29, MT/KJV ; “But I am poor and sorrowful: let thy salvation, O God, set me up on high.”*

Cross references :

Isaiah 53:10-12, Dead Sea Scrolls ; vs.(10) “And YHWH was pleased to crush him and He has caused him grief. If you will appoint his soul a sin offering he will see his seed and he will lengthen *his* days and the pleasure of YHWH in his hand will advance.

(11) Of the toil of his soul he shall see light and he shall be satisfied and by his knowledge shall he



make righteous *even* my righteous servant for many and their iniquities he will bear.

(12) Therefore I will apportion to him among the great ones and with the mighty ones he shall divide the spoil because he laid bare to death his soul and with the transgressors he was numbered, and he, the sins of many, he bore, and for their transgressions he entreated.”

2 Corinthians 8:9 “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

Psalm 18:47-50, LXX ; “ *It is* God that avenges me, and has subdued the nations under me;

48 my deliverer from angry enemies: thou shalt set me on high above them that rise up against me: thou shalt deliver me from the unrighteous man.

49 Therefore will I confess to thee, O Lord, among the Gentiles, and sing to thy name.

50 *God* magnifies the deliverances of his king; and deals mercifully with David his anointed, and his seed, for ever.”

Psalm 22:27, LXX ; “All the ends of the earth shall remember and turn to the Lord: and all the kindreds of the nations shall worship before him.”

Philippians 2:5-11; vs. 5 ; “Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”

John Gill ; “...let thy salvation, O God, set me up on high: meaning either the salvation of the Lord’s people, so called, because concerted and appointed of God, and is what he sent his Son to effect, and he approves of; this being wrought out was the way and, means of the exaltation of Christ; both by his divine Father, who on this account exalted him at his right hand; and by his people, who exalt him in their hearts, and with their tongues, and give him all the glory of their salvation. Or else this means the salvation of Christ out of the hands of all his enemies, whom he conquered on the cross; and particularly death, from which he was saved by his resurrection, and was the first step to his exaltation and glory; after which he ascended on high, and sat

down at the right hand of God; where no mere creature, angels or men, were ever admitted; and where angels, principalities, and powers, are subject to him. The whole may be rendered thus; "though I am poor and sorrowful, thy salvation, O God, will set me up on high" ; and so is expressive of the Messiah's faith in his resurrection and exaltation, notwithstanding his sorrows and sufferings; on account of which he determines to praise the Lord, as follows."

Matthew Henry ; "This may be applied to Christ. He was, in his humiliation, poor and sorrowful, a man of sorrows, and that had not where to lay his head. But God highly exalted him; the salvation wrought for him, the salvation wrought by him, set him up on high, far above all principalities and powers."

Spurgeon ; "No man was ever poorer or more sorrowful than Jesus of Nazareth, yet his cry out of the depths was heard, and he was uplifted to the highest glory."

Psalm 41:10-13, LXX (Thomson version), vs.10 ; "But thou, O Lord, have compassion upon me, and raise me up, and I shall requite them."

Vs. 11 By this, I know that Thou hast delighted in me, because mine enemy hath not triumphed over me.

Vs. 12 And for mine innocence Thou hast upheld me; and established me before Thee forever.

Vs. 13 Blessed be the Lord, the God of Israel, from everlasting to everlasting. Amen. Amen."

Psalm 41:8-13, LXX (Augustine's version) vs.8 "Shall not He that sleepeth add this also, **that He rise again**"?

Verse 9 "The man of My peace, in whom I: trusted, which did eat of My bread, hath enlarged his heel against Me"

Verse 10, "Be merciful unto Me, and raise Me up, and I will requite them,

Verse 11 "By this I know that Thou favourest Me, that Mine enemies shall not triumph over Me"

Verse 12 "But as for Me, Thou upholdest Me, because of Mine innocence and hast made Me strong in Thy sight for ever."

### Cross references :

Psalms 21:8 "Your hand will find all Your enemies; Your right hand will find those who hate You."

Psalms 16:10 "For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption."

Luke 19:27 "But bring here those enemies of mine, who did not want me to reign over them, and slay them before me."

1 Timothy 3:16 "And beyond controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen by angels, preached unto the Gentiles, believed on in the world, received up into glory."

Spurgeon on verse 8 "Our Redeemer eminently foretold this, for out of his lying in the grave he has gloriously risen. Vain the watch, the stone, the seal! Rising he pours confusion on his enemies."

John Gill ; "Ver. 10. *But thou, O Lord, be merciful unto me, and raise me up, &c.*] Not from a bed of illness, nor from a state of poverty and want; but from the dead: it was by the will of his divine Father that he suffered death, and it was to him he made satisfaction and reconciliation for the sins of his people, by his sufferings and death; and therefore it was but a reasonable request, that, having done this, he should be raised from the dead: besides, his Father had promised it, and he had believed it; so that this prayer was a prayer of faith, founded upon a divine promise; and the resurrection of Christ is for the most part ascribed to God the Father as his act; though not to the exclusion of the Son, who had power, as to lay down his life, so to take it up again; and though the resurrection of Christ from the dead is not only an act of power, but also of justice, he having paid his people's debts, atoned for their sins, and satisfied law and justice, it was but right and equitable that he should be discharged from the prison of the grave, and set free; yet here it is requested as an act of mercy, grace, and kindness; for, by doing it, it would appear that

his Father's wrath was taken away from him, and that he had turned himself from the fierceness of his anger to him, and that he was well pleased with his righteousness and sacrifice; besides, it was giving him glory, as well as rolling away the reproach he lay under; and, however, it was in mercy to his body the church, whom he represented, since it was for their justification; nay, their regeneration is influenced by it; and so is the resurrection of their bodies, of which Christ's resurrection is the pledge and pattern. The end Christ had in view in making the request follows;

*that I may requite them:* not "him", Judas, last mentioned; for justice pursued and overtook him; he destroyed himself, and was gone to his own place, before Christ's resurrection from the dead; but them, the Jews, as a body; his enemies that spoke ill of him, wished ill to him, conspired against him, to take away his life, and did bring him to the dust of death: and this his requital of them, after his resurrection, was either of good for evil, by ordering his disciples to preach his Gospel, first at Jerusalem, to those very persons who were concerned in his death, many of whom were converted, baptized, and added to the church; or of evil, for their evil to him, which had its accomplishment in part, at the destruction of Jerusalem, and will more fully at the day of judgment, when they that have pierced him shall see him come in the clouds of heaven.

Ver. 11. *By this I know that thou favourest me, &c.*] Or "delightest in me" ; as he did, both as his Son and his servant; in his obedience, sufferings, and death, whereby his counsels were accomplished, his covenant ratified, and the salvation of his people procured; and which delight and well pleasedness in him was the ground of his deliverance from the power of death and the grave; see # Ps 18:19 22:8; the token by which Christ knew this was,

*because mine enemy doth not triumph over me;* Judas could not; he was too short lived, he was quickly taken away, and all the woes fall upon him imprecated on him, Ps 109:6-10; nor the Jews; for though they were highly delighted when they had fastened him to the cross, and when he was dead, and laid in the grave; yet they could not sing their jubilee song over him until the third day was past; for they knew he had given out that he should rise again the third day; on which day he did rise, and his apostles preached that he was alive, and through him the resurrection of the dead, to their great grief, vexation, and mortification: nor did Satan, the enemy of Christ,

personal and mystical, triumph over him; not in the wilderness, where, after he had tempted him, he was obliged to leave him; nor in the garden, and his agony there, where he was strengthened by an angel; nor even on the cross; for on that Christ himself triumphed over Satan and his principalities, whom he spoiled, and destroyed the devil and all his works; and, at his ascension to heaven, led captivity captive, and gave gifts to men, in token of triumph, and went forth, in the ministration of the Gospel, conquering, and to conquer; turning men from the power of Satan, and causing his servants to triumph in him, while they were in every place diffusing the savour of his knowledge.

Ver. 12. *And as for me, thou upholdest me in mine integrity, &c.*] In the innocence of his nature, being free from sin, original and actual; in the uprightness of his life and conversation before God and men; and in the perfection of his obedience and sacrifice, whereby he brought in a perfect righteousness, made complete atonement, and obtained full salvation and redemption for his people; and, because of all this, Jehovah the Father upheld him in his sufferings, as man and Mediator, that he failed not, and was not discouraged: or rather the sense is, that by several things which turned up in Providence, as the disagreement of the witnesses, declaration of his judge, and the confession of Judas his betrayer, he was cleared of the charges brought against him, and his innocence was maintained, and he upheld in it; but especially this was done by raising him from the dead, when he was openly acquitted, discharged, and justified, and declared to be the Holy One of God, 1 Timothy 3:16 Psalm 16:10;

*and settest me before thy face for ever*; after his resurrection, he was introduced into the presence of his Father, and was made glad with his countenance; where he sits before him as the Angel of his presence, and appears in the presence of God in the behalf of his people; is the Lamb in the midst of the throne, as though he had been slain; where his person, blood, righteousness, and sacrifice, are ever in view for their acceptance, and where he ever lives to make intercession for them; for here he will continue until the time of the restitution of all things.”

Ver. 13. *Blessed [be] the Lord God of Israel, &c.*] Which is said, either by the Messiah, on account of the delight his Father had in him; the favour he had shown him in raising him from the dead, maintaining his innocence, and exalting him at his own right hand; and for all the blessings of grace the

whole Israel of God enjoyed through him: or else by the church, who is meant by Israel, the Lord is the God of in a covenant way; who, hearing such things done to her Lord and head, breaks out into an exclamation of praise, and ascribes blessing and glory to God for them, which is due to him; *from everlasting, and to everlasting*; that is, throughout all ages, world without end, Ephesians 3:21.

*Amen and Amen*; which word, as Kimchi observes, signifies confirmation; and the doubling of it is for the greater confirmation of what is expressed. Here ends the first part of the book of Psalms, which is divided into five parts by the Jews”

Matthew Henry ; “...Perhaps in this prayer is couched a prophecy of the exaltation of Christ, whom God raised up, that he might be a just avenger of all the wrongs done to him and to his people, particularly by the Jews, whose utter destruction followed not long after.”

Spurgeon ; “...Jesus was raised up from the grave; his descent was ended by an ascent. That I may requite them. This as it reads is a truly Old Testament sentence, and quite aside from the spirit of Christianity, yet we must remember that David was a person in magisterial office, and might without any personal revenge, desire to punish those who had insulted his authority and libelled his public character. Our great Apostle and High Priest had no personal animosities, but even he by his resurrection has requited the powers of evil, and avenged on death and hell all their base attacks upon his cause and person.”...

Adam Clarke ; “...This has also been applied to our Lord; who, knowing that he must die, prays that he may rise again, and thus disappoint the malice of his enemies.”

Commenting on verse Vs. 11 Clarke ; “This also has been applied to our Lord; and *Calmet* says it is the greatest proof we have of the divinity of Christ, that he did not permit the malice of the Jews, nor the rage of the devil, to prevail against him. They might persecute, blaspheme, mock, insult, crucify, and slay him; but his *resurrection* confounded them; and by it he gained the victory over sin, death, and hell.”

Augustine comments on an ancient Greek text (LXX) :

*"Shall not He that sleepeth add this also, that He rise again"?* verse 8 “When

ye exulted that ye had slain Him, He slept; for He saith in another Psalm, "I slept." They raged and would slay Me; "I slept." If I had not willed, I had not even slept. "I slept," because "I have power to lay down My life, and I have power to take it again."

"I laid Me down and slept, and rose up again." Rage then the Jews; be "the earth given into the hands of the wicked,"... the flesh left to the hands of persecutors, let them on wood suspend it, with nails transfix it, with a spear pierce it. "Shall He that sleepeth, not add this, that He rise up again?" Wherefore slept He? Because "Adam is the figure of Him that was to come." And Adam slept, when out of his side was made Eve. Adam in the figure of Christ, Eve in the figure of the Church; whence she was called "the mother of all living." When was Eve created? While Adam slept. When out of Christ's side flowed the Sacraments of the Church? While He slept upon the Cross. ...

*"The man of My peace, in whom I: trusted, which did eat of My bread, hath enlarged his heel against Me"* (ver. 9): hath raised up his foot against Me: would trample upon Me. Who is this man of His peace? Judas. And in him did Christ trust, that He said, "in whom I trusted"? Did He not know: him from the beginning? Did He not before he was born know that he would be? Had He not said to all His disciples, "I have chosen you twelve, and one of you is a devil"? How then trusted He in him, but that He is in His Members, and that because many faithful trusted in Judas, the Lord transferred this to Himself? ... *"The man of My peace, in whom I trusted, which did eat of My bread."* How showed He him in His Passion? By the words of His prophecy: by the sop He marked Him out, that it might appear said of him, "Which did eat of My bread." Again, when he came to betray Him, He granted him a kiss, that it might appear said of him, *"The man of My peace."*

*"By this I know that Thou favourest Me, that Mine enemies shall not triumph over Me"* (ver. 11.) Because the Jews did triumph, when they saw Christ crucified; they thought that they had fulfilled their will to do Him hurt: the fruits of their cruelty they saw in effect, Christ hanging on the Cross: they shook their heads, saying, "If Thou be the Son of God, come down from the Cross." [13] He came not down, who could; His Potency He showed not, but patience taught. For if, on their saying these things, He had come down from

the Cross, He would have seemed as it were to yield to them insulting, and not being able to endure reproach, would have been believed conquered: more firm remained He upon the Cross, than they insulting; fixed was He, they wavering. For therefore shook they their heads, because to the true Head they adhered not. He taught us plainly patience. For mightier is that which He did, who would not do what the Jews challenged. For much mightier is it to rise from the sepulchre, than to come down from the Cross. "That Mine enemies shall not triumph over Me." They triumphed then at that time. Christ rose again, Christ was glorified."

*"Thou upholdest Me because of Mine innocence, and hast made Me strong in Thy sight for ever."* Verse 12 "Thou hast made Me strong for ever, Thou madest Me weak for a time: Thou hast made Me strong in Thy sight, Thou madest Me weak in sight of men. What then? Praise to Him, glory to Him."

*"Blessed be the Lord God of Israel, from everlasting to everlasting, and all the people shall say, So be it, So be it."*

For He is the God of Israel, our God, the God of Jacob, the God of the younger son, the God of the younger people. Let none say, Of the Jews said He this, I am not Israel; rather the Jews are not Israel. For the elder son, he is the elder people reprobated; the younger, the people beloved..."

**Psalm 89:20-26 LXX (Thomson version) ; vs.20 "I have found David My**



*servant; I have anointed Him with holy oil.*

*Vs 21 My hand will indeed support him. And him Mine arm will strengthen.*

*Vs.22 Over him an enemy will not gain advantage ; nor shall a son of wickedness any more afflict him.*

*Vs.23 For before him I will hew down his enemies : and them who hate him I will put to flight.*

*Vs.24 And My truth and My mercy shall be with him; and by My name his horn shall be exalted.*

*Vs. 25 I will put his hand on the sea; and his right hand on the rivers*

*Vs. 26 and he will invoke Me saying, Thou art my father ; my God and the support of my salvation.”*

Cross references ;

Psalm 2:6 (LXX/Thomson version) “But as for me, by Him I am appointed king on Sion, His holy mountain.”

Luke 19:27 “But those my enemies, who would not that I should reign over them, bring here, and slay *them* before me.”

Hebrews 8:6 “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.”

Exodus 23:20, LXX “And, behold, I send my angel before thy face, that he may keep thee in the way, that he may bring thee into the land which I have prepared for thee.”

2 Chronicles 6: 42, LXX ; “O Lord God, turn not away the face of thine anointed: remember the mercies of thy servant David.”

Isaiah 55:3, LXX ; “Give heed with your ears, and follow my ways: hearken to me, and your soul shall live in prosperity; and I will make with you an everlasting covenant, the sure mercies of David.”

Acts 13:34 “And as concerning that he raised him up from the dead, now no more to

return to corruption, he said on this wise, I will give you the sure mercies of David.”

1 Samuel 2:1 LXX, “My heart is established in the Lord, my horn is exalted in my God; my mouth is enlarged over my enemies, I have rejoiced in thy salvation.”

Matthew Henry ; “...David was a king of God's own choosing, so is Christ, and therefore both are called *God's kings*, Psalm 2:6. David was mighty, a man of courage and fit for business; he was chosen out of the people, not out of the princes, but the shepherds. God found him out, exalted him, laid help upon him, and ordered Samuel to anoint him. But this is especially to be applied to Christ. 1. He is one that is mighty, every way qualified for the great work he was to undertake, *able to save to the uttermost* - mighty in strength, for he is the Son of God - mighty in love, for he is able experimentally to compassionate those that are tempted. He is *the mighty God*, Isaiah 9:6. 2. He is *chosen out of the people*, one of us, bone of our bone, that takes part with us of flesh and blood. Being ordained for men, he is taken from among men, that his terror might not make us afraid. 3. God has found him. He is a Saviour of God's own providing; for the salvation, from first to last, is purely the Lord's doing. *He has found the ransom*, ...” “ We could never have found a person fit to undertake this great work, ...” “ God has *laid help upon him*, not only helped him, but treasured up help in him for us, laid it as a charge upon him to help fallen man up again, to help the chosen remnant to heaven.”... “He has exalted him, by constituting him the prophet, priest, and king of his church, clothing him with power, **raising him from the dead**, and setting him at his own right hand. Whom God chooses and uses he will exalt. 6. He has anointed him, has qualified him for his office, and so confirmed him in it, by giving him the Spirit, not by measure, but without measure, infinitely above his fellows. He is called *Messiah*, or *Christ*, the *Anointed*. 7. In all this he designed him to be his own servant, for the accomplishing of his eternal purpose and the advancement of the interests of his kingdom among men.

III. The promises made to this chosen one, to David in the type and the Son of David in the antitype, in which not only gracious, but glorious things are spoken of him.

1. With reference to himself, as king and God's servant: and what makes for

him makes for all his loving subjects. It is here promised, (1.) That God would stand by him and strengthen him in his undertaking (Psalm 89:21): *With him my hand not only shall be, but shall be established*, by promise, shall be so established that he shall by it be established and confirmed in all his offices, so that none of them shall be undermined and overthrown, though by the man of sin they shall all be usurped and fought against. Christ had a great deal of hard work to do and hard usage to go through; but he that gave him commission gave him forces sufficient for the execution of his commission: “*My arm also shall strengthen him to break through and bear up under all his difficulties.*” No good work can miscarry in the hand of those whom God himself undertakes to strengthen. (2.) That he should be victorious over his enemies, that they should not encroach upon him (Psalm 89:22): *The son of wickedness shall not exact upon him*, nor afflict him. He that at first broke the peace would set himself against him that undertook to make peace, and do what he could to blast his design: but he could only reach to bruise his heel; further he could not exact upon him nor afflict him. Christ became a surety for our debt, and thereby Satan and death thought to gain advantage against him; but he satisfied the demands of God's justice, and then they could not exact upon him. *The prince of this world cometh, but he has nothing in me*, John 14:30. Nay, they not only shall not prevail against him, but they shall fall before him (Psalm 89:23): *I will bend down his foes before his face*; the prince of this world shall be cast out, principalities and powers spoiled, and he shall be the death of death itself, and the destruction of the grave, Hosea 13:14. Some apply this to the ruin which God brought upon the Jewish nation, that persecuted Christ and put him to death. But all Christ's enemies, who hate him and will not have him to reign over them, shall be brought forth and slain before him, Luke 19:27. (3.) That he should be the great trustee of the Ac 13:34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. *mercy shall be with him*. They were with David; God continued merciful to him, and so approved himself faithful. They were with Christ; God made good all his promises to him. But that is not all; God's mercy to us, and his faithfulness to us, are with Christ; he is not only pleased with him, but with us in him; and it is in him that all the promises of God are yea and amen. So that if any poor sinners hope for benefit by the faithfulness and mercy of God, let them know it is

with Christ; it is lodged in his hand, and to him they must apply for it ...” *My mercy will I keep for him, to be disposed of by him, for evermore; in the channel of Christ's mediation all the streams of divine goodness will for ever run. Therefore it is the mercy of our Lord Jesus Christ which we look for unto eternal life, ...*” And, as the mercy of God flows to us through him, so the promise of God is, through him, firm to us: *My covenant shall stand fast with him*, both the covenant of redemption made with him and the covenant of grace made with us in him. The new covenant is *therefore* always new, and firmly established, because it is lodged in the hands of a Mediator, Hebrews 8:6. The covenant stands fast, because it stands upon this basis. And this redounds to the everlasting honour of the Lord Jesus, that to him the great cause between God and man is entirely referred and the Father has committed all judgment to him, that *all men might honour him* (John 5:22, John 5:23); therefore it is here said, *In my name shall his horn be exalted*; this shall be his glory, that God's *name is in him* (Exodus 23:21), and that he acts in God's name. *As the Father gave me commandment, so I do*. (4.) That his kingdom should be greatly enlarged (Psa 89:25): *I will set his hand in the sea* (he shall have the dominion of the seas, and the isles of the sea), and *his right hand in the rivers*, the inland countries that are watered with rivers. David's kingdom extended itself to the Great Sea, and the Red Sea, to the river of Egypt and the river Euphrates. But it is in the kingdom of the Messiah that this has its full accomplishment, and shall have more and more, when *the kingdoms of this world shall become the kingdoms of the Lord and of his Christ* (Rev 11:15), and *the isles shall wait for his law*. (5.) That he should own God as his Father, and God would own him as his Son, his firstborn, Psa 89:26, Psa 89:27. This is a comment upon these words in Nathan's message concerning Solomon (for he also was a type of Christ as well as David), *I will be his Father and he shall be my Son* (2Sa 7:14), and the relation shall be owned on both sides. [1.] *He shall cry unto me, Thou art my Father*. It is probable that Solomon did so; but we are sure Christ did so, in the days of his flesh, when he offered up strong cries to God, and called him *holy Father, righteous Father*; and taught us to address ourselves to him as *our Father in heaven*. Christ, in his agony, cried unto God, *Thou art my Father* (Mat 26:39, Mat 26:42, *O my Father*), and, upon the cross, *Father, forgive them; Father, into thy hands I commend my spirit*. He looked upon him likewise as his God, and therefore he perfectly obeyed him, and

submitted to his will in his whole undertaking (he is *my God and your God*, Joh\_20:17), and as the rock of his salvation, who would bear him up and bear him out in his undertaking, and make him more than a conqueror, even a complete Saviour; and therefore with an undaunted resolution he *endured the cross, despising the shame*, for he knew he should be both justified and glorified.”

**Psalm 89:27 (LXX/Dead Sea Scrolls) ; “ *I also* will set Him as *My Firstborn; high above all the kings of the earth.*”**

[My ft] the words ; I also” and “My” are found in the Dead Sea Scroll. Most versions assume (supply) the word “*my*” in italics. There are much further and extensive remarks and commentaries on the versus of Psalm 89 in the “Exaltation” portion of this study.

### Cross references:

Psalm 2:6-8, LXX (Thomson version) ; vs.6 ; “But as for me, by Him I am appointed king on Sion, His holy mountain.

Vs.7 I proclaim the decree of the Lord; to me the Lord said: Thou art My son, this day I have begotten thee,

Vs. 8 Ask of Me, and I will give thee nations for thine inheritance, and the utmost parts of the earth for thy possession.”

Romans 8:29 “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”

Isaiah 49:7 LXX (Thomson version) ; “ Thus saith the Lord Who delivered thee- the God of Israel: Hallow him who depised his life, him who was abhorred by the nations, the slaves of the princes. Kings shall see him and chiefs shall rise up and they shall worship him for the sake of the Lord because the Holy One of Israel is faithful, therefore I have chosen thee.”

Collossions 1:15-19; “Who is the image of the invisible God, the firstborn of all creation:

16 For by him were all things created, that are in heaven, and that are upon earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he may have the preeminence.

19 For it pleased *the Father* that in him should all fulness dwell;”

Hebrews 1:1-10 vs.1 God, who at many times and in many ways spoke in time past to the fathers by the prophets, <sup>2</sup> Hath in these last days spoken to us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; <sup>3</sup> Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; <sup>4</sup> Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. <sup>5</sup> For to which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? <sup>6</sup> And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. <sup>7</sup> And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. <sup>8</sup> But to the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy companions. <sup>10</sup> And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands:”

“M. J. Harris, *Colossians and Philemon* (EGGNT), 43, expresses the meaning of the word “firstborn”: "The 'firstborn' was either the eldest child in a family or a person of preeminent rank. The use of this term to describe the Davidic king in Ps 88:28 LXX (=Ps 89:27 EVV), 'I will also appoint him my firstborn (prwtotokon), the most exalted of the kings of the earth,' indicates that it can denote supremacy in rank as well as priority in time. But whether the prwto,-element in the word denotes time, rank, or both, the significance of the tokosj element as indicating birth or origin (from tiktw, give birth to) has been virtually lost except in ref. to lit. birth." In Collosions 1:15 the emphasis is on the priority of Jesus' rank as over and above creation (cf. 1:16 and the "for" clause referring to Jesus as Creator).” (from NET Bible notes)

Matthew Henry “Not that he is himself a creature; for it is *prō̄ totokos pasē̄s ktiseō̄s* - born or begotten before all the creation, or before any

creature was made, which is the scripture-way of representing eternity, and by which the eternity of God is represented to us: *I was set up from everlasting, from the beginning, or ever the earth was; when there was no depth, before the mountains were settled, while as yet he had not made the earth*, Proverbs\_8:23-26. It signifies his dominion over all things, as the first-born in a family is heir and lord of all, so he is the *heir of all things*, Hebrews\_1:2. The word, with only the change of the accent, *prōtōtokos*, signifies actively the first begetter or producer of all things, ...”

John Gill (commenting on Colossians 1:15); “...that he is the "first Parent", or bringer forth of every creature into being, as the word will bear to be rendered, if instead of *πρωτοτοκος*, we read *πρωτοτ οκος*; which is no more than changing the place of the accent, and may be very easily ventured upon, as is done by an ancient writer [ft],

[ft] Isidor. Pelusiot. l. 3. Ep. 31.

who observes, that the word is used in this sense by Homer, and is the same as *πρωτογονος*, "first Parent", and *πρωτοκτιστης*, "first Creator"; and the rather this may be done, seeing the accents were all added since the apostle's days, and especially seeing it makes his reasoning, in the following verses, appear with much more beauty, strength, and force: he is the first Parent of every creature, "for by him were all things created", &c. Col\_1:16, or it may be understood of Christ, as the King, Lord, and Governor of all creatures; being God's firstborn, he is heir of all things, the right of government belongs to him; he is higher than the kings of the earth, or the angels in heaven, the highest rank of creatures, being the Creator and upholder of all, as the following words show; so the Jews make the word "firstborn" to be a great one", " גדול ושר, synonymous with the word "king", and explain it by .and "a prince" (h); see Psa\_89:27

Spurgeon ; “...Christ was exalted by His resurrection. Oh! I should have liked to have stolen into that tomb of our Saviour, I suppose it was a large



chamber; within it lay a massive marble sarcophagus, and very likely a ponderous lid was laid upon it. Then outside the door there lay a mighty stone, and guards kept watch before it. Three days did that sleeper slumber there! Oh! I could have wished to lift the lid of that sarcophagus, and look upon him. Pale he lay; blood-streaks there were upon Him, not all quite washed away by those careful women who had buried Him. Death exulting cries, 'I have slain Him: the seed of the woman who is to destroy me is now my captive!' Ah! how grim death laughed! Ah! how he stared through his bony eye-lids, as he said, 'I have the boasted victor in my grasp.' 'Ah!' said Christ, 'but I have thee!' And up He sprang, the lid of the sarcophagus started up; and he, who has the keys of death and hell, seized death, ground his iron limbs to powder, dashed him to the ground and said, "O death, I will be thy plague; O hell, I will be thy destruction." Out he came, and in turn the watch men fled away. Startling with glory, radiant with light, effulgent with divinity, he stood before them. **Christ was then exalted in His resurrection."** And ``~

"...low we bow before Thee, Thou Heir of all things ! Our sheaves do obeisance to thy sheaf. All Thy mother's children call Thee Blessed. Thou art He Whom Thy bretheren shall praise."

Bellermine (as quoted by Spurgeon) says of this verse ; "First, because he is first in the order of predestination; for it is through him, as through the head, that we are predestinated, as we read in Ephesians 1:1-23. Secondly, because he is first in the second generation to life everlasting, whence he is called (Collosions 1:18.) the firstborn from the dead, and in Revelation 1:5, the **first begotten of the dead**; and, thirdly, because he had the rights of the firstborn; for he was appointed heir of all things; and he was made not only firstborn, but also, high above the kings of the earth; that is, Prince of the kings of the earth, and King of kings."



Deuteronomy 32:43, LXX ; “Deuteronomy 32:43 Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.”

Deuteronomy 32:43, LXX (Justin Martyr) ; “ Rejoice, O ye heavens with Him, and let all the angels of God worship Him ; Rejoice O ye nations with His people, and let all the angels of God be strengthened in Him. For the blood of His sons He avenges, and will avenge , and will recompense His enemies with vengeance, and will recompense those that hate Him ; and the Lord will purify the land of His people. “

Cf. Hebrews 1:1-6, NKJV, vs. 1 ; “God, who at various times and in various ways spoke in time past to the fathers by the prophets,

2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

5 For to which of the angels did He ever say: "You are My Son, Today I have begotten You"? And again: "I will be to Him a Father, And He shall be to Me a Son"?

6 But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him.”

Cf. Romans 15:10 “And again he saith, Rejoice, ye Gentiles, with his people.”

John Gill ; “Ver. 43. Rejoice, O ye nations, [with] his people, &c.] Or, "rejoice, ye nations", who are "his" people; so Kimchi and Ben Melech

interpret it; the Gentiles, who are the Lord's chosen and covenant people, redeemed and called, and the fulness of them now brought in, and so matter of great rejoicing; or rather, as the Septuagint, which is approved and confirmed by the Apostle Paul, "rejoice, ye Gentiles, with his people", Romans 15:10; and as it is there applied to the then state of the Christian church, when Jews and Gentiles were incorporated and united together; so here it respects future time, when, as the fulness of the Gentiles will be brought in, so the Jews will be converted, and the "loammi" {Loammi: that is, Not my people}, Hosea 1:9, will be taken off from them, and they will be reckoned among the people of God; and Jews and Gentiles will be joined together in the same Gospel church state, and so are called upon to rejoice in their common salvation, and in their common blessings and privileges, and particularly for what follows: [my ft]

[ft] this indeed began immediately after Christ's resurrection and to be completely fulfilled in His exaltation.

*for he will avenge the blood of his servants, and will render vengeance to his adversaries;* by his servants are meant the martyrs of Jesus, whose blood has been shed by antichrist, and the antichristian powers, his adversaries; as the blood of the Waldenses in the valleys of Piedmont, the Albigenses in Spain, and the Petrobrussians in France, the Bohemians in Germany, the Wickliffites, Lollards and the "martyrs" in Queen Mary's days in England, with many others; and when inquisition is made for blood, the blood of those will be found out, and vengeance rendered for it:

*and will be merciful unto his land,* [and] to his people: or "will atone for"..., expiate, cleanse, and purge [my ft]

[ft] the LXX has "purge (or purify) the land of His people"

both land and people; clear the whole earth, which is the Lord's, from Mahometanism, Paganism, and Popery, and cover it with the knowledge of the Lord by the everlasting Gospel, which will be preached to all nations; and

particularly the land of Canaan, laid under an anathema or curse, as threatened, Malachi 4:6; under which it has lain ever since the destruction of it by the Romans, and has ever since been inhabited by Pagans, Mahometans, and Papists; and, though once a land flowing with milk and honey, has been turned into a barren wilderness, and will thus remain, and Jerusalem, its metropolis, trodden down by the Gentiles, until their times are fulfilled; which now will be, and then it will be restored to its former fruitfulness and fertility, Luke 21:24 Ezekiel 34:25-27; and will be inhabited by the converted Jews, to whom the Lord will be pacified, upon the foot or Christ's atonement, which now will be made known and applied unto them, with the full and free pardon of all their sins, Romans 11:25-27; and thus ends this most excellent and wonderful song, which is of such a large extent and compass, as to reach from the beginning of the Jewish nation, and before it, to the conversion of the Jews in the latter day; an history of more than four thousand years already; and how long more is yet to come before all in it is fulfilled no man call say.'"

**Deuteronomy 11:8 "And ye shall keep all his commandments, as many as I command thee to-day, that ye may live, and be multiplied, and that ye may go in and inherit the land, into which ye go across Jordan to inherit it:"**

Cross references :

Isaiah 60:21, Dead Sea Scroll ; "vs.21 .) DSS ; "and your people shall all of them be righteous: they shall inherit the land for ever, the Branch ( Hebr. [Nazar](#) ) of the planting of YHWH, the work of my hands, for glory."

Revelation 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Jesus is referred to as the “first-born from the dead” or rather ; “First-begotten” as well, meaning that His resurrected life was conceived, in a figure, in the sepulchre. He then sprang or issued forth from the tomb with the resulting conception of the Church, His Seed.

We, the Church are His “seed” and are co-heirs with Him of the promises of God.[ft]

[ft] Romans 8:16-17, vs.16 ; “The Spirit Himself bears witness with our spirit that we are children of God,

vs.17 and if children, then heirs -- heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.”

From Zondervan’s “Pictorial Encyclopedia of the Bible we read ; “ In the patriarchal narratives, the principles of inheritance are tied to the ‘birthright.’ The firstborn son, the father’s ‘might, and the firstfruits of [his] strength,’ ...”

Throughout all the history of mankind, there was only one who fulfilled the law, accomplishing the task so perfectly and excellently, or as the scriptures say [ft]

[ft] Matthew 5:17 “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” And

Luke 24:44 “And he said to them, These *are* the words which I spoke to you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.”

and that Man was Jesus Christ.

The promise is that He would live, and He is alive forevermore! [ft]

[ft] cf. Revelation 1:18 “I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.”

And that He would be multiplied [ft]

[ft] Cf. Isaiah 53:10-12, Dead Sea Scroll ; “And YHWH was pleased to crush

him and He has caused him grief. If you will appoint his soul a sin offering he will **see his seed** and he will lengthen *his* days and the pleasure of YHWH in his hand will advance.

(11) “Of the toil of his soul he shall see light and he shall be satisfied and by his knowledge shall he make righteous *even* my righteous servant for many and their iniquities he will bear.”

(12) “Therefore I will apportion to him among the great ones and with the mighty ones he shall divide the spoil because he laid bare to death his soul and with the transgressors he was numbered, and he, the sins of many, he bore, and for their transgressions he entreated.”

that He would inherit the land. [ft]

[ft] Revelation 21:7 “He that overcometh shall **inherit all things**; and I will be his God, and he shall be my son.”

As well as His seed ; [ft]

[ft] cf. Isaiah 61:7, LXX ; “Thus shall they inherit the land a second time, and everlasting joy shall be upon their head.”

Isaiah 60:21, Dead Sea Scroll ; “(21.) and your people shall all of them be righteous: they shall inherit the land for ever, the Nazar of the planting of YHWH, the work of my hands, for glory..” (see “Branch” under the word pictures section of this study)

Isaiah 60:21, LXX ; “Thy people also shall be all righteous; they shall inherit the land for ever, preserving that which they have planted, *even* the works of their hands, for glory.”

Psalms 37:34 , LXX ; “Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are destroyed, thou shalt see *it*.”

Cf. 1 Chronicles 28:8, LXX ; “And now *I charge you* before the whole assembly of the Lord, and in the audience of our God, keep and seek all the commandments of the Lord our God, that ye may inherit the good land, and leave it for your sons to inherit after you for ever.”

Cf. Deuteronomy 9 :4-7, LXX ; “4 Speak not in thine heart, when the Lord

thy God has destroyed these nations before thy face, saying, For my righteousness the Lord brought me in to inherit this good land.

5 Not for thy righteousness, nor for the holiness of thy heart, dost thou go in to inherit their land, but because of the wickedness of these nations the Lord will destroy them from before thee, and that he may establish the covenant, which the Lord sware to our fathers, to Abraam, and to Isaac, and to Jacob.

6 And thou shalt know to-day, that *it is* not for thy righteousnesses the Lord thy God gives thee this good land to inherit, for thou art a stiff-necked people.

7 Remember, forget not, how much thou provokedst the Lord thy God in the wilderness: from the day that ye came forth out of Egypt, even till ye came into this place, ye continued to be disobedient toward the Lord.”

We can receive the promises with the Messiah because He clothes them of the household of faith with His righteousness.

Edersheim ; “...Jesus descended and then ascended while triumphing over the grave giving the former captives the gift, the promised land, the land of the living, just as Jacob saw in His dream in a figure. Yet not only those prisoners just released from Hades, but all of Messiah’s seed to come would receive not only the gift of eternal life, but the assurance that He would preserve them continually in all the way wherein they should go.”

The Jordan River is symbolic of leaving the old life, in faith, and entering the new land promised to those who through faith and patience will inherit the promises.

John Gill (teaching on the crossing of the children of Israel crossing over the River Jordan; “...the passage of the Lord’s people over Jordan into Canaan land, it may rather be considered as an emblem of the heavenly state, and of the Lord’s bringing and planting his people there; which, like a mountain, is an immovable and unalterable state, an inheritance incorruptible and eternal, the dwelling place of Jehovah, a sanctuary or holy place, which his land prepared from the foundation of the world; and which he has established as everlasting habitations for his people, where he brings their souls at death,

and both souls and bodies in the resurrection morn to dwell with him for ever; and which is a paradise, an Eden of pleasure, where he plants them as trees of righteousness, next to Christ the tree of life, and where they are always green, fruitful, flourishing, and shall never be hurt by any scorching heat or blasting wind, or be trodden under foot or plucked up.”

And elsewhere Gill says of Deuteronomy 9; “...Ver. 5. *Not for thy righteousness, or for the uprightness of thine heart, &c.*] Neither for their external righteousness before men, or their outward conformity to the law, nor for the inward sincerity of their hearts, and their upright intentions in doing good, in which they were defective:

*dost thou go to possess their land;* this is repeated, and enlarged on, and explained, that this notion might be entirely removed from them, and not entertained by them; similar to which is that of men, who fancy that their sincere obedience, though imperfect, will be accepted of God instead of a perfect one, on account of which they shall be justified and saved; but by the deeds of the law no flesh living can be justified in the sight of God, nor by any works of righteousness done by the best of men, and in the best manner they are capable of, will any be saved; but for the wickedness of those nations the Lord thy God doth drive them out from before thee; which is repeated, that it might be taken notice of as the true reason of the Lord’s dealing with them in such severity; and which because it would be now doing, when the Israelites passed over Jordan, and went in to possess the land, it is expressed in the present tense, “doth drive”, the work being not yet finished; sin was the cause of their ejection out of their land, and another thing was the reason of the Israelites possessing it, and not their righteousness next expressed:

*and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob;* it was to fulfil his covenant, and make good his word of promise to their fathers, and not on account of any righteousness of theirs; and the salvation of the Lord’s people in a spiritual sense, and their enjoyment of the heavenly Canaan, are owing to the gracious purposes and promises of God, and to his covenant engagements, as well as to the undertakings, obedience, and righteousness of his Son, and not to any righteousness of theirs.”

**John 2:19 “Jesus answered and said unto them, *Destroy this temple, and in three days I will raise it up.*”**

Cf. Deuteronomy 18:18 “I will raise up to them a prophet of their brethren, like thee; and I will put my words in his mouth, and he shall speak to them as I shall command him.”

Cf. Hosea 6:2, LXX (Thomson version) ; “in two days He can restore us to health ; on the third day we shall be raised up and live before Him.”

Cf. Matthew 12:40 "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.”

Cf. Matthew 20:17-19 ; “ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

Cf. 1 Corinthians 15:4 “And that he was buried, and that he rose again the third day according to the scriptures:”

Matthew Henry ; “He did not immediately work a miracle to convince them, but gave them a sign in something to come, the truth of which must appear by the event, according to Deuteronomy 18:21-22. Now, {1.} The sign that he gives them is his own death and resurrection. He refers them to that which would be, First, His last sign. If they would not be convinced by what they



saw and heard, let them wait. Secondly, The great sign to prove him to be the Messiah; for concerning him it was foretold that he should be bruised Isaiah 53:5, cut off Daniel 9:26, and yet that he should not see corruption, Psalm 16:10. These things were fulfilled in the blessed Jesus, and therefore truly he was the Son of God, and had authority in the temple, his Father's house.

{2.} He foretells his death and resurrection, not in plain terms, as he often did to his disciples, but in figurative expressions; as afterwards, when he gave this for a sign, he called it the sign of the prophet Jonas, so here, Destroy this temple, and in three days I will raise it up. Thus he spoke in parables to those who were willingly ignorant, that they might not perceive, Matthew 13:13-14. Those that will not see shall not see. Nay, this figurative speech used here proved such a stumbling block to them that it was produced in evidence against him at his trial to prove him a blasphemer. Matthew 26:60-61. Had they humbly asked him the meaning of what he said, he would have told them, and it had been a savour of life unto life to them, but they were resolved to cavil, and it proved a savour of death unto death. They that would not be convinced were hardened, and the manner of expressing this prediction occasioned the accomplishment of the prediction itself. First, He foretells his death by the Jews' malice, in these words, Destroy you this temple; that is,

“You will destroy it, I know you will. I will permit you to destroy it.”

Note: Christ, even at the beginning of his ministry, had a clear foresight of all his sufferings at the end of it, and yet went on cheerfully in it. It is good, at setting out, to expect the worst. Secondly, He foretells his resurrection by his own power: In three days I will raise it up. There were others that were raised, but Christ raised himself, resumed his own life.

2b2c) He chose to express this by destroying and reedifying the temple, First, Because he was now to justify himself in purging the temple, which they had profaned; as if he had said,

“You that defile one temple will destroy another; and I will prove my authority to purge what you have defiled by raising what you will destroy.”

The profaning of the temple is the destroying of it, and its reformation its resurrection. Secondly, Because the death of Christ was indeed the destruction of the Jewish temple, the procuring cause of it; and his

resurrection was the raising up of another temple, the gospel church, Zechariah 6:12. The ruins of their place and nation John 11:48 were the riches of the world. Amos 9:11 Acts 15:16.”

Rudolph Stier ; “...do this, *I shall nevertheless conquer*, and in a short time the destroyed Temple will be erected anew ! I *Myself*-by my own authority will raise it up. But this was more than their (the Jews) theology of the person of the Messiah was wont to attribute to Him.” - “...that He should rise again, in order to raise up the church from His body, on *the third day* ! 1 Corinthians 15:4, Matthew 12:40, 20:19, Hosea 6:2. How clearly did He see the future from the beginning! How deep consciousness had He of the way and goal of His life and death, what an insight of consummate wisdom into the whole counsel and plan of His Father! He knows His relation to the masters of the present temple who opposed the truth, and with whom by this public signal He now begins the fore-appointed warfare of His testimony ; He knows, that He Himself is the true Temple of which that typical one prophesied in its time ; that He must yield Himself up to receive death at the hands of the Jews, in order that the true Sanctuary, after the shadow has in natural consequence passed away, may rise up from His resurrection. He is, finally, prepared to yield Himself up, for He knows that thus shall He bear the sins of those who slay Him, and who thereby fulfill the design of the Old Testament in order to a new and everlasting covenant comes forth to perfection. This still, calmly-sublime preparation for the dedication of Himself to that warfare-through blood leading to victory- with the blind ministers of that divine (theologian) counsel which indeed He only as yet penetrates ; this clear all-comprehensive consciousness of the near approach of the end, and fulfilment, and glorification of the Old Testament economy, as also of the inner, essential relation of His own sanctified person to the whole ; this is the central spirit of the Word which He utters at this great crisis of His life. He utters it, assuredly, rather for the hearing and understanding of the disciples who stood around Him, and who afterwards when the sign had come to pass, should think upon it, and should believe the *Scripture* and His words *drawn from the depths of Scripture* ; than for His enemies, who neither would nor could understand Him. ...What the later teaching of the New Testament fully develops in the Epistle to the Hebrews, is already wrapped up as a germ in this early word of our Lord.”

John Gill ; “ ‘*destroy this temple*’ ; pointing, as it were, with his finger to his

body; for of that he spake, as appears from John 2:21, the dissolution of which, by death he means, the separation of his soul from his body, though not of either from his divine person: and it is to be understood, not as a command, or a grant, or as an exhortation, and advice to them, to kill his body; but rather as a prophecy of what they would do; or as putting the case, that should they, as he knew they would, destroy his body, then says he, as a sign of having a power to do what I have done,

*in three days I will raise it again*; by which he would appear to be the Son of God, with power, that had power of laying down his life, and taking it up again; and is the very sign, namely, his resurrection from the dead on the third day, he gives the Jews, when they sought one of him at another time, and upon another occasion.”

**Psalm 118:15-16, LXX, vs.15 “The voice of exultation and salvation is in the tabernacles of the righteous: the right hand of the Lord has wrought mightily.**

**16 The right hand of the Lord has exalted me: the right hand of the Lord has wrought powerfully.”**

**Psalm 118: 15-16, LXX,Thomson version, vs.15 “A sound of joy and deliverance in the tents of the righteous! The right hand of the Lord hath exerted power!**

**Vs. 16 The right hand of the Lord hath exalted me; the right hand of the Lord exerted power.”**

Cross references:

Psalms 45:4 “and bend thy bow, and prosper, and reign, because of truth and meekness and righteousness; and thy right hand shall guide thee wonderfully.”

Psalms 60:12 “In God will we {1} do valiantly; and he shall bring to nought them that harass us.” {1)

Gr. work power}

Psalms 89:13 “Thine is the mighty arm: let thy hand be strengthened, let thy right hand be exalted.”

Psalms 98:1 “A Psalm of David. Sing to the Lord a new song; for the Lord has wrought wonderful works, his right hand, and his holy arm, have wrought salvation for him.”

Isaiah 51:9 “Awake, awake, O Jerusalem, and put on the strength of thine arm; awake as in {1} the early time, as the ancient generation.” {1) Gr. the beginning of day}

Isaiah 51:10 “Art thou not it that dried the sea, the water, even the abundance of the deep; that made the depths of the sea a way of passage for the delivered and redeemed?”

John Gill ; “the right hand of the Lord doth valiantly: or "acts powerfully". This is repeated for the confirmation of it, and to show how much the righteous were affected with it, and how desirous they were of glorifying of it; "the right hand of the Lord", being three times mentioned, may have respect to the three divine Persons in the Godhead, whose right hand or power is the same: and as the right hand of the Father has done powerfully in the instances given, so the right hand of the Son has worked mightily in vanquishing all enemies, sin, Satan, death, and the world; in obtaining the salvation of his people, and in raising himself from the dead: and so the right hand of the Holy Spirit has wrought powerfully on Christ, on whom he rested as the Spirit of might, and through whom Christ offered himself to God, and by whom He **was raised from the dead**; and also in the conversion of sinners, and in helping, assisting, strengthening, and protecting the saints.”

And again John Gill ; vs. 16 ; “the right hand of the Lord doth valiantly; or "acts powerfully" ..; in helping and assisting David, in protecting and defending him, in raising him to the throne, and in giving him rest from all his enemies; and so in supporting the Messiah, his antitype, as man and Mediator, in his work and under his sufferings; in **raising him from the dead**, and exalting: him at his right hand; and which was done with his right hand, Acts 2:33 5:31. Jarchi refers this joy here expressed to future times, the times of the Messiah: and in an ancient.. writing of the Jews the right hand of the Lord, three times mentioned in this verse and Psalm 118:16, is interpreted of the Messiah, the sort of David.”

Matthew Henry ; “It is probable that David penned this psalm when he had, after many a story, weathered his point at last, and gained a full possession of the kingdom to which he had been anointed. He then invites and stirs up his friends to join with him, not only in a cheerful acknowledgment of God’s

goodness and a cheerful dependence upon that goodness for the future, but in a believing expectation of the promised Messiah, of whose kingdom and his exaltation to it his were typical. To him, it is certain, the prophet here bears witness, in the latter part of the psalm. Christ himself applies it to himself (#Mt 21:42), and the former part of the psalm may fairly, and without forcing, be accommodated to him and his undertaking. Some think it was first calculated for the solemnity of the bringing of the ark to the city of David, and was afterwards sung at the feast of tabernacles....” ~

“...Such as these were the triumphs of the Son of David in the assurance he had of the success of his undertaking and that the good pleasure of the Lord should prosper in his hand.”

Spurgeon ; “That hero of heroes, the conquering Saviour, gives to all the families of his people abundant reasons for incessant song now that he has led captivity captive and ascended up on high. Let none of us be silent in our households: if we have salvation let us have joy, and if we have joy let us give it a tongue wherewith it may magnify the Lord. If we hearken carefully to the music which comes from Israel’s tents, we shall catch a stanza to this effect,

*the right hand of the Lord doeth valiantly*: Jehovah has manifested his strength, given victory to his chosen champion, and overthrown all the armies of the foe. "The Lord is a man of war, the Lord is his name." When he comes to blows, woe to his mightiest opponent.”

**Malachi 4:2 LXX (Thomson Version) ; “But to you who fear My name the Sun of Righteous will arise with healing in His wings; and you shall go forth and leap for joy like young bullocks loosed from yokes.”**

Malachi 4:2, KJV “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”

## Cross references:

Malachi 3:16 “Thus spoke they that feared the Lord, every one to his neighbour: and the Lord gave heed, and hearkened, and he wrote a book of remembrance before him for them that feared the Lord and revered his name.”

Psalms 85:9 {LXX} “Moreover his salvation is near them that fear him; that glory may dwell in our land.”

Isaiah 50:10, LXX ; “Who is among you that fears the Lord? let him hearken to the voice of his servant: ye that walk in darkness, and have no light, trust in the name of the Lord, and stay upon God.”

Revelation 22:16 “I Jesus have sent my angel to testify to you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.”

Isaiah 60:19 “And thou shalt no more have the sun for a light by day, nor shall the rising of the moon lighten thy night; but the Lord shall be thine everlasting light, and God thy glory.”

Isaiah 60:20 “For the sun shall no more set, nor shall the moon be eclipsed; for the Lord shall be thine everlasting light, and the days of thy mourning shall be completed.”

Revelation 21:23-27, vs. 21; “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God lightened it, and the Lamb *is* its lamp.

24 And the nations of them who are saved shall walk in its light: and the kings of the earth bring their glory and honour into it.

25 And its gates shall not be shut by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall by no means enter into it any thing that defileth, neither *whoever* worketh abomination, or *maketh* a lie: but they who are written in the Lamb's book of life.”

John Gill ; “... shall the Sun of righteousness arise; not the Holy Ghost, who enlightens sinners, convinces of righteousness, and gives joy, peace, and comfort to the saints, but Christ...; and Philo the Jew .. not only observes, that God, figuratively speaking, is the sun; but the divine "Logos" or Word of God, the image of the heavenly Being, is called the sun...” [my ft]

[ft] Cyprian ; “Christ Who is the true Sun and true Day. (see the Ante-Nicene Fathers volumes)

“... those are undoubtedly in the right who understand these words figuratively of the Messiah; who is compared to the "sun", because, as the sun is a luminous body, the light of the whole world, so is Christ of the world of men, and of the world of saints; particularly of the Gentiles, often called the world; and of the New Jerusalem church state, and of the world to come: and as the sun is the fountain of light, so is Christ the fountain of natural and moral light, as well as of the light of grace, and of the light of glory: as the sun communicates light to all the celestial bodies, so Christ to the moon, the church; to the stars, the ministers of the word; to the morning stars, the angels: as the sun dispels the darkness of the night, and makes the day, so Christ dispelled the darkness of the ceremonial law, and made the Gospel day; and he dispels the darkness of ignorance and unbelief, and makes the day of grace; and will dispel the darkness of imperfection, and will make the day of glory; as the sun is a pure, clear, and lucid body, so is Christ, without the least spot of sin; and so are his people, as they are clothed with his righteousness: as the sun is a glorious body, so is Christ both his natures, divine and human; in his office as Mediator; and will be in his second coming: as the sun is superior to all the celestial bodies, so is Christ to angels and saints: as the sun is but one, so there is but one Son of God; one Mediator between God and man; one Saviour and Redeemer; one Lord and Head of the church: its properties and effects are many; it lays things open and manifest, which before were hid; communicates heat as well as light; make the earth fruitful; is very exhilarating; has its risings and settings, and of great duration: so Christ declares the mind and will of his Father, the hidden mysteries of grace; lays open the thoughts of men's hearts in conversion; and will at the last day bring to light the hidden things of darkness: he warms the hearts of his people with his love, and causes them to burn within them, while they hear his Gospel, and he makes them fervent in spirit while they serve the Lord; he fills them with the fruits of righteousness, and with joy unspeakable, and full of glory; but he is not always seen, is sometimes under a cloud, and withdraws himself; yet his name is as the sun before the Lord, and wilt abide for ever. He is called "the sun of righteousness", because of the glory of his

essential righteousness as God; and because of the purity and perfection of his righteousness as man, which appeared in all his actions, and in the administration of all his offices; and because of the display of the righteousness of God in him, in his sufferings and death, in atonement, pardon, and justification by him; and because he is the author and bringer in of righteousness to his people, the glory of which outshines all others, is pure and spotless like the sun, and is everlasting; those who have it are said to be clothed with the sun, and on such he shines in his beams of divine love, grace, and mercy, which righteousness sometimes signifies; and his rays of grace transform men into righteousness and true holiness. The "arising" of this sun may denote the appearance of Christ in our nature; under the former dispensation this sun was not risen, it was then night with the world; John the Baptist was the morning star, the forerunner of it: Christ the sun is now risen; the Dayspring from on high hath visited mankind, and has spread its light and heat, its benign influences, by the ministration of the Gospel, the grace of God, which has appeared and shone out, both in Judea, and in the Gentile world: it may be accommodated to his spiritual appearance: this sun is sometimes under a cloud, or seems to be set, which occasions trouble, and is for wise ends, but will and does arise again to them that fear the Lord. The manner is,

“*with healing in his wings*”; by which are meant its rays and beams, which are to the sun as wings to a bird, by which it swiftly spreads its light and heat; so we read of the wings of the morning, Psalm 139:9.

And grow up as calves of the stall; ...The Septuagint version, and those that follow it, render it, "ye shall leap" or "skip as calves loosed from bonds"; as such creatures well fed do when at liberty; and may denote the spiritual joy of the saints upon their being healed, or because of their secure, safe, and prosperous estate: and so the word is explained in the Talmud..., they shall delight themselves in it; and where the Rabbins interpret this..."

Alfred Edershein ; "...So it was all true, all real - and Christ 'sat down at the Right Hand of God!' Henceforth, neither doubting, ashamed, nor yet afraid, they 'were continually in the Temple, blessing God,' 'And they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.'



Amen! It is so. Ring out the bells of heaven; sing forth the Angelic welcome of worship; carry it to the utmost bound of earth! Shine forth from Bethany, Thou Sun of Righteousness, and chase away earth's mist and darkness, for Heaven's golden day has broken!”

C.H. Spurgeon ;“...Not a bone of him shall be broken.” Beautified by those scars as when a skillful artist renders an image more lovely than before by marks of the graver’s tool, that body must be safely guarded by watching angels till the morning came. It; barely dawned.

As yet the sun was rising, and lo the Sun of righteousness Himself arose!

As a man arising from his couch puts on his garments, so did our Lord put on the vesture of the body, which he had laid aside, and came again into the world, alive as to his body and his soul, a perfect man. Oh, it was a grand glorifying of Christ; when the Father raised him from the dead, and he was seen by his disciples once again. Death had no bands wherewith to hold him. The sepulchre’s ward could not confine the unequalled prisoner.

Declared to be glorious by the resurrection from the dead, his prayer was heard.

And ere long, when a few weeks had passed over him, there came another glory; for from the brow of Olivet he gently ascended, floating in the air from the company of his disciples, rising up in the midst of angels till a cloud received him out of human sight.

***“They brought his chariot from on high  
To bear him to his throne;  
Clapped their triumphant wings and cried,  
‘The glorious work is done.’”***

His Father glorified him, and now he sits at the right hand of God. Words, ye are dumb things, ye cannot tell out his present glory.”

“As the sun is the centre, so is Christ; as the sun is the great motor, the first source of motive power, so is Christ to His people ; as the sun is the fountain from which light, life, and heat perpetually flow, so is the Saviour ; as the sun is the fructifier by which fruits multiply and ripen, so is Christ ; and as the sun is the regulator and rules the day, and marks the seasons, even so is Jesus owned as Lord to the glory of God the Father.”

“And bretheren, if you would sun yourselves in Christ’s beams, let me bid you *reflect His light* whenever you receive it. He is the sun, and you are the planet, but every planet shines, shines with borrowed light. It conceals no light, but sends back to other worlds what the sun has given you. Triumph in Christ’s circuit, that it so broad as to comprehend the world, and compass all time.

Enlarge your own hearts, and let your light shine far and wide, believing that the power of God which gives you light will go with the light which you reflect.”

***Psalm 16:8 LXX “I foresaw the Lord always before my face; for He is on My Right Hand, that I should not be moved.”***

Note that the exposition of Psalm 16:9 follows directly after these notes on verse 8

Cross references :

Psalms 118:16 “The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.”

Psalm 109:31 {LXX} “For he stood on the right hand of the poor, to save *me* from them that persecute my soul.”

Acts 2:25-28 , vs. 25 ; “For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Vs. 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Vs. 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Vs.28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.”

Corinthians 15:3 “ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;”

1 Corinthians 15:4 “And that he was buried, and that he rose again the third day according to the scriptures:”

Augustine ;”I foresaw the Lord in My sight always” (ver. 8). But coming into things that pass away, I removed not Mine eye from Him who abideth ever, foreseeing this, that to Him I should return after passing through the things temporal. “For He is on My right hand, that I should not be moved.” For He favoureth Me, that I should abide fixedly (unchanging) in Him”.

Adam Clarke ; “*I have set the Lord always before me*] This verse, and all to the end of Psalm 16:11 are applied by St. Peter to the *death and resurrection of Christ*.

In all that our Lord did, said, or suffered, he kept the glory of the Father and the accomplishment of his purpose constantly in view. He tells us that he did not come down from heaven to do his own will, but the will of the Father who had sent him.”[ft]

[ft]1 John 17:4 “I have glorified You on the earth. I have finished the work which You have given Me to do.”

Matthew Henry ; “...Something we may allow here of the workings of David’s own pious and devout affections towards God, depending upon his grace to perfect every thing that concerned him, and looking for the blessed hope, and happy state on the other side death, in the enjoyment of God; but in these holy elevations towards God and heaven he was carried by the spirit of prophecy quite beyond the consideration of himself and his own case, to foretel the glory of the Messiah, in such expressions as were peculiar to that, and could not be understood of himself. The New Testament furnishes us with a key to let us into the mystery of these lines. I. **These verses must certainly be applied to Christ**; of Him speaks the prophet this, as did many of the Old-Testament prophets, who testified beforehand the sufferings of Christ and the glory that should follow (1 Peter. 1:11), and that is the subject of this

prophecy here. It is foretold (as he himself showed concerning this, no doubt, among other prophecies in this psalm, Luke 24:44, 46) that **Christ should suffer, and rise from the dead**, 1 Corinthians. 15:3, 4. 1. That he should suffer and die. This is implied here when he says (v. 8), I shall not be moved; he supposed that he should be struck at, and have a dreadful shock given him, as he had in his agony, when his soul was exceedingly sorrowful, and he prayed that the cup might pass from him. When he says, "My flesh shall rest," it is implied that he must put off the body, and therefore must go through the pains of death. It is likewise plainly intimated that his soul must go into a state of separation from the body, and that his body, so deserted, would be in imminent danger of seeing corruption-that he should not only die, but be buried, and abide for some time under the power of death. 2. That he should be wonderfully borne up by the divine power in suffering and dying. (1.) That he should not be moved, should not be driven off from his undertaking nor sink under the weight of it, that he should not fail nor be discouraged (Isa. 42:4), but should proceed and persevere in it, till he could say, It is finished. Though the service was hard and the encounter hot, and he trod the winepress alone, yet he was not moved, did not give up the cause, but set his face as a flint, Isaiah. 50:7-9. Here am I, let these go their way. Nay, (2.) That his heart should rejoice and his glory be glad, that he should go on with his undertaking, not only resolutely, but cheerfully, and with unspeakable pleasure and satisfaction, witness that saying (John. 17:11), Now I am no more in the world, but I come to thee, and that (John. 18:11), The cup that my Father has given me, shall I not drink it? and many the like. By his glory is meant his tongue, as appears, Acts 2:26. For our tongue is our glory, and never more so than when it is employed in glorifying God. Now there were three things which bore him up and carried him on thus cheerfully:-[1.] The respect he had to his Father's will and glory in what he did: I have set the Lord always before me. He still had an eye to his Father's commandment (Jn. 10:18, 14:31), the will of him that sent him. He aimed at his Father's honour and the restoring of the interests of his kingdom among men, and this kept him from being moved by the difficulties he met with; for he always did those things that pleased his Father. [2.] The assurance he had of his Father's presence with him in his sufferings:"

John Trapp ; "*I have set the Lord always before me.* Hebrew, I have equally set, or proposed. The apostle translates it, "I foresaw the Lord always before

my face." Acts 2:25. I set the eye of my faith full upon him, and suffer it not to take to other things; I look him in the face, *oculo irretorto*, as the eagle looketh upon the sun; and *oculo adamantino*, with an eye of adamant, which turns only to one point: so here, I have equally set the Lord before me, without irregular affections and passions. And this was one of those lessons that his reins had taught him, that the Holy Spirit had dictated unto him."

Eclectic notes ; "'Therefore" The resurrection being established, His ascension cannot be questioned. For this reason it is first asserted by itself, then it is also established from the 110th Psalm; "Exalted". This exaltation strictly took place at His ascension. Bengel 1.758 "exalted, and having received of the Father..." The Holy Ghost was also given to testify of Christ's glory as the risen Man. [Here] we see Christ taking the place of the Head of the body, the church, at the right hand of God, having received of the Father the promise of the Holy Ghost. Thus we see the gift of the Holy Ghost was entirely dependent on Christ taking His place at the right hand of God as we read in John 15.26 "whom I will send unto you from the Father"; and the effect of this was felt in the apostles. There was a total difference in them before and after Pentecost. They then preached Jesus crucified. Were they afraid? No; Peter goes and charges those who had denied Him with being guilty of a damning sin, when Peter had committed the same in a much worse way himself (having been His companion) in denying Him; and how could he do this? His own conscience was purged, for Christ had died in the interval, and the Holy Ghost had been given, and thus he, who before followed trembling (Mark 10.32), had power now; for he had none before."

Calvin ; "From this Peter justly concludes (Acts 2:30) that David could not have gloried in this manner but by the spirit of prophecy; and unless he had a special respect to the Author of Life, who was promised to him, who alone was to be honored with this privilege in its fullest sense. This, however, prevented not David from assuring himself of exemption from the dominion of death by right, seeing Christ, by his rising from the dead, obtained immortality not for himself individually, but for us all. As to the point, that Peter and Paul contend that this prophecy was fulfilled in the person of Christ alone, the sense in which we must understand them is this, he was wholly and perfectly exempted from the corruption of the grave, that He might call His members into His fellowship, and make them partakers of this blessing, although by degrees, and each according to his measure. As the body of

David, after death, was, in the course of time, reduced to dust, the apostles justly conclude that he was not exempted from corruption. It is the same with respect to all the faithful, not one of whom becomes a partaker of incorruptible life without being first subjected to corruption. From this it follows that the fullness of life which resides in the head alone, namely, in Christ falls down upon the members only in drops, or in small portions.”...

**Psalm 16:9 LXX “Therefore my heart rejoiced and my tongue exulted; moreover also my flesh shall rest in hope:”**

Note that the exposition of Psalm 16:10 follows directly after these notes on verse 9

### Cross references:

Acts 2:23-36 , vs 23 , (written by Peter, an eyewitness to Jesus’ resurrection); “ Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be held by it.

25 For David speaketh concerning him, I saw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou allow thy Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men, brethren, let me freely speak to you concerning the patriarch David, that he is both dead and buried, and his sepulchre is with us to this day.

30 Therefore being a prophet, and knowing that God had sworn to him with an oath, that from the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spoke of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.

32 This Jesus hath God raised up, of which we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received from the Father the promise

of the Holy Spirit, he hath shed forth this, which ye now see and hear.

34 For David did not ascend into the heavens: but he saith himself, The LORD said to my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

Job 14:14, MT (Massoretic text) / AV(“Authorized version”) If a man dieth, shall **he** live *again*? all the days of **my** appointed time will I wait, till **my** change shall come.”

Job 14:14 LXX (Thomson’s version) ; “ (for though a man die he may be revived, after finishing the days of this life of his); I would wait patiently, until I come again into existence.” [my ft]

[ft] the greek verb **zhsetai** used in (Rhalf’s) LXX greek Old Testament and translated as such by Thomson’s LXX here in Job is the same exact verb used in John 11:25 ; “Jesus said to her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet **shall he live**:”

the greek verb that is translated “may be revived” in Job 14:14 is defined by the Friberg Lexicon : “**zh,setai** verb indicative future middle 3rd person singular **za,w** contr. **zw**; impf. **e;zw**; fut. **zh,sw** and **zh,somai**; 1aor. **e;zhsa** *live*; (1) of natural physical life; (a) as opp. to death *live, be living, be alive* (1Corinthians 15.45); (b) of return from death *become alive again* (Matthew 9.18); (c) of recovery from sickness *get well, recover, be well* (John 4.50); (d) w. mention of the sphere or basis of life *live in* (Acts 17.28); *live by* (Matthew 4.4); (2) of supernatural, spiritual life, incl. **resurrected life** for the body and eternal life for the soul (JN 11.25, 26); (3) of the conduct of life *live (as)* (Galatians 2.14); *continue (to sin)* (Romans 6.2); *live (for)* (2 Corinthians 5.15); (4) ptc. **zw/n** *living*, of things deriving fr. God as the source of life (1Peter 1.3).

Adam Clarke ; “For his inward happiness: “Therefore, my heart is glad.” Wicked men rejoice in appearance; but David rejoiced in heart. He was all happy. His heart, glory, flesh, spirit, soul, body-all were overjoyed; and the reason was the prospect of his resurrection.” And again..

“Jesus, even on the cross, and breathing out his soul with his life, saw that his rest in the grave would be very short: just a sufficiency of time to prove the *reality* of his death, but not *long enough* to produce *corruption*; and this is well argued by St. Peter, [Ac 2:31](#).”

Augustine ; “My flesh also shall rest in hope. - There is no sense in which these and the following words can be spoken of David. Jesus, even on the cross, and breathing out his soul with his life, saw that his rest in the grave would be very short: just a sufficiency of time to prove the reality of his death, but not long enough to produce corruption; and this is well argued by

St.Peter, Acts 2:31.”

Keil and Delitzsch ; “...it is fulfilled in Jesus, Who has not been left to Hades and Whose flesh did not see corruption; and that consequently the words of the Psalm are a prophecy of David concerning Jesus, the Christ Who was promised as the heir to his ‘David’ throne,...” and “...the hope which he” (David)’ cherishes for himself personally has found a fulfillment which far exceeds this. After his hope has found in Christ its full realization in accordance with the history of the plan of redemption, it receives through Christ its personal realization for himself also. For what he says, extends on the one hand far beyond himself, and therefore refers prophetically to Christ:...”

John Gill ; “ ‘my flesh also shall rest in hope’; in the grave, which, as it is a resting place to the members of Christ, from all their sorrow, toil, and labour here; so it was to Christ their head, who rested in it on the Jewish sabbath, that day of rest, and that berth (lodge) "in safety" *{t}*, as the word used may signify, and in of his resurrection from the dead, ...”

Spurgeon ; “He clearly foresaw that he must die, for he speaks of his flesh resting, and of his soul in the abode of separate spirits; death was full before his face, or he would not have mentioned corruption; but such was his devout reliance upon his God, that he sang over the tomb, and rejoiced in vision of the sepulchre. He knew that the visit of his soul to Sheol, or the invisible world of disembodied spirits, would be a very short one, and that his body in a very brief space would leave the grave, uninjured by its sojourn there; all this made him say, my heart is glad, and moved his tongue, the glory of his frame, to rejoice in God, the strength of his salvation. Oh, for such holy faith in the prospect of trial and of death! It is the work of faith, not merely to create a peace which passeth all understanding, but to fill the heart full of gladness until the tongue, which, as the organ of an intelligent creature, is our glory, bursts forth in notes of harmonious praise. Faith gives us living joy, and bestows dying rest.”



**Psalm 16:10 LXX, (Thomson version) ; ... “that thou wilt not leave my soul in the mansion of the dead, nor suffer thine Holy One to see corruption.”**  
**The MT/KJV has ; “Psalm 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.”**

Note that the exposition of Psalm 16:11 follows directly after these notes on verse 10

Cross references:

Acts 3:15 “And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”

1 Corinthians 15:55 “ O death, where *is* thy sting? O grave, where *is* thy victory?”

Revelation 1:18 “ I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

Acts 2:27-29 “ Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Vs.28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Vs.29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Vs.30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Acts 2:31 "he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.”

Acts 13:35-38 “Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

Vs.36 For David, after he had served his own generation by the will of God,

fell on sleep, and was laid unto his fathers, and saw corruption:

Vs.37 But he, whom God raised again, saw no corruption.

Vs.38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:”

John Gill ; Psalm 16:10 ; “because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.”; “neither wilt thou suffer thine Holy One to see corruption; that is, to lie so long in the grave as to putrefy and be corrupted; wherefore he was raised from the dead on the third day, according to the Scriptures, before the time bodies begin to be corrupted; see John 11:39; and this was owing not to the care of Joseph or Nicodemus, in providing spices to preserve it, but of God who raised him from the dead, and gave him glory; and who would not suffer his body to be corrupted, because he was holy, and because he was his Holy One; that so as there was no moral corruption in him, there should be no natural corruption in him; so the Jewish Midrash [ft]

{ft} Apud Kimchi in v. 9.

interprets it, that “no worm or maggot should have power over him;” which is not true of David, nor of any but the Messiah. This character of “Holy One” eminently belongs to Christ above angels and men, yea, it is often used of the divine Being, and it agrees with Christ in His divine nature, and is true of Him as man; He is the holy thing, the holy child Jesus; his nature is pure and spotless, free from the taint of original sin; His life and conversation were holy and harmless, He did no sin, nor knew any, nor could any be found in Him by men or devils; His doctrines were holy, and tended to promote holiness of life; all His works are holy, and such is the work of redemption, which is wrought out in consistence with and to the glory of the holiness and righteousness of God; Christ is holy in all His offices, and is the fountain of holiness to his people; and he is God’s Holy One, He has property in him as his Son, and as Mediator, and even as an Holy One; for he was sanctified and sent into the world by Him, being anointed with the holy oil of his Spirit without measure. The word may be rendered, a “merciful” or “liberal” and “beneficent one”: for Christ is all this; he is a merciful as well as a faithful

high priest, and he generously distributes grace and glory to his people.” And again...

“*In hell*. Sheol here, as hades in the New Testament, signifies the state of the dead, the separate state of souls after death, the invisible world of souls, where Christ's soul was, though it did not remain there, but on the third day returned to its body again. It seems best of all to interpret this word of the grave as it is rendered; [Ge 42:38](#) [Isaiah 38:18](#).” John Gill.

I note here that the Greek Septuagint has “hades” ᾗδην the same as used by the Apostle Peter in Acts 2:27. [my ft]

[ft] **Friberg Lexicon** ᾗδης, ου, ὁ *Hades* (lit. *an unseen place*); (1) the place of the dead *underworld* (AC 2.27); (2) usu. in the NT as the temporary underworld prison where the souls of the ungodly await the judgment (LU 16.23); (3) personif. as following along after Death (RV 6.8).”

Additionally the Theological Dictionary of the New Testament has (in part) ; “...by faith in Jesus and His resurrection. Two points are to be underlined. In virtue of the promise of Jesus His community knows that it is secure from the powers of Hades (Mt. 16:18) because by faith in Him it has access to the kingdom of God (16:19 → *kleiv*”). In particular it knows that its dead are not in Hades, but in the presence of Jesus. This certainty, first declared in the saying to the dying thief on the cross (Lk. 23:43: *met' eimou*), is most sharply expressed by Paul in the phrase *su;n Cristw' / ei\nai* (Phil. 1:23).

The Christian community also knows, however, that Jesus is the Lord of Hades. This certainty, which has its roots in the preaching of Jesus (Mt. 16:18) and in faith in His resurrection (Ac. 2:31), is expressed in the doctrine of the descent to Hades in the time between the death of Christ and His resurrection. ... there are two distinctive points in the NT, first, that Christ preached the Gospel to the souls in Hades (1 Pt. 3:19 ff.; 4:6), and second, that He has the keys of death and Hades (Rev. 1:18), in which there is reference to the preceding overthrow of the powers of death in conflict.” [\[1\]](#)

*Joachim Jeremias* [\[2\]](#)

Simply said, all the souls that died before Christ's triumph over hell, (ie. Hades) descended to Hades. That was before Christ's set the righteous captives free from there when He descended to hades. Thereafter all the

righteous souls in Christ, no longer go there at death but rather to Paradise with the Lord. At the resurrection of the just their bodies will be changed and meet up with their spirit and forever be with the Lord.

C.H. Spurgeon ; “”For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption.” There was a covenant made with David, which was intended to be typical of another covenant; and David himself is the special type of that great King with whom God has made a covenant on behalf of his people.”...”God gives to us “the sure mercies of David” in Jesus Christ, His well-beloved Son.” elsewhere Spurgeon...

“Our Lord Jesus was not disappointed in his hope. He declared his Father's faithfulness in the words, thou wilt not leave my soul in hell, and that faithfulness was proven on the resurrection morning. Among the departed and disembodied Jesus was not left; he had believed in the resurrection, and he received it on the third day, when his body rose in glorious life, according as he had said in joyous confidence, neither wilt thou suffer thine Holy One to see corruption. Into the outer prison of the grave his body might go, but into the inner prison of corruption he could not enter. He who in soul and body was preeminently God's "Holy One," was loosed from the pains of death, because it was not possible that he should be holden of it. This is noble encouragement to all the saints; die they must, but rise they shall, and though in their case they shall see corruption, yet they shall rise to everlasting life. Christ's resurrection is the cause, the earnest, the guarantee, and the emblem of the rising of all his people. Let them, therefore, go to their graves as to their beds, resting their flesh among the clods as they now do upon their couches.

"Since Jesus is mine, I will not fear undressing,  
But gladly put off these garments of clay;  
To die in the Lord is a covenant blessing,  
Since Jesus to glory through death led the way."

Spurgeon in his *Exposition of the Psalms* ; “Jesus who stooped to be lightly esteemed among men is now made to sit far above all principalities and powers.”

Matthew Henry ; “... That he should be brought through his sufferings, and brought from under the power of death by a glorious resurrection.

(1.) That his soul should not be left in hell, that is, his human spirit should not be long left, as other men’s spirits are, in a state of separation from the body, but should, in a little time, return and be re-united to it, never to part again.

(2.) That being God’s holy One in a peculiar manner, sanctified to the work of redemption and perfectly free from sin, he should not see corruption nor feel it. This implies that he should not only be raised from the grave, but raised so soon that his dead body should not so much as being to corrupt, which, in the course of nature, it would have done if it had not been raised the third day. We, who have so much corruption in our souls, must expect that our bodies also will corrupt Job 24:19; but that holy One of God who knew no sin saw no corruption. Under the law it was strictly ordered that those parts of the sacrifices which were not burnt upon the altar should by no means be kept till the third day, lest they should putrefy (Leviticus 7:15,18), which perhaps pointed at Christ’s rising the third day, that he might not see corruption—neither was a bone of him broken.”

Augustine ; “From the Jews that rise up against Me in My passion, Thou wilt exalt Me in My resurrection.”

Adam Clarke ; “All human beings see corruption, because born in sin, and liable to the curse. The human body of Jesus Christ, as being without sin, saw no corruption.”

The Pulpit Commentary ; “...The value of the resurrection of Christ’s body lay in the proof thus given, that, though his body died, *he* lived. Death, then, does

not end us. Hence the only way in which denial of immortality can now be maintained is by denying the resurrection of Jesus. For its reality there is not only

(1) that mass of testimony which St. Paul summarizes (1 Corinthians 15:5-8; comp. Acts 2:32, etc.); and

(2) the utter failure of the Jewish authorities to produce any contrary

evidence; but

(3) the whole history of the founding of Christianity, based entirely on this fact. It would have been utterly contrary to human nature for the disciples to have preached and suffered as they did, had they not believed in the Saviour they preached; equally impossible for them to have believed, if he had not really risen. Further, neither their faith nor their preaching would have availed, had not the living Christ fulfilled his promises (Matthew 28:20; Acts 1:4, 5).

2. Christ's resurrection is *the assurance*. As he has been one with us in death, we are to be one with him in life. His resurrection is the seal both of his power and of his faithfulness; and both are pledged (John 10:28-30; 14:19). True, this flesh must "see corruption;" this "earthly house be dissolved." But for the humblest believer, as much as for an apostle, "to depart," is "to be with Christ;" "Absent from the body, at home with the Lord" (Philippians 1:23; 2 Corinthians 5:8). And the body is to be "raised incorruptible;" not fleshly, but spiritual (Philippians 3:20, 21; 1 Corinthians 15:50-53; John 5:28, 29; 6:39). *Because he lives, where he lives, as he lives, we shall live also.*"

**Psalm 16:11, LXX "Thou hast made known to me the ways of life; thou wilt fill me with joy with thy countenance: at thy right hand there are delights for ever."**

**Psalm, KJV; 16:11 "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."**

Cross references :

Acts 2:28 “You have made known to me the ways of life; You will make me full of joy in Your presence.’ ”

Psalm 21:1-8 , LXX vs.1 To the chief musician: A Psalm of David.

Vs.1 “The king shall rejoice in Thy strength, O LORD; and in Thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart’s desire, and hast not withheld the request of his lips. Selah

3 For Thou goest before him with the blessings of goodness; Thou settest a crown of pure gold on his head.

4 He asked life of Thee and Thou gavest it to him, even length of days for ever and ever.

5 His glory is great in Thy salvation; honor and majesty hast Thou laid upon him.

6 For Thou hast made him most blessed for ever; Thou hast made him exceeding glad with Thy countenance.

7 For the king trusteth in the LORD, and through the mercy of the Most High he shall not be moved.

8 Thine hand shall find out all Thine enemies; Thy right hand shall find out those that hate Thee.”

John 17:5 “And now, O Father, glorify thou me with thy own self with the glory which I had with thee before the world was.”

Proverbs 12:28, LXX ; “In the ways of righteousness is life; but the ways of the revengeful lead to death.”

Proverbs 15:24, LXX; “The thoughts of the wise are ways of life, that he may turn aside and escape from hell.”

Proverbs 16:17, LXX (Thomson version) ; “The paths of life turn aside from evils : and the ways of righteousness are length of life.

He who receiveth instruction shall enjoy good : and he who regardeth reproofs shall be wise.

He who watcheth his own ways preserveth his soul: and he who loveth his life will be sparing of his mouth.”

Spurgeon ; “If you take these words as referring to Christ, they must apply to Him as a man. As a man, He was to die; His soul was to be, for a little while, separated from His body; yet, even as a man, He spoke with perfect confidence to His Father. You remember that His dying words were, “Father, into thy hands I commend My Spirit;” “and having said this, He gave up the ghost.” He spoke with the full assurance that His Father would show Him “the path of life.”...

“How it came to pass that the Spirit of God wrought upon that precious body, and raised Jesus from the dead, we cannot tell, for the work of the Spirit is secret and mysterious; but those blessed eyes of Jesus opened again, and the pulses of his human heart began to beat once more, and he stood upon those dear feet that had been pierced by the nails, and he unwound the napkin from his head with those very hands that had been fastened to the cross, but which would never again suffer pain, for he had risen from the dead no more to die. As the firstborn from the dead, his Father had showed to him ‘the path of life.’

Then, after tarrying here a little longer, that his re-united soul and body might dwell, for forty days or so, in the midst of his disciples, that they might be quite sure that it was his own body that had risen from the dead, and his own soul that communed with them, he led them out to Olivet, and once again his Father showed him “the path of life.”

*“Thence he arose ascending high,  
And showed our feet the way.”*

His disciples beheld him ascend whilst he was blessing them; and they gazed upon him, as he ascended, until a cloud hid him from their astonished gaze; and we are expressly told that, at the appointed time, he shall come again in like manner as they saw him go up into heaven. Truly, in him was fulfilled the psalmist’s confident declaration, “Thou wilt show me the path of life.” We can easily imagine that, as he passed through that cloud, the angels came to meet him; squadrons of bright beings from the courts of heaven hurried down to do him homage, and to escort him back to the glory which he had with the Father ere he came to sojourn here below. It seems to me to be not merely poetry, but a matter of fact, that they did then sing, “Lift up your



heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in;” and he did enter the gates, and went straight to the throne which his Father had appointed as the grand reward of his victory, and there he sitteth, and will continue to sit until his foes are made his footstool.

Thus, you see that our text is true concerning our Lord Jesus Christ, and it is also true concerning all who are in Christ; and each of us, who is trusting in him, may with the hand of faith grasp this divine assurance, “Thou wilt show me the path of life.” I feel quite enamored of this portion of my text, and would be perfectly content if I had only to preach from it. *Thou*, O my God, thou who knowest everything, thou wilt show me the path of life!

There is no other guide like thee, my God. I trust no priest, no man like myself, nor even an angel. Thou, who didst lead thy people through the wilderness by the cloudy, fiery pillar, thou wilt show me ‘the path of life.’ ”

Adam Clarke ; “ *Thou wilt show me the path of life*] I first shall find the way out of the regions of death, to die no more. Thus Christ was the first fruits of them that slept.” And again...

"Therefore, my heart is glad."

Wicked men rejoice in *appearance*? but David rejoiced in *heart*. He was all happy. His heart, glory, flesh, spirit, soul, body-all were overjoyed? and the reason was the prospect of his *resurrection*.

1. "My flesh shall rest or dwell in hope." 1. In this world, as in an *inn*? 2. In the *grave*, as in a *repository*? 3. In *heaven*, as in an endless *mansion*.

2. "Thou wilt not leave my soul in hell." Thou wilt not suffer death to have a final triumph? my flesh shall revive.

3. "Neither wilt thou suffer thy HOLY ONE to see corruption," meaning the *Messiah*, who should descend from his family. Christ's resurrection is the cause and pledge of ours.

7. He is thankful for the promise of a future life, which is here illustrated:-

1. From the *quantity*: "Fulness of joy."
2. From the *quality*: "Pleasures."
3. From the *honour*: "At thy right hand."
4. From the *perpetuity*: "For evermore."
5. From the *cause*: "Thy presence." The sight of God, the beatific vision. 'Thou wilt show me the path of life: in thy presence is fulness of joy? at thy right hand there are pleasures for evermore.'

John Gill ; "Ver. 11. *Thou wilt show me the path of life, &c.*] Not the way of life and salvation for lost sinners, which is Christ himself; but the resurrection of the dead, which is a passing from death to life; and was shown to Christ, not doctrinally, or by illuminating his mind, and leading him into the doctrine of it, for so he himself has brought it to light by the Gospel; practically and experimentally, by raising him from the dead, or by causing him to pass from death to life; and he was the first to whom the path of life was shown in this sense, or he that who ever trod in it, and so has led the way for others: hence he is called the First-fruits of them that slept, the firstborn and first begotten from the dead; for though others were raised before, yet not to an immortal life, never to die more, as he was; now the view, the faith, and hope of this, of not being left in the grave so long as to see corruption, and of being raised from the dead to an immortal life, caused joy and gladness in Christ, at the time of his sufferings and death, as well as what follows;

*in thy presence [is] fulness of joy*: Christ, being raised from the dead, ascended to heaven, and was received up into glory into his Father's presence, and is glorified with his own self, with his glorious presence, for which he prayed, John 17:5; and which fills his human nature with fulness of joy, with a joy unspeakable and full of glory; see Acts 2:28; and as it is with the head it will be with the members in some measure; now the presence of God puts more joy and gladness into them than anything else can do; but as

yet their joy is not full; but it will be when they shall enter into the joy of their Lord, into the presence of God in the other world then everlasting joy will be upon their heads;

*at thy right hand [there are] pleasures for evermore*; Christ being entered into heaven is set down at the right hand of God in human nature, an honour which is not conferred on any of the angels, Hebrews 1:13; where the man Christ Jesus is infinitely delighted with the presence of God, the never fading joys of heaven, the company of angels and glorified saints;" ... "he prolongs his days and sees his seed, souls called by grace, and brought to glory one after another, until they are all brought in, in whom is all his delight; and which was the joy set before him at the time of his sufferings and death: or the words may be rendered "in thy right are pleasant things for ever" .. and may design those gifts and graces, which Christ, being exalted at the right hand of God, received from thence and gives to men, for the use and service, of his church and people, in the several successive ages of time; and so Aben Ezra takes the words to be an allusion to a man's giving pleasant gifts to his friend with his right hand."

**Genesis 28:12, LXX ; “ and dreamed, and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it.”**

Cross references:

John 1:51 “And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”

Ephesians 1:10 “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:”

John 3:13 “And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.”

Matthew Henry ; “ The mediation of Christ. He is this ladder, the foot on earth in his human nature, the top in heaven in his divine nature: or the former in his humiliation, the latter in his exaltation. All the intercourse between heaven and earth, since the fall, is by this ladder. Christ is the way; all God’s favours come to us, and all our services go to him, by Christ. If God dwell with us, and we with him, it is by Christ. We have no way of getting to heaven, but by this ladder; if we climb up any other way we are thieves and robbers. To this vision our Saviour alludes when he speaks of the angels of God *ascending and descending upon the Son of man* (John 1:51); for the kind offices the angels do us, and the benefits we receive by their ministration, are all owing to Christ, who has reconciled things on earth and things in heaven (Colossians 1:20), and made them all meet in himself, Ephesians 1:10.”...and

“...It is promised him that his posterity should multiply exceedingly as the dust of the earth—that, though he seemed now to be plucked off as a withered branch, yet he should become a flourishing tree, that should send out his boughs unto the sea. These were the blessings with which his father had blessed him (Genesis 28:3,4), and God here said Amen to them, that he might have strong consolation.”

Spurgeon ; (see his sermon on Genesis 28:18) “...Remember Jacob. He flees from his father’s house because Esau threatens to kill him. He appears to be the rejected member of Isaacs family by whom the house would never be built up. At the end of a day’s journey he lies down with a ‘stone’ for his pillow, and as he sweetly slumbers, he sees heaven open and beholds the mystic ladder, and rises assured of the love of the Almighty God. By faith thus infused into his soul, he becomes strong for his future life, and so lives, that now the house of Abraham and Isaac stands represented in the seed of Jacob alone...” and

“And he dreamed a dream and behold a ladder set upon the earth, and the top of it reached to heaven : and behold an angel of God ascending and descending on it.

Jesus Christ said Himself, that this passage of scripture refers to Him” (John 3:13 “And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.”)

John Gill ; “...Christ, who in his human nature was to be in the fulness of time on earth, there to live a while, obey, suffer, and die, and so was the ladder set on earth; and his divine nature was the top of it, which reached heaven; here he was in that nature before his incarnation, and from hence he came; and indeed here he was in that when on earth; and as man, he ascended on high when he had done his work, and is now higher than the heavens; he may be fitly represented hereby as the Mediator, who has reconciled things in heaven and things on earth, and has as it were joined and united heaven and earth together: and the various rungs in this ladder, so considered, are Christ’s interposition as a surety from eternity; his incarnation in time; his being under the law, and his obedience to it; his sufferings, the shedding of his blood, and the death of the cross; his resurrection from the dead, ascension to heaven, session at the right hand of God, and intercession there. Moreover this may point out to us Christ as the way to his Father, of access unto him, and acceptance with him, by which he communicates the blessings of his grace to men, and by which they ascend to God with their prayers and praises to him: as also as being the way to heaven and eternal happiness; the various steps to which are election in him, redemption by him, regeneration by his Spirit and grace, the several graces of his Spirit, faith, hope, and love, justification by his righteousness, pardon by his blood, adoption through him, and the resurrection of the dead:...”

[footnote] it is intriguing that in the Greek language (Liddel-Scott) the word *ladder* is also defined as ; “...II. *a frame with cross-bars, on which persons to be tortured were tied*, ...” (Hebrew) *ladder raised from earth to heaven*, the combination of these (Greek and Hebrew term) giving the perfect picture of Christ’s death on the *cross bridging the gap between heaven and earth for man’s atonement*

**Psalm 31:5, LXX ; “Into thine hands I will commit my spirit: thou hast redeemed me, O Lord God of truth.”**

Cross references :

Luke 23:46, NKJV ; “And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.' " Having said this, He breathed His last.”

Acts 7:59 “And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.”

J.P. Lange, D.D. ; “ *Into thine hand I commit my spirit*. No shadowy form of a dark destiny stands before him at the end of his career, although he must die on the cross, the countenance of his Father shines before him. He does not behold his life melting away into the gloomy floods of mortality. He commends it into the hands of his Father. It is not alone in the general spirit of humanity, that he will continue to live. **He will live on** in the definite personality of his own spirit, embraced by the special protection and faithfulness of his Father. Thus he does not surrender his life despondingly to death for destruction, but **with triumphant consciousness to the Father for resurrection**. It was the very centre of his testament: assurance of life; surrender of his life into the hand of a living Father. With loud voice he exclaimed it to the world, which will for ever and ever sink into the heathenish consciousness of death, of the fear of death, of despair of immortality and resurrection, because it for ever and ever allows the consciousness of the personality of God, and of personal union with him, to be obscured and shaken. With the heart of *Into thine hand I commit my spirit*.”

Christopher Wordsworth ; “David committed his spirit to God that he might not die, but Christ and all Christians after him, commit their spirit to God, that they may live for ever by death, and after death. This Psalm is thus connected with the twenty-second Psalm. Both of these Psalms were used by

Christ on the cross. From the twenty-second he derived those bitter words of anguish, "Eloi, Eloi, lama sabachthani?" From the present Psalm he derived those last words of love and trust which he uttered just before his death. The Psalter was the hymn book and prayer book of Christ."

Spurgeon ; "The Redeemer hath spoiled principalities and powers, and proved it by his triumphant ascension to glory; and hath all his and the believer's enemies in a chain, so that they shall be more than conquerors in and through him. Angels, for order's sake, are sent forth to minister to them and be their guard, who will faithfully attend them their charge, till they are brought to the presence of the common Lord of both. "I know," saith the apostle, "whom I have believed; and I am persuaded that he is able to keep that which I have committed unto him against that day."

Matthew Henry ; "Christ's using those words (v. 5) upon the cross may warrant us to apply all this to Christ, who trusted in his Father and was supported and delivered by him, and (because he humbled himself) highly exalted, which it is proper to think of when we sing these verses, as also therein to acknowledge the experience we have had of God's gracious presence with us in our troubles and to encourage ourselves to trust in him for the future."

**Psalm 24:1, and vss. 7-10, LXX, Thomson Version, vs.1 ; A Psalm for David. on the first day of the week**

**The earth is the Lord's and the fullness thereof; the world, and all its inhabitants."**

**And :**

Psalm 24:7, LXX : "Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in."

**Psalm 24:7 LXX (Thomson version) ; "Open wide your gates, ye chiefs! And be opened wide, ye everlasting doors ; that the glorious king may enter."**

Vs. 8 “Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle.

9 Lift up your gates, ye princes; and be ye lift up, ye everlasting doors; and the king of glory shall come in.

10 Who is this king of glory? The Lord of hosts, he is this king of glory.”

Cross references :

Daniel 7:13-14 “ And I beheld in the vision of the night, and lo! with the clouds of heaven One like a son of man coming! And He advanced to the Ancient of Days and was led into to Him.”

Vs.14 “And to him was given the dominion, and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed.”

Hebrews 2:14-15 ; “Since then the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.” [my ft}

[ft] the word “deliver” in vs.15 is the same word in the greek as is the word “renew”

John 16:28 “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”

John 16:33 These things I have spoken to you, that in me ye may have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Mark 14:62 “And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

Mark 16:19 “So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God.”



Matthew 28:18 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

Hebrews 9:12 “Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption *for us*.”

Though this scripture speaks primarily of the Lord’s ascension and exaltation, the early churchman Justin demonstrates Christ’s living power in the following and how His resurrection and exaltation are inexorably linked ; i.e. There could be no exaltation without the resurrection ; “Moreover, some of you (Jews) venture to expand the prophecy which runs, ‘Lift up your gates ye rulers, and be ye lifted up, ye everlasting doors, that the King of Glory may enter’... ‘but to this our Christ alone, Who appeared without comeliness and inglorious (at His advent), as Isaiah and David and all the scriptures said ; who is the Lord of Hosts, by the will of the Father Who conferred on Him, who also rose from the dead, and ascended to heaven, as the Psalm and other Scriptures manifested, when they pronounced Him to be Lord of Hosts, and of this you may, if exorcised in the name of this very Son of God-Who is the First-Born of every creature, Who became man by the virgin, Who suffered, and was crucified under Pontius Pilate by your nation, Who died, Who rose from the dead and ascended into heaven –is overcome (victorious) and subdued (His enemies). ”

Christopher Wordsworth, D.D. Ver. 1. “*The earth is the Lord’s*. It is Christ’s, by creation (Psalm 24:2 John 1:1-2), and it is his by resurrection (Matthew 28:18), and by his glorious ascension into heaven, where he is enthroned King of the world in his human nature. This Psalm takes up the language of the first Ascension Psalm (Psalm 24:8.)”[my ft]

[ft] Psalm 24:8, LXX ; “ Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle.”

Matthew Henry ; “...It is likewise to be applied to the dominion Christ has,

as Mediator, over the utmost parts of the earth, which are given him for his possession: the Father loveth the Son and hath given all things into his hand, power over all flesh. The apostle quotes this scripture twice together in his discourse about things offered to idols, 1Corinthians 10:26,28.”

Spurgeon ; “Ver. 7. These last verses reveal to us the great representative man, who answered to the full character laid down, and therefore by his own right ascended the holy hill of Zion. Our Lord Jesus Christ could ascend into the hill of the Lord because his hands were clean and his heart was pure, and if we by faith in him are conformed to his image we shall enter too. We have here a picture of our Lord’s glorious ascent. We see him rising from amidst the little group upon Olivet, and as the cloud receives him, angels reverently escort him to the gates of heaven.

The ancient gates of the eternal temple are personified and addressed in song by the attending cohorts of rejoicing spirits.

"Lo his triumphal chariot waits, And angels chant the solemn lay. Lift up your heads, ye heavenly gates; Ye everlasting doors, give way."

F. A. Cox, D.D., L.L.D., 1852 ; From the "Legend of the Songs of the Night," in the Talmud, quoted in "Biblical Antiquities." ; " ‘He heard me”, croaked the raven, "when I was forsaken and alone;" "He heard me", said the wild goat of the rocks, "when my time came, and I brought forth." And the turtle dove cooed, and the swallow and other birds joined the song, "We have found our nests, our houses, we dwell upon the altar of the Lord, and sleep under the shadow of his wing in tranquillity and peace." "And peace", replied the night, and echo prolonged the sound, when chancleer awoke the dawn, and crowed with joy, "Open the portals, set wide the gates of the world! The King of glory approaches. Awake! Arise, ye sons of men, give praises and thanks unto the Lord, for the King of glory approaches.’ "

The sun arose, and David awoke from his melodious rapture. But as long as he lived the strains of creation’s harmony remained in his soul, and daily he recalled them from the strings of his harp.” By F. A. Cox, D.D., L.L.D., 1852.

Adam Clarke ; “...both among ancients and moderns, have thought **this Psalm speaks of the *resurrection of our Lord*, and is thus to be understood.** It

is easy to apply it in this way: Jesus has conquered sin, Satan, and death, by dying. He now rises from the dead; and, as a mighty Conqueror, claims an entrance into the realms of glory, the kingdom which he has purchased by his blood; there to appear ever in the presence of God for us, to which he purposes to raise finally the innumerable hosts of his followers; for in reference to these, He is the *Lord of hosts*; and, in reference to his victory, He is *the Lord mighty in battle*.”

Albert Barnes comments on verse 7 ; “*And the King of glory shall come in - The glorious King. The allusion is to God as a King. On the cover of the ark, or the mercy-seat, the symbol of the divine presence - the Shekinah - rested; and hence, it was natural to say that God would enter through those gates. In other words, the cover of the ark was regarded as his abode - His seat - His throne; and, as thus occupying the mercy-seat, He was about to enter the place of His permanent abode.*”

[ft]The cherubim of the mercy-seat were human figures, each having two wings.”

“...Hence, the cherubim, described by Ezekiel, have been regarded as representing the whole creation engaged in the worship and service of God (compare Rev\_4:9-11; Rev\_5:13); and it would be in harmony with this view to suppose that the more strictly human shape of the cherubim of the mercy seat represented the highest form of created intelligence engaged in the devout contemplation of the divine law of love and justice. (Compare 1Pe\_1:12.) It is worthy of notice that the golden cherubim from between which Yahweh spoke Exo\_25:22 to His people bore witness, by their place on the mercy-seat, to His redeeming mercy; while the cherubim that took their stand at the gate of Eden, Gen\_3:24, to keep the way to the tree of life, witnessed to His condemnation of sin in man.”

Adam Clarke on verse 8 (“*Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle.*”)

“...Several, both among ancients and moderns, have thought this Psalm speaks of the resurrection of our Lord, and is thus to be understood. It is easy to apply it in this way: Jesus has conquered sin, Satan, and death, by dying. He now rises from the dead; and, as a mighty Conqueror, claims an entrance into the realms of glory, the kingdom which he has purchased by his blood; there to appear ever in the presence of God for us, to which he purposes to raise finally the innumerable hosts of his followers; for in reference to these, He is the Lord of hosts; and, in reference to his victory, He is the Lord mighty in battle.”

Matthew Henry on verse 8; “Doubtless it points at Christ, of whom the ark, with the mercy-seat, was a type. 1. We may apply it to the ascension of Christ

into heaven and the welcome given to him there. When he had finished his work on earth he ascended *in the clouds of heaven*, Dan\_7:13, Dan\_7:14. The gates of heaven must then be opened to him, those doors that may be truly called *everlasting*, which had been shut against us, to keep the way of the tree of life, Gen\_3:24. Our Redeemer found them shut, but, having by his blood made atonement for sin and gained a title to *enter into the holy place* (Heb\_9:12), as one having authority, he demanded entrance, not for himself only, but for us; for, as the forerunner, he has for us entered and *opened the kingdom of heaven to all believers*. The keys not only of hell and death, but of heaven and life, must be put into his hand. His approach being very magnificent, the angels are brought in asking, *Who is this King of glory?* For angels keep the gates of the New Jerusalem, Rev\_21:12. When the first-born was brought into the upper world the angels were to worship him (Heb\_1:6); and accordingly, they here ask with wonder, “Who is he? - this that cometh *with dyed garments from Bozrah?* (Isa\_63:1-3), for he appears in that world *as a Lamb that had been slain.*” It is answered that he is *strong and mighty, mighty in battle*, to save his people and subdue his and their enemies. 2. We may apply it to Christ's entrance into the souls of men by his word and Spirit, that they may be his temples. Christ's presence in them is like that of the ark in the temple; it sanctifies them. *Behold, he stands at the door and knocks*, Rev\_3:20. It is required that the gates and doors of the heart be opened to him, not only as admission is given to a guest, but as possession is delivered to the rightful owner, after the title has been contested. This is the gospel call and demand, that we let Jesus Christ, the King of glory, come into our souls, and welcome him with hosannas, *Blessed is he that cometh*. That we may do this aright we are concerned to ask, *Who is this King of glory?* - to acquaint ourselves with him, whom we are to believe in, and to love above all. And the answer is ready: He is *Jehovah*, and will be *Jehovah our righteousness*, an all-sufficient Saviour to us, if we give him entrance and entertainment. He is *strong and mighty*, and *the Lord of hosts*; and therefore it is at our peril if we deny him entrance; for he is able to avenge the affront; he can force his way, and can break those in pieces with his iron rod that will not submit to his golden sceptre.

In singing this let our hearts cheerfully answer to this call, as it is in the first words of the next psalm, *Unto thee, O Lord! do I lift up my soul.*”

Spurgeon Psa\_24:10 ; “The closing note is inexpressibly grand. Jehovah of hosts, Lord of men and angels, Lord of the universe, Lord of the worlds, is the King of glory. All true glory is concentrated upon the true God, for all other glory is but a passing pageant, the painted pomp of an hour. The ascended Saviour is here declared to be the Head and Crown of the universe, the King of Glory. Our Immanuel is hymned in sublimest strains. Jesus of Nazareth is Jehovah Sabaoth.”

Augustine ; “And the King of glory shall come in.” And the King, in whom we may glory without pride, shall come in: who having overcome the gates of death, and having opened for Himself the heavenly places, fulfilled that which He said, “Be of good cheer, for I have overcome the world.”

“Who is this King of glory?” Mortal nature is awe-struck in wonder, and asks, “Who is this King of glory?” “The Lord strong and mighty.” He whom thou

didst deem weak and overwhelmed. “The Lord mighty in battle” (ver. 8).  
Handle

the scars, and thou wilt find them made whole, and human weakness restored to

immortality. The glorifying of the Lord, which was owing to earth, where It warred

with death, hath been paid.

“Take away your gates, ye princes.” Let us go hence straightway into heaven. Again, let the Prophet’s trumpet cry aloud, “Take away too, ye princes of

the air, the gates, which ye have in the minds of men who ‘worship the host of  
heaven.’”

“And be ye lift up, ye everlasting gates.” And be ye lift up, ye doors of everlasting righteousness, of love, and chastity, through which the soul loveth

the One True God, and goeth not a-whoring with the many that are called

gods.

“And the King of glory shall come in” (ver. 9). “And the King of glory shall come

in,” that He may at the right hand of the Father intercede for us.

“Who is this King of glory?” What! dost thou too, prince of the power of this air, marvel and ask, “Who is this King of glory?” “The Lord of powers, He

is the King of glory” (ver. 10). Yea, His Body now quickened, He who was tempted

marches above thee; He who was tempted by the angel, the deceiver, goes above

all angels. Let none of you put himself before us and stop our way, that he may be

worshipped as a god by us: neither principality, nor angel, nor power, separateth

us from the love of Christ. It is good to trust in the Lord, rather than to trust in a

prince; that he who glorieth, should glory in the Lord. These indeed are powers

in the administration of this world, but “the Lord of powers, He is the King of glory.”

**Psalm 21:1-7, LXX, Thomson Version ; “ O LORD, in Thy strength, the king will rejoice ; and exult greatly in Thy salvation.**

*Vs 2 Thou hast granted him the desire of his soul, and hast not denied him the request of his lips.*

*Vs.3 For Thou has pre-engaged him with kind blessings. Thou hast set on his head a crown of precious stones.*

*Vs.4 He asked of Thee life ; and Thou hast given him length of day forever.*

*By Thy salvation his glory is great. Thou wilt confer on him honour and majesty.*

*Vs. 6 For Thou wilt give him everlasting blessing ; and with the joy of Thy countenance make him glad.*

*Vs. 7 Because the king trusteth in the Lord ; therefore, through the mercy of the Most High, he cannot be shaken.”*

Cross references:

Romans 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Revelation 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. {to the...: or, evermore}

Charles H. Spurgeon ; “ It has been called David’s triumphant song, and we may remember it as The Royal Triumphal Ode. "The king" is most prominent throughout, and we shall read it to true profit if our meditation of him shall be sweet while perusing it. We must crown him with the glory of our salvation; singing of his love, and praising his power, The next psalm will take us to the foot of the cross, this introduces us to the steps of the throne.

Ver. 1. *The king shall joy in thy strength, O Lord.* Jesus is a Royal Personage. The question, "Art thou a King then?" received a full answer from the Saviour’s lips: "Thou sayest that I am a King. To this end was I born, and for this purpose came I into the world, that I might bear witness unto the truth." He is not merely a King, but the King; King over minds and hearts, reigning with a dominion of love, before which all other rule is but mere brute force.

He was proclaimed King even on the cross, for there, indeed, to the eye of faith, he reigned as on a throne, blessing with more than imperial munificence the needy sons of earth. Jesus has wrought out the salvation of his people, but as a man he found his strength in Jehovah his God, to whom he addressed himself in prayer upon the lonely mountain's side, and in the garden's solitary gloom. That strength so abundantly given is here gratefully acknowledged, and made the subject of joy. The Man of Sorrows is now anointed with the oil of gladness above his fellows. Returned in triumph from the overthrow of all his foes, he offers his own rapturous *Te Deum* in the temple above, and joys in the power of the Lord. Herein let every subject of King Jesus imitate the King; let us lean upon Jehovah's strength, let us joy in it by unstaggering faith, let us exult in it in our thankful songs. Jesus not only has thus rejoiced, but he shall do so as he sees the power of divine grace bringing out from their sinful hiding places the purchase of his soul's travail; we also shall rejoice more and more as we learn by experience more and more fully the strength of the arm of our covenant God. Our weakness unstrings our harps, but his strength tunes them anew. If we cannot sing a note in honour of our own strength, we can at any rate rejoice in our omnipotent God."

John Gill ; "...Jewish writers understood of the Messiah; as "the King", in Psalm 20:1,7 is in the Targum called the King Messiah; Psalm 21:4 is in the Talmud applied .. to him.."

*'Thou hast given him his heart's desire'* Augustine ; "Thou hast given Him the desire of His soul" (vet. 2). He desired to eat the Passover, and to lay down His life when He would, and again when He would to take it; and Thou hast given it to Him. "And hast not deprived Him of the good pleasure of His lips." "My peace," saith He, "I leave with you:" and it was done."

"...Christ rejoices at the effectual calling and conversion of his people, when salvation is brought near unto them; and especially at their glorification, when they shall be in the full enjoyment of it; then will they be his joy, and crown of rejoicing: this is the joy that was set before him, which made him go so cheerfully through his sufferings and death for them, Heb 12:2; the reasons of this joy are, because of the great love he bears to them; the interest



and property he has in them; his undertakings for them, as their surety, to bring them safe to glory; his purchase of them by his blood; his intercession for them, that they might be with him to behold his glory; and, last of all, because of his Father's glory, his own glory, and the glory of the blessed Spirit, which are concerned in the salvation of these persons."

*And in thy salvation how greatly shall he rejoice!* Everything is ascribed to God; the source is thy strength and the stream is thy salvation. Jehovah planned and ordained it, works it and crowns it, and therefore it is his salvation. The joy here spoken of is described by a note of exclamation and a word of wonder: "how greatly!" **The rejoicing of our risen Lord must**, like his agony, be unutterable. If the mountains of his joy rise in proportion to the depth of the valleys of his grief, then his sacred bliss is high as the seventh heaven. For the joy which was set before him as he endured the cross, despising the shame, and now that joy daily grows, for he rests in his love and rejoices over his redeemed with singing, as in due order they are brought to find their salvation in his blood. Let us with our Lord rejoice in salvation, as coming from God, as coming to us, as extending itself to others, and as soon to encompass all lands. **We need not be afraid of too much rejoicing in this respect; this solid foundation will well sustain the loftiest edifice of joy. The shoutings of the early methodists in the excitement of the joy were far more pardonable than our own lukewarmness.** Our joy should have some sort of inexpressibleness in it. "

R.H. Ryland ; "The prayer which the church offers up at the conclusion of the preceding Psalm now issues in a hymn of praise, the result of a believing view of the glory which is to follow, when Messiah's sufferings are ended. This is one of the beautiful songs of which we find many in Scripture, prepared by the Holy Spirit to awaken and enliven the hopes and expectations of the church while she waits for the Lord, and to give utterance to her joy at the time of his arrival. The theme is Messiah's exaltation and glory, and the time chosen for its delivery is just the moment when darkness covered the earth, and all nature seemed about to die with its expiring Lord."

*'And hast not withholden the request of his lips'*; Spurgeon ; "...The requests of the Saviour were not withheld. He was and still is a prevailing Pleader. Our Advocate on high returns not empty from the throne of grace. He asked for his elect in the eternal council chamber, he asked for blessings for them

here, he asked for glory for them hereafter, and his requests have speeded. He is ready to ask for us at the mercyseat. Have we not at this hour some desire to send up to his Father by him? Let us not be slack to use our willing, loving, all prevailing Intercessor.”

John Gill ; “ ...Whatever he asked in the council and covenant of peace was granted; he asked for all the elect, as his spouse and bride; these were the desire of his heart and eyes, and they were given him; he asked for all the blessings of grace for them, and all grace was given to them in him; he asked for glory, for eternal life, and it was promised him; and not only the promise of it was put into his hand, but the thing itself; see Psalm 2:8 - 2Timothy 1:1,9 1John 5:11; and Psalm 20:4; whatever he requested of his Father, when here on earth, was granted; he always heard him; that memorable prayer of his in John 17:1-26 is heard and answered, both in what respects himself, his own glorification, and the conversion, sanctification, union, preservation, and glorification of his people; whatever he now desires and requests in heaven, as the advocate and intercessor for his saints, is ever fulfilled; which is an instance of the great regard Jehovah has unto him, and may be considered as a reason of his joy in him.”

Ver. 3. *For thou preventest (“pre-engaged”, Thomson) him with the blessings of goodness*, Spurgeon ; “...Mercy, in the case of many of us, ran before our desires and prayers, and it ever outruns our endeavours and expectancies, and even our hopes are left to lag behind. Prevenient grace deserves a song; we may make one out of this sentence; let us try. All our mercies are to be viewed as "blessings;" gifts of a blessed God, meant to make us blessed; they are "blessings of goodness", not of merit, but of free favour; and they come to us in a preventing way, a way of prudent foresight, such as only preventing love could have arranged. In this light the verse is itself a sonnet!”

“*Thou settest a crown of pure gold on his head.* Jesus wore the thorn crown, but now wears the glory crown. It is a "crown", indicating royal nature, imperial power, deserved honour, glorious conquest, and divine government. The crown is of the richest, rarest, most resplendent, and most lasting order

—"gold," and that gold of the most refined and valuable sort, "pure gold", to indicate the excellence of his dominion. This crown is set upon his head most firmly, and whereas other monarchs find their diadems fitting loosely, his is fixed so that no power can move it, for Jehovah himself has set it upon his brow. Napoleon crowned himself, but Jehovah crowned the Lord Jesus; the empire of the one melted in an hour, but the other has an abiding dominion. Some versions read, "a crown of precious stones;" this may remind us of those beloved ones who shall be as jewels in his crown, of whom he has said, "They shall be mine in the day when I make up my jewels." May we be set in the golden circlet of the Redeemer's glory, and adorn his head for ever!"

Spurgeon ; "Ver. 4. *He asked life of thee, and thou gavest it him, even length of days for ever and ever.* The first words may suit King David, but the length of days for ever and ever can only refer to the King Messiah. Jesus, as man, prayed for resurrection and he received it, and now possesses it in immortality. He died once, but being raised from the dead he dieth no more. "Because I live, ye shall live also," is the delightful intimation which the Saviour gives us, that we are partakers of his eternal life. We had never found this jewel, if he had not rolled away the stone which covered it."

. *He asked life of thee, and thou gavest it him, even length of days for ever and ever.* Ralph Wardlaw, D.D. Ver. 4 The glory of God is concerned in Christ's living for ever—1. The glory of his faithfulness: for eternal life and blessedness were pledged to Immanuel in covenant as the reward of his work (Ps 110:1-4 Isa 9:6-7, etc.); and it was in the anticipation and confident hope of this, that he "endured the cross, despising the shame." Hebrews 12:2 Ps 16:8-11. 2. The glory of his justice. The justice of God was honoured and fully satisfied in all its righteous demands by the death of Christ. His subsequent life is the expression on the part of God of that satisfaction. His perpetual life is a permanent declaration that in him and his finished work the everlasting righteousness of Jehovah rests for ever satisfied. Death can "never more have dominion over him:" for to inflict the penalty again would be a violation of justice. 3. The glory of his grace. The glory of this grace he now lives actively to promote. John 17:2. By living "ever" at God's right hand, he appears as an eternal memorial of God's love in making him our

Mediator and Substitute—our Saviour from sin and wrath; and his permanent appearance there will keep all heaven perpetually in mind that "by the grace of God they are what they are", owing all to the sovereign mercy of God through Jesus Christ. He shall appear as the blessed medium through which all the gifts and joys of salvation shall flow to the guilty for evermore. Thus the power of God and all his moral attributes secure the perpetuity of the life of the risen and exalted Saviour."

Augustine ; "He asked a resurrection, saying, "Father, glorify thy Son;" and thou gavest it him. Length of days for ever and ever. The prolonged ages of this world which the church was to have, and after them an eternity, world without end."

John Gill ; "*He asked life of thee, [and] thou gavest [it] him, &c.*] Both for himself, as man, when he was about to die, that he might be raised to life again, which was granted him; and for his people, that they might live spiritually and eternally, and accordingly life is given to him for them; and he has power to give it to as many as the Father has given him, John 17:2;

[even] *length of days for ever and ever*; the life he has for himself as man is what will ever continue; he will die no more, death will have no more dominion over him; he will live for evermore, and that to make intercession for his members, Romans 6:9,16 Revelation 1:18 Hebrews 7:25; and the life which is granted them at his request is an everlasting one, both as to body and soul; for though they die as other men, they shall live again in the resurrection of the just, and never die more, but shall be like the angels in heaven; and as for the second death, that shall not harm them, nor have any power over them; they will live and reign with Christ for ever."

Matthew Henry ; "That God had assured him of the perpetuity of his kingdom, and therein had done more for him than he was able either to ask or think (Psalm 21:4):

"When he went forth upon a perilous expedition he asked his life of thee,

which he then put into his hand, and thou not only gavest him that, but withal gavest him length of days for ever and ever, didst not only prolong his life far beyond his expectation, but didst assure him of a blessed immortality in a future state and of the continuance of his kingdom in the Messiah that should come of his loins."

See how God's grants often exceed our petitions and hopes, and infer thence how rich he is in mercy to those that call upon him. See also and rejoice in the length of the days of Christ's kingdom. He was dead, indeed, that we might live through him; but he is alive, and lives for evermore, and of the increase of his government and peace there shall be no end; and because he thus lives we shall thus live also."

*21:5 His glory is great in thy salvation: thou wilt crown him with glory and majesty.*

Matthew Henry ; "The glory which every good man is ambitious of is to see the salvation of the Lord. Honour and majesty hast thou laid upon him, as a burden which he must bear, as a charge which he must account for. Jesus Christ received from God the Father honour and glory (2Peter 1:17), the glory which he had with him before the worlds were, John 17:5. And on him is laid the charge of universal government and to him all power in heaven and earth is committed.

(6.) That God had given him the satisfaction of being the channel of all bliss to mankind (Psalm 21:6):

"Thou hast set him to be blessings for ever"

(so the margin reads it),

"thou hast made him to be a universal everlasting blessing to the world, in whom the families of the earth are, and shall be, blessed; and so thou hast made him exceedingly glad with the countenance thou hast given to his undertaking and to him in the prosecution of it.

See how the spirit of prophecy gradually rises here to that which is peculiar to Christ, for none besides is blessed for ever, much less a blessing for ever to that eminency that the expression denotes: and of him it is said that God made him full of joy with his countenance.

In singing this we should rejoice in his joy and triumph in his exaltation. "

Ver. 5. His glory [is] great in thy salvation, &c.] That is, the glory of the King Messiah is great in the Lord's salvation of him; delivering him from all his troubles and sorrows, and out of the hands of all his enemies, when he was raised from the dead, and was set at the right hand of God, and crowned with glory and honour: or the sense is, that his glory is great in the salvation of his people by him; it was his glory as Mediator to be appointed to be the Lord's salvation to them; and it being effected by him declares the glory and greatness of his person; and the nature of it is such as cannot fast of bringing glory to him; and such is the sense his people have of it, that it obliges them to ascribe the glory of it alone to him;

honour and majesty hast thou laid upon him; which is to be understood not of the honour and majesty of his divine nature, which are essential to him, and not laid upon him by any; nor of the glory which the saints attribute to him on account of their salvation by him; but of that which his Father has put upon him, and lies in the introduction of him into his glory after his sufferings and death, and resurrection from the dead; in exalting him at his right hand above all creatures and things; in giving him all power in heaven and in earth; in putting all the gifts of the Spirit into his hands, which he receiving gave to men, and in ordaining him Judge of quick and dead."

Spurgeon ; "Ver. 5. *His glory is great in thy salvation*. Immanuel bears the palm; he once bore the cross. The Father has glorified the Son, so that there is no glory like unto that which surrounds him. See his person as it is described by John in the Revelation; see his dominion as it stretches from sea to sea; see his splendour as he is revealed in flaming fire. Lord, who is like unto thee? Solomon in all his glory could not be compared with thee, thou once despised Man of Nazareth! Mark, reader: salvation is ascribed to God; and thus the Son, as our Saviour, magnifies his Father; but the Son's glory is

also greatly seen, for the Father glorifies his Son.

*Honour and majesty hast thou laid upon him*” ... “These are put upon Jesus as chains of gold, and stars and tokens of honour are placed upon princes and great men. As the wood of the tabernacle was overlaid with pure gold, so is Jesus covered with glory and honour. If there be a far more exceeding and eternal weight of glory for his humble followers, what must there be for our Lord himself? The whole weight of sin was laid upon him; it is but meet that the full measure of the glory of bearing it away should be laid upon the same beloved person. A glory commensurate with his shame he must and will receive, for well has he earned it. It is not possible for us to honour Jesus too much; what our God delights to do, we may certainly do to our utmost. Oh for new crowns for the lofty brow which once was marred with thorns!

"Let him be crowned with majesty Who bowed his head to death, And be his honours sounded high By all things that have breath."

Henry Airway, 1560-1616. “If it be demanded whether Christ were exalted unto his glory and dignity, according to both his natures, both his Godhead and his manhood, I answer, according to both. According to his Godhead, not as it is considered in itself, but inasmuch as his Godhead, which from his birth unto his death did little show itself, after his resurrection was made manifest in his manhood; for, as the apostle saith (Romans 1:4), "He was declared mightily to be the Son of God by the resurrection from the dead," even by the resurrection and after his resurrection from the dead, he which was thought only to be man, was most plainly manifested likewise to be God. Now, as touching his manhood, he was therein exalted unto highest majesty in the heavenly places, not only shaking off all infirmities of man's nature, but also being beautified and adorned with all qualities of glory, both in his soul and in his body, yet so that he still retaineth the properties of a true body, for even as he was man, he was set at the right hand of the Father, to rule and reign over all, till all his enemies be destroyed, and put under his feet. To knit up all in a word, Christ, God and man, after his resurrection, was crowned with glory and honour, even such as plainly showed him to be God, and was set on the throne of God, there to rule and reign as sovereign

Lord and King, till he come in the clouds to judge both quick and dead. Here, then, is both matter of comfort and consolation unto the godly, and likewise for fear and astonishment unto the wicked and ungodly.”

John Hurrion, 1675-1731. “Christ was "a man of sorrows" on earth, but he is full of joy in heaven. He that "wipes away all tears from the eyes of his people," surely has none in his own. There was a joy set before him before he suffered, and doubtless it was given him, when he sat down at God’s right hand. We may take the latter to be an actual donation of the former; the joy he had in prospect when he suffered he had in possession when he came to his throne. This is the time of his receiving the Father’s public approbation, and the tokens of his love, before the whole heavenly assembly, which must be matter of great joy to him who so much valued and delighted in his Father’s love.”

Samuel Rutherford. “Happy he who hath a bone, or an arm, to put the crown upon the head of our highest King, whose chariot is paved with love. Were there ten thousand millions of heavens created above these highest heavens, and again as many above them, and as many above them, till angels were wearied with counting, it were but too low a seat to fix the princely throne of that Lord Jesus (whose ye are) above them all.”

John Gill ; “*Ver. 5. His glory [is] great in thy salvation, &c.*] “That is, the glory of the King Messiah is great in the Lord’s salvation of him; delivering him from all his troubles and sorrows, and out of the hands of all his enemies, when he was raised from the dead, and was set at the right hand of God, and crowned with glory and honour: or the sense is, that his glory is great in the salvation of his people by him; it was his glory as Mediator to be appointed to be the Lord’s salvation to them; and it being effected by him declares the glory and greatness of his person; and the nature of it is such as cannot fast of bringing glory to him; and such is the sense his people have of it, that it obliges them to ascribe the glory of it alone to him;

honour and majesty hast thou laid upon him; which is to be understood not of the honour and majesty of his divine nature, which are essential to him, and



not laid upon him by any; nor of the glory which the saints attribute to him on account of their salvation by him; but of that which his Father has put upon him, and lies in the introduction of him into his glory after his sufferings and death, and resurrection from the dead; in exalting him at his right hand above all creatures and things; in giving him all power in heaven and in earth; in putting all the gifts of the Spirit into his hands, which he receiving gave to men, and in ordaining him Judge of quick and dead.”

Ver. 7. *For the King trusteth in the Lord, &c.*] That is, the King Messiah, as the Targum paraphrases it; he trusted in the Lord for his support and sustenance as man, for assistance and help in his time of trouble, and for deliverance out of it; he trusted in the Lord that he would hear him for himself, and for his people; and that he would glorify him with all glory, honour, majesty, and blessedness, before spoken of; see # Ps 22:8-10 Isa 50:7,9 Joh 13:31,32; [my ft]

[ft] Psalms 22:8 “He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.”

John 13:31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.”

John 13:32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.”

*and through the mercy of the most High he shall not be moved*; God the Father is the most High; Christ is called the Son of the Highest, and the Spirit the power of the Highest, Luke 1:32,35; there is mercy with him, which is a ground of hope and trust, ... because of the mercy, grace, goodness, and faithfulness of God in making and keeping his promises, Christ would not be and was not moved from his trust and confidence in the Lord; nor shall he even be removed from his throne of glory on which he sits; nor from the glorious and happy state in which he is: nor will it ever be in the power of his enemies to displace him; for these in time will be destroyed by him, as the following words show.”

Spurgeon ; “Ver. 7. For the king trusteth in the Lord. Our Lord, like a true King and leader, was a master in the use of the weapons, and could handle well the shield of faith, for he has set us a brilliant example of unwavering confidence in God. He felt himself safe in his Father’s care until his hour was come, he knew that he was always heard in heaven; he committed his cause to him that judgeth right, and in his last moments he committed his spirit into the same hands. The joy expressed in the former verses was the joy of faith, and the victory achieved was due to the same precious grace. A holy confidence in Jehovah is the true mother of victories. This psalm of triumph was composed long before our Lord’s conflict began, but faith overleaps the boundaries of time, and chants her "Io triumphe", while yet she sings her battle song.

Through the mercy of the Most High he shall not be moved. Eternal mercy secures the mediatorial throne of Jesus. He who is Most High in every sense, engages all his infinite perfections to maintain the throne of grace upon which our King in Zion reigns. He was not moved from his purpose, nor in his sufferings, nor by his enemies, nor shall he be moved from the completion of his designs. He is the same yesterday, today, and for ever. Other empires are dissolved by the lapse of years, but eternal mercy maintains his growing dominion evermore; other kings fail because they rest upon an arm of flesh, but our monarch reigns on in splendour because he trusteth in Jehovah. It is a great display of divine mercy to men that the throne of King Jesus is still among them: nothing but divine mercy could sustain it, for human malice would overturn it tomorrow if it could. We ought to trust in God for the promotion of the Redeemer’s kingdom, for in Jehovah the King himself trusts: all unbelieving methods of action, and especially all reliance upon mere human ability, should be for ever discarded from a kingdom where the monarch sets the examples of walking by faith in God.”

Adam Clarke ; “it may be more literally understood of the *Messiah*, of whom David was the *type*, and in several respects the *representative*.

Pss 21:5: Verse 5. *His glory is great*] But great as his glory was, it had its greatness from *God's salvation*. There is no true *nobility* but of the soul, and the soul has none but what it receives from the *grace* and *salvation* of God.

Pss 21:6: Verse 6. *Thou hast made him most blessed for ever*] Literally, "Thou hast set him for blessings for ever." Thou hast made the Messiah the *Source* whence all blessings for time and for eternity shall be derived. He is the Mediator between God and man.

*Thou hast made him exceeding glad*] Jesus, as Messiah, *for the joy that was set before him*, of redeeming a lost world by his death, *endured the cross, and despised the shame*, and is for ever set down on the right hand of God."

*Zechariah (or Zaharias) 9:9-14(LXX) vs.9 ; "Rejoice greatly, O daughter of Sion; proclaim it aloud, O daughter of Jerusalem; behold thy King is coming to thee, righteous, and a Saviour; he is meek and mounted on an ass, and a young foal.*

*10 And he shall destroy the chariots out of Ephraim, and the horse out of Jerusalem, and the bow of war shall be utterly destroyed; and there shall be abundance and peace out of the nations; and he shall rule over the waters as far as the sea, and the rivers to the ends of the earth.*

*11 And thou by the blood of thy covenant has sent forth thy prisoners out of the pit that has no water.*

*12 Ye shall dwell in strongholds, ye prisoners of the congregation: and for*

*one day of thy captivity I will recompense thee double.*

*13 For I have bent thee, O Juda, for myself as a bow, I have filled Ephraim; and I will raise up thy children, O Sion, against the children of the Greeks, and I will handle thee as the sword of a warrior.*

*14 And the Lord shall be over them, and his arrow shall go forth as lightning: and the Lord Almighty shall blow with the trumpet; and shall proceed with the tumult of his threat.”*

*Matthew 21:5 “Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.”*

*Mark 11:9 “And they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the name of Yahweh:*

*Mark 11:10 Blessed be the kingdom of our father David, that cometh in the name of Yahweh: Hosanna in the highest.”*

cross references :

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Psalms 40:2 “And he brought me up out of a pit of misery, and from miry clay: and he set my feet on a rock, and ordered my goings aright.

Ephesians 2:16-17 And that he might reconcile both to God in one body by the cross, having by himself slain the enmity:

Vs. 17 And came and preached peace to you who were afar off, and to them that were near.”

Psalms 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Psalms 72:8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Psalms 72:11 Yea, all kings shall fall down before him: all nations shall serve him.

Psalms 98:1 A Psalm “O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

Psalms 98:2 The LORD hath made known his salvation: his righteousness hath he openly shewed in

the sight of the heathen.

Psalms 98:3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah 60:12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

Psalms 2:8-12 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Vs.9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Vs.10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Vs.11 Serve the LORD with fear, and rejoice with trembling.

Vs.12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Vs.8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Vs.9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

Vs.10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Vs.11 Yea, all kings shall fall down before him: all nations shall serve him.

Psalms 98:1-3 <<A Psalm.>> O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

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Matthew Henry ; “ That here begins a prophecy of the Messiah and his kingdom is plain from the literal accomplishment of the ninth verse in, and its express application to, Christ’s riding in triumph into Jerusalem, Matthew 21:5; John 12:15.

I. Here is notice given of the approach of the Messiah promised, as matter of great joy to the Old-Testament church:[my ft]

[ft] F.F.Bruce The Christian ecclhsia was both new and old-new, because of its relation and witness to Jesus as the Messiah and to the epoch-making events of His death, exaltation, and sending of the Spirit; old, because it was the continuation and successor of the old ‘congregation of Jehovah’ which had formerly been confined within the limits of one nation but was now to be thrown open to all believers without distinction.”

*Behold, thy king cometh unto thee.* Christ is a king, invested with regal powers and prerogatives, a sovereign prince, an absolute monarch, having all power both in heaven and on earth. He is Zion’s king. God has set him upon his holy hill of Zion, Ps 2:6. In Zion his glory as a king shines; thence his law went forth, even the word of the Lord. In the gospel-church his spiritual kingdom is administered; it is by him that the ordinances of the church are instituted, and its officers commissioned; and it is taken under his protection; he fights the church’s battles and secures its interests, as its king.

"This King has been long in coming, but now, behold, he cometh; he is at the door. There are but a few ages more to run out, and he that shall come will come. He cometh unto thee; the Word will shortly be made flesh, and dwell within thy borders; he will come to his own. And therefore rejoice, rejoice greatly, and shout for joy; look upon it as good news, and be assured it is true; please thyself to think that he is coming, that he is on his way towards thee; and be ready to go forth to meet him with acclamations of joy, as one not able to conceal it, it is so great, nor ashamed to own it, it is so just; cry Hosanna to him."

Christ’s approaches ought to be the church’s applause.

II. Here is such a description of him as renders him very amiable in the eyes of all his loving subjects, and his coming to them very acceptable.

1. He is a righteous ruler; all his acts of government will be exactly according to the rules of equity, for he is just.

2. He is a powerful protector to all those that bear faith and true allegiance to him, for he has salvation; he has it in his power; he has it to bestow upon all his subjects. He is the God of salvation; treasures of salvation are in him. ...”[my ft]

[ft] the New Revised Standard has ; “...triumphant and victorious is he...”

, rising out of the grave by his own power and so qualifying himself to be our Saviour.

(3.) He is a meek, humble, tender Father to all his subjects as his children; he is lowly; he is poor and afflicted (so the word signifies), so it denotes the meanness of his condition; having emptied himself, he was despised and rejected of men. But the evangelist translates it so as to express the temper of his spirit: he is meek, not taking state upon him, nor resenting injuries, but humbling himself from first to last, condescending to the mean, compassionate to the miserable; this was a bright and excellent character of him as a prophet ( Matthew 11:29, Learn of me, for I am meek and lowly in heart), and no less so as a king. It was a proof of this that, when he made his public entry into his own city (and it was the only passage of his life that had any thing in it magnificent in the eye of the world), he chose to ride, not upon a stately horse, or in a chariot, as great men used to ride, but upon an ass, a beast of service indeed,...

His kingdom is here set forth in the glory of it. This king has, and will have, a kingdom, not of this world, but a spiritual kingdom, a kingdom of heaven.

Vs.12; ‘turn you to the stronghold, you prisoners of hope’...” [my ft]

[ft] grk. καθήσεσθε ἐν ὀχυρώματι ; “You shall be lowered into the stronghold..” ; RSV “Return to your stronghold” , NKJV ; “stronghold” Jesus Christ slept faith-filled and in perfect peace stronghold of trust in His Father’s care even while the storm filled the boat, so must we be lowered into the stronghold of the Ark of our salvation, Jesus Christ, even as the picture of we being buried with Him while being lowered into the waters of baptism.cf.

## Mark 4:37-39

The promise of the Messiah was the strong-hold of the faithful long before his coming; they saw his day at a distance and were glad, and the believing expectation of the redemption in Jerusalem was long the support and consolation of Israel, Lu 2:25,38. They, in their dangers and distresses, were ready to turn towards this and the other creature for relief; but the prophets directed them still to turn to Christ, and to comfort themselves with the joy of their king coming to them with salvation. But, as their deliverance was typical of our redemption by Christ Zec 9:11, so this invitation to the strong-hold speaks the language of the gospel-call. Sinners are prisoners, but they are prisoners of hope; their case is sad, but it is not desperate; yet now there is hope in Israel concerning them. Christ is a strong-hold for them, a strong tower, in whom they may be safe and quiet from the fear of the wrath of God, the curse of the law, and the assaults of their spiritual enemies. To him they must turn by a lively faith; to him they must flee, and trust in his name.”...

‘I will render double unto thee,’ ... “And so it was no otherwise than by the coming of the Messiah, the preaching of his gospel, and the setting up of his kingdom; these spiritual blessings in heavenly things were double to what they had ever enjoyed in their most prosperous state. As a pledge of this, in the fulness of time God here promises to the Jews victory, plenty, and joy, in their own land, which yet should be but a type and shadow of more glorious victories, riches, and joys, in the kingdom of Christ.”

John Gill ; “ Ver. 14. And the Lord shall be seen over them, &c.] His apostles and ministers: or, "shall appear to them" ..; and be seen by them, as he was in the days of his flesh; they saw his person, his miracles, his sorrows, and sufferings; **they saw him after his resurrection, and some have seen him since his ascension**, with the eyes of their bodies, as well as with the eyes of their understandings; and so were fit to be witnesses of him: or, "the Lord shall appear over them", or "upon them" ..; he was seen over, and above them, when he ascended up to heaven; and upon them, by the descent of his Spirit on them at the day of Pentecost, and in other miraculous gifts bestowed upon them: or, "the Lord shall appear unto", or "for them" ..; by giving strength of body, and fortitude of mind; by protecting and preserving them, and by succeeding their labours:”

Albert Barnes on verse 9 ; “Of our Lord, as Man, it is, in like way, said,



“Thou shalt not leave His soul in Hell” Psalm 16:10, or, “whom God raised up, having loosed the pains of death, because it was not possible that He should be holden of it” Acts 2:24.

As Man, He was raised from the dead; as God, He raised Himself from the dead, for our sakes, for whom He died. For us, He was born a Saviour; for us, He was endued with salvation; for us, He was saved from being held of death; in like way as, of His Human Nature, the Apostle says, “He was heard, in that He feared” Hebrews 5:7. To us, as sinners, it is happiest to hear of the Saviour; but the most literal meaning “saved” has its own proper comfort: for it implies the Sufferings, by which that salvation was procured, and so it contains a hint of the teaching by Isaiah, “He was taken from oppression and from judgment;” upon which that same wide reign follows, of which David, in his picture of the Passion Psalm 22:27-28, and Isaiah Isaiah 53:10-12 prophesy.”

**Psalm 72:15, (LXX) “And he shall live, and there shall be given him of the gold of Arabia: and men shall pray for him continually; and all the day shall they praise him.”** (see also the Exaltation part of this study)

#### Cross references :

Psalms 21:4 “He asked life of thee, and thou gavest it him, even length of days for ever and ever.

John 11:25 Jesus said to her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Revelation 1:18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Revelation 1:13 And in the midst of the seven candlesticks {one} like the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Mt 2:11 And when they had come into the house, they saw the young child with Mary

his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented to him gifts; gold, and frankincense, and myrrh.

Revelation 14:14 And I looked, and behold, a white cloud, and upon the cloud {one} sat like the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Psalms 84:4, LXX ; “Blessed are they that dwell in thy house: they will praise thee evermore. Pause.”

2Ch 9:8 “Blessed be the LORD thy God, who delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore he made thee king over them, to do judgment and justice.”

Re 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. To him that loved us, and washed us from our sins in his own blood,

Re 1:6 And hath made us kings and priests to God and his Father; to him be glory and dominion for ever and ever. Amen.”

Matthew Henry ; ‘He shall live’; His subjects shall desire His life (O King! live for ever) and with good reason; for he has said, Because I live, you shall live also; and of Him it is witnessed that he liveth, ever liveth, making intercession, Heb. 7:8, 25. He shall live, and live prosperously;”

John Gill ; “...or the Messiah, the Saviour and Redeemer of the poor and needy; who, though he was to die, and by his precious blood redeem them; yet should live again, and never die anymore; as he now does live at the right hand of God, where he ever lives to make intercession for his people, as well as lives in their hearts, and supplies them with all grace, and keeps alive his own work on their souls;”

Thomas Le Blanc ; “Christ proved that He was God when, by His own death, He overcame, and, as I may say, slew death.”

Gerhohus ; “ ‘He shall live.’ It is a great consolation to soldiers imperilled amid many forms of death, that their king shall live. Whence one of the chief of these warriors, consoling himself, said, "I know that my Redeemer liveth, and at the last day I shall rise from the earth." Great is the consolation of the dying, that He for whom, or in whom, they die, shall live for evermore. With Whom, if we die, we shall also live again, and share His riches equally with Himself; for rich indeed is our ‘Solomon’, in whom are hidden all the treasures of the wisdom and knowledge of God.”

Adam Clarke “ ‘Prayer also shall be made for him continually; and daily shall he be praised.’ In all conquered countries, two things marked the subjection of the people:

1. Their money was stamped with the name of the conqueror.
2. They were obliged to pray for him in their acts of public worship.”

Augustine ; "And He shall live, and there shall be given to Him of the gold of Arabia" (ver. 15). There would not have been said, "and He shall live "(for of whom could not this be said, though living for ever so brief a space of time on this earth?) unless that Life were being recommended to our notice, wherein He "dieth no more, and death over Him shall have no more dominion."(2) And thus, "and He shall live,": that was despised in death: for, as another Prophet saith, "there shall be taken away from the earth the life of Him."(3) But what is, "and there shall be given to Him of the gold of Arabia"? For the fact that from thence even the former Salomon received gold, in this Psalm hath been in a figure transferred unto another true Salomon, that is the true Peace-maker. For the former did not have dominion "from the river even unto the ends of the round world."(4) Thus then hath been prophesied, that even the wise men of this world in Christ would believe. But by Arabia we understand the Gentiles; by gold wisdom which doth as much excel among all doctrines as gold among metals. Whence hath been written, "Receive ye prudence as silver,(5) and wisdom as proved gold."

*Psalm 69:29-36, LXX ; “ I am poor and sorrowful; but the salvation of thy countenance has helped me.*

*30 I will praise the name of my God with a song, I will magnify him with praise;*

*31 and this shall please God more than a young calf having horns and*

hoofs.

32 Let the poor see and rejoice; seek the Lord diligently, and ye shall live.

33 For the Lord hears the poor, and does not set at nought His fettered ones.

34 Let the heavens and the earth praise Him, the sea, and all things moving in them.

35 For God will save Sion, and the cities of Judea shall be built; and men shall dwell there, and inherit it.

36 And the seed of his servants shall possess it, and they that love His name shall dwell therein.”

Cross references :

Isaiah 53:2-10, Dead Sea Scroll (translation) “(2) And he shall come up like a suckling before him and as a root from dry ground *there is* no form to him and no beauty to him and *in* his being seen and *there is* no appearance that we should desire him.

(3) He is despised and rejected of men, a man of sorrows and knowing grief and as though hiding faces from him he was despised and we did not esteem him.

(4) Surely our griefs he is bearing and our sorrows he carried them and we esteemed him beaten and struck *by* God and afflicted.

(5) and he is wounded for our transgressions, and crushed for our iniquities, the correction of our peace *was* upon him and by his wounds he has healed us.

(6) All of us like sheep have wandered each man to his own way we have turned and YHWH has caused to light on him the iniquity of all of us

(7) He was oppressed and he was afflicted and *he did* not open his mouth, as a lamb to the slaughter he is brought and as a ewe before her shearers is made dumb he did not open his mouth.

(8) From prison and from judgement he was taken and his generation who shall discuss *it* because he was cut off from the land of the living. Because from the transgressions of his people a wound was to him

(9) And they gave wicked ones *to be* his grave rich ones in his death although he worked no violence neither deceit in his mouth

(10) And YHWH was pleased to crush him and He has caused him grief.

If you will appoint his soul a sin offering he will see his seed and he will lengthen *his* days and the pleasure of YHWH in his hand will advance.”

Isaiah 56:4-8, Dead Sea Scroll ;(4.) Because thus says YHWH to the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of

16. my covenant;

(5.) And I will give to them in my house and within my walls a place and a name better than of sons and of daughters:

I will give them an everlasting name, that will not be cut off.

(6.) Also the sons of the alien, that join themselves to YHWH, to be his servants and to bless

keeping the sabbath from corrupting it, and seizes my covenant;

(7.) and I will bring them to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices they will offer willingly on my altar; for my house (*is*) a house of prayer shall be called for all the nations.

(8.) Thus says the Lord YHWH who gathers the outcasts of Israel, Yet will I gather others to him, to those that are now gathered to him.”

John Gill ; “ Ver. 29. ‘But I [am] poor and sorrowful’, &c.] The Messiah was poor in a literal sense, as it was foretold he should, Zechariah 9:9; so he was in his private life; born of poor parents, and brought up in a mean way: and in his public life, having no certain dwelling place, and ministered to by others; and when on the cross, being stripped of his garments; and nothing to eat and drink but gall and vinegar; and nothing to leave to his mother, but commits her to the care of his beloved disciple. Though this phrase in general may denote the low estate of Christ in his humiliation, being in the form of a servant, humbled and obedient to death; and the character of "sorrowful" well agrees with him, who was a man of sorrows all his days; and in the garden his soul was exceeding sorrowful, even unto death; and when on the cross he had sorrow enough; what with the sins of his people on him, the flouts and jeers of his enemies at him; the pains of body he endured, the wrath of God, the hidings of his face, and the curses of his righteous law. After this declaration of his low and distressed state, a petition follows:

‘let thy salvation, O God, set me up on high’: meaning either the salvation of the Lord’s people, so called, because concerted and appointed of God, and is what he sent his Son to effect, and he approves of; this being wrought out was the way and, means of the exaltation of Christ; both by his divine Father, who on this account exalted him at his right hand; and by his people, who exalt him in their hearts, and with their tongues, and give him all the glory of

their salvation. Or else this means the salvation of Christ out of the hands of all his enemies, whom he conquered on the cross; and particularly death, from which he was saved by his resurrection, and was the first step to his exaltation and glory; after which he ascended on high, and sat down at the right hand of God; where no mere creature, angels or men, were ever admitted; and where angels, principalities, and powers, are subject to him. The whole may be rendered thus; "though I am poor and sorrowful, thy salvation, O God, will set me up on high" ..; and so is expressive of the Messiah's faith in his resurrection and exaltation, notwithstanding his sorrows and sufferings; on account of which he determines to praise the Lord, as follows."

Matthew Henry; " '...but I am poor and sorrowful',... This may be applied to Christ. He was, in His humiliation, poor and sorrowful, a man of sorrows, and that had not where to lay His head. But God highly exalted Him; the salvation wrought for Him, the salvation wrought by Him, set Him up on high, far above all principalities and powers."

'*This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.' This is a plain intimation that in the days of the Messiah an end should be put, not only to the sacrifices of atonement, but to those of praise and acknowledgment which were instituted by the ceremonial law; and, instead of them, spiritual sacrifices of praise and thanksgiving are accepted—the calves of our lips, not the calves of the stall, Heb 13:15." [my ft]

[ft] Hebrews 13:15 "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name."

Of verse 32 Matthew Henry says ; "...The exaltation of the Saviour, for of him the psalmist had been speaking, and of himself as a type of him. When his sorrows are over, and He enters into the joy that was set before Him, when He is heard and discharged from His imprisonment in the grave, the humble shall look upon it and be glad, and those that seek God through Christ shall live and be comforted, concluding that, if they suffer with Him, they shall also reign with Him."

Of verse 36 ; "God will secure and raise up for Himself a seed to serve Him, and they shall inherit the privileges of their fathers; for the promise is to you and your children, as it was of old. I will be a God to thee, and thy seed after

thee. The land of promise shall never be lost for want of heirs, for God can out of stones raise up children unto Abraham and will do so rather than the entail shall be cut off. David shall never want a man to stand before Him. The Redeemer shall see His seed, and prolong His days in them, till the mystery of God shall be finished and the mystical body completed. And since the holy seed is the substance of the world, and if that were all gathered in the world would be at an end quickly, it is just that for this assurance of the preservation of it heaven and earth should praise Him.”

Spurgeon ; “God’s love to Christ argues good to all forms of life; the exaltation of the Head brings good to the members, and to all in the least connected with him. Inasmuch as the creation itself also is by Christ’s work to be delivered from bondage, let all that have life and motion magnify the Lord. Glory be unto thee, O Lord, for the sure and all including pledge of our Surety’s triumph; we see in this the exaltation of all thy poor and sorrowful ones, and our heart is glad.”

*Jeremiah 23:5-6, 9 LXX (Thomson version) , verse 5 ; “Behold the days are coming, saith the Lord, when I will raise up for David a righteous shoot who shall reign as king and shall understand and execute judgement and justice on the earth.*

*Vs 6 In his days Juda shall be saved, and Israel shall dwell securely.*

*Vs 9 And the name which the Lord will give him by the prophets shall be Josedek [Lord our righteousness].”*

*Jeremiah 23:5-6, AV/MT, vs.5 ; “Behold, the days are coming,” says the LORD, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth.*

**6 In His days Judah will be saved, And Israel will dwell safely; Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.**

This verse and its exposition is also found in the “Resurrection from Hebrew texts” portion of this study.

Cross references :

Zechariah 3:8 “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.” {wondered...: Heb. of wonder, or, sign}

Zechariah 6:12-13 “And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: {grow...: or, branch up from under him}”

Vs.13 “Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”

John 1:45 “Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.”

Reading from the greek O.T. “ Behold, the days come, saith the Lord, when I will raise up to David a righteous Branch,..” This verse declares prophetically that the Messiah, the “Branch” ( grk. ἀνατολαὶ avnatolh., “ that means “rising”, “growing”, ”branch”, “sprout of God”, ”sunrise”, ”light of dawn”, ”dawn from heaven” etc.) is not only to appear and be seen rising in the ministry to Israel and to the world but also His resurrection may be discerned as well.

John Gill ; “...Who, having been delivered for our offences, rose again for our justification: and this righteousness, which He has wrought out to the satisfaction of law and justice,...”

This observation becomes even more apparent when the words “ raise up” (grk. ἀνίστημι “ from ἀναστήσω anasthsw from ἀνίστημι anisthmi ) here in verse 5, that means to “raise up” in resurrection. (“to raise from sleep, to raise from the dead, to build up again, to rouse to action, to rise as a champion”, etc. )This form of the verb is only used four times in the New Testament and in each a resurrection context is meant.( see John 6:39, 6:40, 6:44 and 6:54) [my ft]



[ft] in the grk. (LXX) the transliteration from the Hebr. is from “πειθω ; meaning to: “persuade, convince, win over; conciliate, satisfy (Mt 28.14); seek favor or approval from (Ga 1.10); reassure (1 Jn 3.19); pass. obey, pay attention to, listen to; be a follower (Ac 5.36, 37); pf. act. and pass. trust, rely on; have confidence, be confident; be certain or sure” from the Barclay-Newman Greek Dictionary

Matthew Henry; “... Messiah the Prince, that great and good Shepherd of the sheep, shall in the latter days be raised up to bless his church, and to be the glory of his people Israel, v. 5, 6. The house of David seemed to be quite sunk and ruined by that threatening against Jeconiah (ch. 22:30), that none of his seed should ever sit upon the throne of David. But here is a promise which effectually secures the honour of the covenant made with David notwithstanding; for by it the house will be raised out of its ruins to a greater lustre than ever, and shine brighter far than it did in Solomon himself. We have not so many prophecies of Christ in this book as we had in that of the prophet Isaiah; but here we have one, and a very illustrious one; of him doubtless the prophet here speaks, of him, and of no other man. The first words intimate that it would be long ere this promise should have its accomplishment: The days come, but they are not yet. I shall see him, but not now. But all the rest intimate that the accomplishment of it will be glorious. (1.) Christ is here spoken of as a branch from David, the man the branch (Zechariah 3:8), his appearance mean, his beginnings small, like those of a bud or sprout, and his rise seemingly out of the earth, but growing to be green, to be great, to be loaded with fruits. A branch from David’s family, when it seemed to be a root in a dry ground, buried, and not likely to revive. Christ is the root and offspring of David, Rev. 22:16. In him doth the horn of David bud, Ps. 132:17, 18. He is a branch of God’s raising up; he sanctified him, and sent him into the world, gave him his commission and qualifications. He is a righteous branch, for he is righteous himself, and through him many, even all that are his, are made righteous. As an advocate, he is Jesus Christ the righteous. (2.) He is here spoken of as his church’s King. This branch shall be raised as high as the throne of his father David, and there he shall reign and prosper, not as the kings that now were of the house of David, who went backward in all their affairs. No; he shall set up a kingdom in the world that shall be victorious over all opposition. In the

chariot of the everlasting gospel he shall go forth, he shall go on conquering and to conquer. If God raise him up, he will prosper him, for he will own the work of his own hands; what is the good pleasure of the Lord shall prosper in the hands of those to whom it is committed. He shall prosper; for he shall execute judgment and justice in the earth, all the world over, Ps. 96:13. The present kings of the house of David were unjust and oppressive, and therefore it is no wonder that they did not prosper. But Christ shall, by his gospel, break the usurped power of Satan, institute a perfect rule of holy living, and, as far as it prevails, make all the world righteous. The effect of this shall be a holy security and serenity of mind in all his faithful loyal subjects. In his days, under his dominion, Judah shall be saved and Israel shall dwell safely; that is, all the spiritual seed of believing Abraham and praying Jacob shall be protected from the curse of heaven and the malice of hell, shall be privileged from the arrests of God's law and delivered from the attempts of Satan's power, shall be saved from sin, the guilt and dominion of it, and then shall dwell safely, and be quiet from the fear of all evil. See Lu. 1:74, 75. Those that shall be saved hereafter from the wrath to come may dwell safely now; for, if God be for us, who can be against us? In the days of Christ's government in the soul, when he is uppermost there, the soul dwells at ease. (3.) He is here spoken of as The Lord our righteousness. Observe, [1.] Who and what he is. As God, he is Jehovah, the incommunicable name of God, denoting his eternity and self-existence. As Mediator, he is our righteousness. By making satisfaction to the justice of God for the sin of man, he has brought in an everlasting righteousness, and so made it over to us in the covenant of grace that, upon our believing consent to that covenant, it becomes ours. His being Jehovah our righteousness implies that he is so our righteousness as no creature could be. He is a sovereign, all-sufficient, eternal righteousness. All our righteousness has its being from him, and by him it subsists, and we are made the righteousness of God in him. [2.] The profession and declaration of this: This is the name whereby he shall be called, not only he shall be so, but he shall be known to be so. God shall call him by this name, for he shall appoint him to be our righteousness. By this name Israel shall call him, every true believer shall call him, and call upon him. That is our righteousness by which, as an allowed plea, we are justified before God, acquitted from guilt, and accepted into favour; and nothing else have we to plead but this, "Christ has died, yea, rather has risen again;" and

we have taken him for our Lord.” and ...” Just 490 years (70 weeks) after they came out of Babylon Messiah the Prince set up the gospel temple, which was the greatest glory of that nation that was so wonderfully brought out of Babylon; see Dan. 9:24, 25. Now the spiritual glory of the second part of that nation, especially as transferred to the gospel church, is much more admirable and illustrious than all the temporal glory of the first part of it in the days of Solomon; for that was no glory compared with the glory which excelleth.” In Spurgeon’s sermon entitled “Jehova Tsidkenu” The Lord Our Righteousness [ft2] he writes ;

[ft2] from his “Treasury of the Bible vol. 4 p. 88

‘*He is Jehova*’. “Read that verse, and you will clearly perceive that the Messiah of the Jews, Jesus of Nazareth the Saviour of the Gentiles is certainly Jehova...” and ...” Behold the days come, saith the Lord, that I will raise unto David a Righteous Branch...” and ...” He Who did hang upon the tree had the creation hanging upon Him. He Who died on the cross was the Ever-living, the Everlasting One. As a man He died, as God He lives.” ...” Who less than God could have interposed to deliver us from the jaws of hell’s lions, and bring us up from the pit, having found a ransom?”

Jeremiah 23:6 (LXX) “In his days both Juda shall be saved, and Israel shall dwell securely: and this is his name, which the Lord shall call him, Josedec among the prophets.”

here the LXX has “Josedec” .josedec is the transliteration of Jehova-tsadak “the Lord has made just” [ft3]

[ft3] יהוה צדקנו Y@hovah tsidqenuw {ye-ho-vaw' tsid-kay'-noo} ... AV - LORD our Righteousness 2; 2 • Jehovah is our righteousness 1) a sacred name symbolically applied to Jerusalem and the Messiah..” also see “Strong’s” hebr. dictionary...“tsadak...just...righteous”

The Weston Bible that highlights the Biblical covenants has (in part) the following comment noted “He is slain...but as promised in the Davidic Covenant, He is raised up...( Isaiah 53:10-12 ) to reign.”

Psalm 30, LXX, Jerome's Version (from the "Online Bible") :

1 For the end, a Psalm and Song at the dedication of the house of David. I will exalt thee, O Lord; for thou hast lifted me up, and not caused mine enemies to rejoice over me.

2 O Lord my God, I cried to thee, and thou didst heal me.

3 O Lord, thou hast brought up my soul from Hades, thou hast delivered me from among them that go down to the pit.

4 Sing to the Lord, ye his saints, and give thanks for the remembrance of his holiness.

5 For anger is in his wrath, but life in his favour: weeping shall tarry for the evening, but joy shall be in the morning.

6 ¶ And I said in my prosperity, I shall never be moved.

7 O Lord, in thy good pleasure thou didst add strength to my beauty: but thou didst turn away thy face, and I was troubled.

8 To thee, O Lord, will I cry; and to my God will I make supplication.

9 What profit is there in my blood, when I go down to destruction? Shall the dust give praise to thee? or shall it declare thy truth?

10 The Lord heard, and had compassion upon me; the Lord is become my helper.

11 Thou hast turned my mourning into joy for me: thou hast rent off my sackcloth, and girded me with gladness;

12 that my glory may sing praise to thee, and I may not be pierced with sorrow. O Lord my God, I will give thanks to thee for ever.

Psalm 30, LXX, Augustine's (3<sup>rd</sup>-4<sup>th</sup> century A. D.):

I will exalt Thee, O Lord, for Thou hast taken Me up

Thou hast not made Mine enemies to rejoice over Me.

O Lord, My God, I have cried unto Thee, and Thou hast healed Me'

*"O Lord, Thou hast brought back My Soul from hell, and Thou hast saved Me from them that go down into the pit*

*Sing to the Lord, O ye saints of His.*

*And make confession of the remembrance of His holiness*

*For in His indignation is wrath" . "And life in His will.*

*In the evening weeping will tarry. And exultation in the morning.*

*But I said in my abundance, I shall not be moved for ever"*

*O Lord, in Thy will Thou hast afforded strength unto my beauty*

*Thou turnedst away Thy Face from me, and I became troubled;*

*Unto Thee, O Lord, will I cry, and unto my God will I pray*

*What profit" "shall dust confess unto Thee?" "Or declare Thy truth?*

*The Lord hath heard, and had mercy on Me, the Lord hath become My helper.*

*Thou hast turned My mourning into joy to Me" "Thou hast turned my mourning into joy to me. Thou hast put off my sackcloth, and girded me with gladness.*

*That my glory should sing unto Thee, and I should not be pricked"*

*O Lord, my God, I will confess unto Thee for ever.*

Cross references:

Psalms 86:13, LXX (Thomson version) ; “For Thy mercy ot me hath been great; Thou hast delivered my soul from the deepest mansion of the dead..”

Psalms 16:10 LXX (Thomson version) ; “that Thou wilt not leave my soul in the mansion of the dead nor suffer Thine holy one to see corruption.” [My ft]

[ft] “mansion of the dead” as Thomson translates in these two versus is from the greek is **a[|dhn** from **a[|dhjs** “hades”

Acts 26 Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption:

28 Thou hast made known to me the ways of life; thou wilt make me full of joy with thy countenance.”

“Theodoret interprets it of the restoration of the human nature by Christ, through His resurrection from the dead.” John Gill-

; “...but joy [cometh] in the morning; alluding to the time when all nature is fresh and gay, when man rises cheerful from his rest, darkness removes, light breaks forth, and the sun rises and sheds its beams, and everything looks pleasant and delightful; moreover, the mercies of God are new every morning, which cause joy, and call for thankfulness; and especially it is a time of joy after weeping and darkness, when the Sun of Righteousness arises with healing in His wings; as it will be to perfection in the resurrection morn, when the dead in Christ will rise first, and be like to Him, and reign with Him for evermore.”

Augustine’s Exposition ; “PSALM XXX

‘TO THE END, THE PSALM OF THE CANTICLE OF THE DEDICATION OF THE HOUSE, OF DAVID HIMSELF’.

1. To the end, a Psalm of the joy of the Resurrection, and the change, the renewing of the body to an immortal state, and not only of the Lord, but also of the whole Church. For in the former Psalm the tabernacle was finished, wherein we dwell in the time of war: but now the house is dedicated, which will abide in peace everlasting.

2. It is then whole Christ who speaketh. "I will exalt Thee, O Lord, for Thou hast taken Me up"

(ver. 1). I will praise Thy high Majesty, O Lord, for Thou hast taken Me up. "Thou hast not made Mine enemies to rejoice over Me." And those, who have so often endeavoured to oppress Me with various persecutions throughout the world, Thou hast not made to rejoice over Me.

3. "O Lord, My God, I have cried unto Thee, and Thou hast healed Me (ver. 2). O Lord, My God, I have cried unto Thee, and I no longer hear about a body enfeebled and sick by mortality.

4. "O Lord, Thou hast brought back My Soul from hell, and Thou hast saved Me from them that go down into the pit" (ver. 3).

Thou hast saved Me from the condition of profound darkness, and the lowest slough of corruptible flesh.

5. "Sing to the Lord, O ye saints of His." The prophet seeing these future things, rejoiceth, and saith, "Sing to the Lord, O ye saints of His. And make confession of the remembrance of His holiness" (ver. 4). And make confession to Him, that He hath not forgotten the sanctification, wherewith He hath sanctified you, although all this intermediate period belong to your desires.

6. "For in His indignation is wrath" (ver. 5).

For He hath avenged against you the first sin, for which you have paid by death. "And life in His will." And life eternal, whereunto you could not return by any strength of your own, hath He given, because He so would. "In the evening weeping will tarry." Evening began, when the light of wisdom withdrew from sinful man, when he was condemned to death: from this evening weeping will tarry, as long as God's people are, amid labours and temptations, awaiting the day of the Lord. "And exultation in the morning." Even to the morning, when there will be the exultation of the resurrection, which hath shone forth by anticipation in the morning resurrection of the Lord.

7. "But I said in my abundance, I shall not be moved for ever" (ver. 6). But I, that people which was speaking from the first, said in mine abundance, suffering now no more any want, "I shall not be moved for ever."

8. "O Lord, in Thy will Thou hast afforded strength unto my beauty" (ver. 7). But that this my abundance, O Lord, is not of myself, but that in Thy will Thou hast afforded strength unto my beauty, I have learnt from this, "Thou turnedst away Thy Face from me, and I became troubled;" for Thou hast sometimes turned away Thy Face from the sinner, and I became troubled, when the illumination of Thy knowledge withdrew from me.

9. "Unto Thee, O Lord, will I cry, and unto my God will I pray" (ver. 8). And bringing to mind that time of my trouble and misery, and as it were established therein, I hear the voice of Thy First-Begotten, my Head, about to

die for me, and saying "Unto Thee, O Lord, will I cry, and unto My God will I pray."

10. "What profit" is there in the shedding of My blood, whilst I go down to corruption? "What profit" For if I shall not rise immediately, and My body shall become corrupt, "shall dust confess unto Thee?" that is, the crowd of the ungodly, whom I shall justify by My resurrection? "Or declare Thy truth?" Or for the salvation of the rest declare Thy truth ?

11. "The Lord hath heard, and had mercy on Me, the Lord hath become My helper." Nor did "He suffer His holy One to see corruption "[1] (ver. 10).

12. "Thou hast turned My mourning into joy to Me" (ver. 11). Whom I, the Church, having received, the First-Begotten from the dead,[2] now in the dedication of Thine house, say, "Thou hast turned my mourning into joy to me. Thou hast put off my sackcloth, and girded me with gladness." Thou hast torn off the veil of my sins, the sadness of my mortality; and hast girded me with the first robe, with immortal gladness.

13. "That my glory should sing unto Thee, and I should not be pricked" (ver. 12). That now, not my humiliation, but my glory should not lament, but should sing unto Thee, for that now out of humiliation Thou hast exalted me; and that I should not be pricked with the consciousness of sin, with the fear of death, with the fear of judgment. "O Lord, my God, I will confess unto Thee for ever." And this is my glory, O Lord, my God, that I should confess unto Thee for ever, that I have nothing of myself, but that all my good is of Thee, who art "God, All in all."

George Horne Ver. 11. "Thou hast turned for me my mourning into dancing: Thou hast put off my sackcloth, and girded me with gladness. This might be true of David, delivered from his calamity; it was true of Christ, arising from the tomb, to die no more; it is true of the penitent, exchanging his sackcloth for the garments of salvation; and it will be verified in all us, at the last day, when we shall put off the dishonours of the grave, to shine in glory everlasting."



**Psalm 17:15, LXX ; “ But I shall appear in righteousness before thy face: I shall be satisfied when thy glory appears.”**

**Psalm 17:15 (from Augustine’s LXX); “But I shall appear in Thy righteousness in Thy sight” I shall be satiated, when Thy glory shall be manifested.”**

**Psalm 17:15, AV ; “As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.”**

Cross references :

Psalm 139:16-18, LXX (Thomson version) ; vs. 16 “When my substance was in the lowest parts of the earth; Thine eyes beheld the unwrought part of me. When on Thy book all shall be enrolled; they will day by day be fashioned.

Vs. 17 When none among these were yet in being; for me these friends of Thine, O God, were highly prized: their principalities were made very strong.

Vs.18 Were I to number them, they would surpass the sand. I have been raised up and am still with Thee.”

Psalm 42:2, LXX, ; “Psalm 42:2 My soul has thirsted for the living God: when shall I come and appear before the face of God?”

Benjamin Weiss Ver. 15. “There is a threefold meaning in this verse, inasmuch as it is in Christ alone, the firstborn from the dead, the express image of Jehovah’s glory, that the saints will rise immortal, incorruptible, and be like the angels in heaven. 1. They will greatly delight in the glorious state in which they will rise. 2. They will greatly delight in Jesus, in whom, and by whom, resurrection and immortality are brought to light; and 3. They will delight greatly in beholding the blessed and reconciled countenance of Jehovah, the Father, whom no eye of flesh can see. ...”

Matthew Henry ; “...Or the meaning is, that he should be satisfied with the likeness of God, with Christ the image of God, when he should arise from the dead; seeing he should then appear with him in glory, see him as he is, and be like him, and be for ever in his presence; which will yield endless pleasure

and unspeakable satisfaction. For the words may be interpreted, not of David's awaking, but of the glory of God awaking or appearing; which would afford an infinitely greater satisfaction than worldly men have in worldly things..., to which this is opposed, Psalm 17:10; so the Septuagint and Vulgate Latin versions read, I shall be satisfied when thy glory appears, or is seen; and so the Ethiopic and Arabic versions."

C.H. Spurgeon ; " ... I think I see that grand procession, when Jesus Christ first of all, with many crowns on his head, with his bright, glorious, immortal body, shall lead the way. Behind him come the saints, each of them clapping their hands, or pouring sweet melody from their golden harps; all entering in triumph. And when they come to heaven's gates, and the doors are opened wide to let the King of glory in, how will the angels crowd at the windows and on the housetops, like the inhabitants in the Roman triumphs, to watch the pompous procession, and scatter heaven's roses and lilies upon them, crying, "Hallelujah! hallelujah! hallelujah! the Lord God Omnipotent reigneth." "I shall be satisfied" in that glorious day when all the angels of God shall come to see the triumphs of Jesus, and when his people shall be victorious with him. Spurgeon's Sermons."

Adam Clarke ; "The paraphrase in my old Psalter understands the whole of this Psalm as referring to the persecution, passion, death, and resurrection of Christ; and so did several of the primitive fathers, particularly St. Jerome and St. Augustine."

John Gill ; "I shall be satisfied, when I awake, with thy likeness; which will be in the resurrection morn: or, as Jarchi expresses it, when the dead shall awake from their sleep; for this is not to be understood of awaking from natural sleep in the morning; when it is a satisfaction to a believer to be with God, and to have God with him, Psalm 139:18; nor of awaking from a sleepy drowsy frame of spirit, which sometimes attends the saints; but of rising from the dead: for as death is oftentimes expressed by sleep in Scripture, so the resurrection by an awaking out of it, Isaiah 26:19 Daniel 12:2; at which time the saints will arise with the image of the heavenly One upon them: they will be like to Christ both in soul and body; in soul, in perfect knowledge and complete holiness: in body, in incorruption and immortality, in power, glory, and spirituality; in this will lie their happiness and satisfaction. Or the meaning is, that he should be satisfied with the likeness of God, with Christ

the image of God, when he should arise from the dead; seeing he should then appear with him in glory, see him as he is, and be like him, and be for ever in his presence; which will yield endless pleasure and unspeakable satisfaction. For the words may be interpreted, not of David's awaking, but of the glory of God awaking or appearing; which would afford an infinitely greater satisfaction than worldly men have in worldly things, to which this is opposed, Psalm 17:10; so the Septuagint and Vulgate Latin versions read, I shall be satisfied when thy glory appears, or is seen; and so the Ethiopic and Arabic versions."

**Malachi 2:5-6, LXX, vs. 5 ; " My covenant of life and peace was with him, and I gave it Him that He might reverently fear Me, and that He might be awe-struck at My name.**

**6 The law of truth was in His mouth, and iniquity was not found in His lips: He walked before Me directing His way in peace, and He turned many from unrighteousness."**

**Malachi 2:5-6, vs 5, MT ; "My covenant was with him of life and peace; and I gave them to him {for} the fear with which he feared me, and was afraid before my name.**

**6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and turned many away from iniquity."**

Cross references :

Numbers 25:12-13, LXX, vs 12 ; "Thus do thou say to him, Behold, I give him a covenant of peace:

vs13 and he and his seed after him shall have a perpetual covenant of priesthood, because he was zealous for his God, and made atonement for the children of Israel.”

Psalm of David , LXX ; vss.1-7, vs.1“ O Lord, the king shall rejoice in thy strength; and in thy salvation he will greatly exult.

2 Thou hast granted him the desire of his soul, and hast not withheld from him the request of his lips.  
Pause.

3 For you overtake Him with blessings of goodness: thou has set upon his head a crown of precious stone.

4 He asked like of thee, and thou gavest him length of days for ever and ever.

5 His glory is great in thy salvation: thou wilt crown him with glory and majesty.

6 For thou wilt give him a blessing for ever and ever: thou wilt gladden him with joy with thy countenance.

7 For the king trusts in the Lord, and through the mercy of the Highest he shall not be moved.”

Proverbs 3:1-2, LXX ; vs. 1 ; *My son*, forget not my laws; but let thine heart keep my words: Vs.2 “ for length of existence, and years of life, and peace, shall they add to thee.”

John Gill ; “...the covenant made with Christ from everlasting, called "a covenant of life", because it was made with Christ the Word of life, who was with the Father from all eternity, and in time was made manifest in the flesh; and was made in behalf of persons ordained to eternal life, and in which that was promised and given to them in Him; and in which it was agreed that He should become man, and lay down His life as such, that they might enjoy it: and it is called a "covenant of peace", because the scheme of peace and reconciliation was drawn in it, and agreed unto; Christ was appointed in it to be the Peacemaker; and in consequence of which He was sent to procure peace, and He has made it by the blood of His cross: and this covenant may be said to have been and to be "with Him"; because it was made with Him from all eternity, as the Head and Representative of His people, and He had all the blessings and promises of it put into His hands; and it stands fast with Him, and will do so for evermore.

‘*And I gave them to Him*’; namely, the blessings of life and peace; eternal life is the gift of God; and not only the promise of it, but that itself, was given to Christ in covenant for His people, and a power to give it to as many as the Father gave to Him, Psalm 21:4 , 2Timothy 1:1 - 1John 5:12 John 17:2 He gave Him also peace to make, put this work of peacemaking into His hand; and He allows it to be made by Him, and that it is rightly effected; and from His blood and righteousness peace springs to His people; and they enjoy

peace in Him and through Him, yea, all prosperity and happiness:

‘[for] the fear wherewith he feared me’; because of his obedience to the precept and penalty of the law; because of his righteousness, and sufferings, and death, by means of which life and peace came to his people, and in which he showed great fear and reverence of God, Hebrews 5:7 the word "for" is not in the original text, and may be left out in a version, or supplied with "and"; and the sense be, besides the blessings of life and peace, I also gave Him the fear with which He feared me; which must be understood of the grace of fear bestowed on Him as Man: **so the Septuagint version, "I gave unto Him in fear to fear me";** and the Vulgate Latin version, "and I gave him fear, and he feared me": and the Arabic version, "I gave him fear, that he might fear me": the Targum is,

“I gave him the perfect doctrine of the law, or the doctrine of the perfect law (see James 1:25) that he might fear before me.”

And was afraid before My name; frightened, and put into consternation, as He was when in the garden, and He began to be heavy and sore amazed, Mark 14:33 or He was broken and bruised, as Kimchi interprets the word here used, because of the name of the Lord, to satisfy His justice, fulfil His law, and glorify all His perfections.”

Adam Clarke ; “**My covenant was with him of life and peace** - These are the two grand blessings given to men by the New Covenant, which was shadowed by the Old. To man, excluded from the favor of God, and berith, a covenant ברית sentenced to death because of sin, God gave sacrifice, and this secured life - exemption from the death deserved by transgressors; communication of that inward spiritual life given by Christ, and issuing in that eternal life promised to all his faithful disciples. And, as it secured life, so it gave peace, prosperity, and happiness; peace between God .and man, between man and man, and between man and his own conscience

Psalm 118:22-24, LXX; "The stone which the builders rejected, the same is become the head of the corner.

vs.23 This has been done of the Lord: and it is wonderful in our eyes.

**vs.24 This is the day which the Lord has made: let us exult and rejoice in it"**

cross-references:

Zechariah 4:7, LXX ; "Who art thou, to complete this great mountain before Zorobabel, that thou shouldest prosper? whereas I will bring out the **stone of the inheritance**, the grace of it the equal of *my* grace." [my ft]

[ft] Matthew Henry ; "Christ is our Zerubbabel; mountains of difficulty were in the way of his undertaking, but nothing is too hard for him. What comes from the grace of God, may, in faith, be committed to the grace of God, for he will not forsake the work of his own hands."

Matthew 21:42 "Jesus said unto them, "Did ye never read in the Scriptures? 'The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvelous in our eyes.'"

Mark 12:10 "And have ye not read this Scripture? 'The stone which the builders rejected has become the head of the corner;'"

Luke 20:17 -18 "And He beheld them and said, "What is this then that is written, 'The stone which the builders rejected, the same is become the head of the corner'?"

Vs.18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." [my ft]

[ft] the stone that was to be broken would in due time 'grind him into powder'. This is a prophecy of Christ's exaltation as He could only accomplish this after His resurrection

Acts 4:11 " This is 'the stone which was set at nought by you builders and which has become the head of the corner.'"

Ephesians 2:20 "Ye are built upon the foundation of the apostles and prophets, Jesus

Christ Himself being the chief cornerstone,”

Ephesians 2:21 “ in whom all the building, fitly framed together, groweth unto a holy temple in the Lord.”

Ephesians 2:22 “In Him ye also are built together for a habitation of God through the Spirit.”

1 Peter 2:4-7 “Coming to Him as unto a living stone, disallowed indeed by men, but chosen by God and precious,”

vs.5 “ye also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.”

Vs.6 “Therefore it is also contained in the Scripture: "Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believeth in Him shall not be confounded."

Vs.7 “ Unto you therefore who believe, He is precious; but unto those who are disobedient, "The stone which the builders disallowed, the same is made the head of the corner,"

Adam Clarke ; “This passage, as applied by our Lord to himself, contains an abridgment of the whole doctrine of the Gospel.

1. The Lord’s peculiar work is astonishingly manifested in the mission of Jesus Christ.
2. He, being rejected and crucified by the Jews, became an atonement for the sin of the world.
3. He was raised again from the dead, a proof of his conquest over death and sin, and a pledge of immortality to his followers.
4. He was constituted the foundation on which the salvation of mankind rests, and the corner stone which unites Jews and Gentiles, beautifies, strengthens, and completes the whole building, as the head stone, or uppermost stone in the corner does the whole edifice.
5. He is hereby rendered the object of the joy and admiration of all his followers and the glory of man. This was done by the Lord, and is marvellous in our eyes.”

Matthew Henry ; “...it was God himself that *highly exalted him*, and gave



*him a name above every name; and it is marvellous in our eyes."*

Spurgeon; "...As for those who reject him, we hear with trembling these words from the lips of the loving Jesus: but those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

"... With great delight I now pass to the second topic, which is CHRIST EXALTED- 'The Stone which the builders refused is become the Head Stone of the corner'-that is to say, at this moment Christ has the chief place of honor in the building of God. He is the Head Stone, for He is higher than the kings of the earth: He is higher than all the opposing powers of wisdom or of superstition; and He is the Head over all things to His church. Glory be to His name, in the midst of His people He is above all and over all: we worship Him with rapture. He is King of kings and Lord of lords, 'for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him,...' There is none like Him among the sons of men; in all things He has the pre-eminence. He that was crucified is now enthroned; He that lay in the grave now reigneth in glory. Nor is He alone eminent for His position of honor, but for His surpassing usefulness. He is the Head Stone of the corner, that Stone which joins two walls together, and is the bond of the building. Jew and Gentile are now one in Christ Jesus. It is true He is a stone in Israel's wall, but He is also a Stone in the Gentile's wall in Him is neither Jew nor Gentile distinctively, for they are both there inclusively. He hath made both one. The Pharisees would have it that the wall should finish within the line of Judah's race, but not so thought our Master. His heart went forth to the other sheep which he had that were not yet of the fold. This made them wrathful, but their wrath did not prevent His accomplishing His design, and now He is the bond of the building, holding Jew and Gentile in firm unity. This precious Corner Stone binds God and man together in wondrous amity, for He is both in one. He joins earth and heaven together, for He participates in each. He joins time and eternity together, for He was a man of few years, and yet He is the Ancient of Days. Wondrous Corner Stone! Thou dost bind all of us together who are in Thee, so that by love of thee we are builded together for a temple of the Holy Ghost. Thou art the perfect bond, the eternal holdfast, the divine cement which holds the universe in one. Is it not written, 'By him all things consist'?"



Our Lord Jesus Christ then is brought up from all rejection and shame to which His enemies put Him to be by usefulness and by honor the grandest personage upon the face of the earth; and all this none the less, but all the more, because He was rejected. He lost nothing by His enemies. They scourged His back, but they did not rob Him of that imperial purple which now adorns Him; they crowned Him with thorns, but those thorns have increased the brilliance of His diadem of light; they pierced His hands, and thereby prepared them to sway an irresistible scepter of love over men's hearts: they nailed His feet, but those feet stand firm for ever upon the throne of sovereignty: they crucified Him, but His crucifixion led Him to His greater honor, since He therein finished the work which was given Him to do, and now also God hath highly exalted Him and given Him a name which is above every name. As it has been, so is it, and so shall it be: man's opposition to the gospel will not interfere with it one single whit, but the eternal purposes of Jehovah shall be fulfilled. Our adversaries may mine and undermine, they may openly oppose and secretly assail, but upon this rock, even upon Christ, shall the truth and the church for ever rest, and no harm shall come to it. The Lord will lift the Stone which the builders refused, and make it to become the Headstone of the Corner; therefore let us not fail nor be discouraged.

Already our text has been fulfilled. Our Lord Christ was dead and buried, but His foes were desperately afraid that He would rise again, and so they rolled a stone to the tomb's mouth and sealed it; but He rose for all that, and became the First-fruits of them that slept, the Headstone of the resurrection. His resurrection utterly defeated those who reckoned upon destroying His power. What could they do against one whom death itself could not silence? When His resurrection attested His mission, what could they say against Him? Nor was this all, for to add to His honor He was received up into heaven. Beyond the eternal hills He rose, the gates of heaven opening at His coming; and amidst the acclamation of angels and redeemed spirits He ascended to the highest place that heaven affords.

What a change from Gabbatha and all the maltreatment of the Pavement to the sea of glass mingled with fire, and to the seat of infinite majesty! Jesus has gone from the bar to the throne, and there He sitteth in majesty. His adversaries may grind their teeth at Him, but the King is set upon the holy hill of Zion beyond their wrath. "Why do the heathen rage, and the people imagine a vain thing?" Jehovah Jesus is King and none can challenge His

sovereignty.

At Pentecost, too, this was fulfilled, for when His few and humble disciples were inspired by the Holy Ghost, and began to speak with tongues of fire, all Jerusalem rang with the wonder, and then again the despised and rejected stone was made the head stone of the corner. Very speedily throughout the known world the testimony of His name was made to sound forth till his word had gone forth as far as the sun's utmost track, and all nations beheld the light thereof. Then the gods of the heathen tottered, and colossal systems of idolatry were ground to powder. Glory be unto thee, O Christ; thou didst triumph gloriously in those first ages of thy church! That triumph is proceeding still. It will be consummated by-and-by. What confusion will take hold upon the hearts of His adversaries when He shall be revealed! He is hidden now, and His people with Him, but the day draweth nigh when He shall come a second time to be admired in all them that believe. What astonishment will then take hold upon those who refused His righteous claims. Then will they know that this is the Lord's doing; though it will be terrible in their eyes. All intelligent beings, even down to the blackest devil of hell, shall at the second advent of our Lord be obliged to confess that the stone which the builders refused hath become the head stone of the corner. The Man of Nazareth shall be Lord of all before the eyes of all mankind. For that we diligently look. I call upon you, dear brothers and sisters, this morning, greatly to rejoice in the fact which we have thus brought before you. It is a grand truth that Christ Jesus is now enthroned beyond the reach of those who rejected and despised Him,..."

For further comment on this verse see the Exaltation section of this study.

John Gill ; "...But notwithstanding the former and present rejection, and ill treatment of him, he is

**become the head of the corner:** he is the corner stone in the building which knits and cements it together, angels and men, Jews and Gentiles; Old and New Testament saints; saints above, and saints below, and in all ages and places, all meet, and are united together in this corner stone; which also strengthens and supports the building, and holds it together, and is the

ornament and beauty of it: he is the chief corner stone; he is higher than the kings of the earth; he is superior to angels, and the chiefest among ten thousands of his saints; he is exalted above all creatures, angels, and men, who, by the Jewish builders, was despised and rejected, and scarce allowed to be worthy the name of a man.”

**Psalm 22: title, and vs.22-31,LXX, title (Augustine's LXX)** “TO THE END, FOR THE TAKING UP OF THE MORNING, A PSALM OF DAVID.”

**verse 22 ; “ I will declare Thy name to My brethren: in the midst of the church will I sing praise to Thee.**

**23 Ye that fear the Lord, praise Him; all ye seed of Jacob, glorify Him; let all the seed of Israel fear Him.**

**24 For He has not despised nor been angry at the supplication of the poor; nor turned away His face from Me; but when I cried to Him, He heard Me.**

**25 My praise is of Thee in the great congregation: I will pay my vows before them that fear Him.**

**26 The poor shall eat and be satisfied; and they shall praise the Lord that seek Him: thy heart shall live for ever.**

**27 All the ends of the earth shall remember and turn to the Lord: and all the kindreds of the nations shall worship before Him.**

**28 For the Kingdom is the Lord's; and He is the Governor of the nations.**

**29 All the fat ones of the earth have eaten and worshipped: all that go down before Him: my soul also lives to Him.**

**30 And my seed shall serve Him: the generation that is coming shall be reported to the Lord.**

**31 And they shall report His righteousness to the people that shall be born, whom the Lord has made.”** My ft.

[my ft] for verses 30 and 31 Thomson’s Septuagint has ; “My seed indeed will serve Him: a generation which is coming **shall be announced for the Lord:**

vs 31 and they will proclaim **His saving mercy** to a people that shall be born, whom the Lord made.”

Cross references :

Hebrews 2: 9-18 ; “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

10 For it became him, for whom {are} all things, and by whom {are} all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings.

11 For both he that sanctifieth, and they who are sanctified, {are} all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name to my brethren, in the midst of the church will I sing praise to thee.

13 And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me.

14 Since then the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them, who, through fear of death, were all their life-time subject to bondage.

16 For verily he took not on {him the nature of} angels; but he took on {him} the seed of Abraham.

17 Wherefore in all things it behooved him to be made like {his} brethren; that he might be a merciful and faithful High Priest in things {pertaining} to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to succor them that are

tempted.”

Acts 1:3 “To whom also He shewed Himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:” (AV)

John Psalm 40:9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

Psalm 40:10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”

Augustine comments on the ancient Greek (LXX) title of this psalm ; “TO THE END, FOR THE TAKING UP OF THE MORNING, A PSALM OF DAVID.

1. "To the end," for His own resurrection, the Lord Jesus Christ Himself speaketh. For in the morning on the first day of the week was His resurrection, whereby He was taken up, into eternal life, "Over whom death shall have no more dominion." Now what follows is spoken in the person of The Crucified. For from the head of this Psalm are the words, which He cried out, whilst hanging on the Cross, sustaining also the person of the old man, whose mortality He bare. For our old man was nailed together with Him to the Cross.”

John Gill ; “...His apostles, whom He called His brethren, even after His resurrection, and to whom He appeared and declared the name of God, Matthew 28:10, John 20:17; and the five hundred brethren by whom He was seen at once may be also included; and even all true believers in him, who

through his incarnation, being their "goel" and near kinsman, stands in such a relation to them, and through their adoption into his Father's family, his Father being their Father, and his God their God; which is manifested in regeneration, and evidenced by their doing the will of God, which is believing in Christ, Matthew 12:49,50. By the "name" of God is meant, not anyone of the names by which he is known, as God Almighty, Jehovah, &c. if any of these could be thought to be designed, the New Testament name and title of God as the Father of Christ would bid fair for it; but rather the perfections of God, which appear in Christ, and were glorified in the work of redemption; or God himself; or else his Gospel, Acts 9:15; and which Christ declared and manifested to his disciples, both before and after his resurrection, John 17:6,8 Acts 1:3; [my ft]

[ft] Acts 1:3 "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

which latter seems here to be referred unto;

‘ in the midst of the congregation will I praise thee’; meaning not the congregation of the Jews, their synagogue, or temple, where he often attended on public worship, and preached and praised the Lord; but rather the company of his disciples, among whom he sung an hymn the night he was betrayed, and with whom he conversed by times for forty days after his resurrection: unless the general assembly and church of the firstborn in heaven is intended, in the midst of which he praised the Lord, when he ascended on high, led captivity captive, and received gifts for men; though it seems best to understand this of the church of God, particularly among the Gentiles, under the Gospel dispensation, where Christ in his members sings the praise of electing, redeeming, and calling grace; see Psalm 18:49; compared with Romans 15:9. This is a proof of singing of psalms and hymns in Gospel churches, and of its being a duty to be publicly performed by the members of them, who may expect the presence of Christ in the midst of his church, seeing he here promises to be there: these words are applied to Christ in Hebrews 2:12.”

Spurgeon ; "...He is not ashamed to call them brethren, "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." Among his first resurrection words were these, "Go to my

brethren..."

Justin (Martyr) "The remainder of the Psalm makes it manifest that He knew His Father would grant to Him all things which He asked, and would raise Him from the dead; and that He urged all who fear God to praise Him because He had compassion on all races of believing men, through the mystery of Him who was crucified; and that He stood in the midst of His brethren the apostles (who repented of their flight from Him when He was crucified, after He rose from the dead, and after they were persuaded by Himself that, before His passion He had mentioned to them that He must suffer these things, and that they were **announced beforehand by the prophets**, and when living with them sang praises to God, as is made evident in the memoirs of the apostles. The words are the following: 'I will declare Thy name to my brethren; in the midst of the Church will I praise Thee. Ye that fear the Lord, praise Him; all ye, the seed of Jacob, glorify Him.'"

Adam Clarke on verse 22 ; "This part, which is a *profession of thanks* for deliverance, contains a clear prophecy of the resurrection of Christ; that, having conquered death and Satan, he was to reign and gather a Church out of all nations, which was to continue for ever. ... By a public profession of the benefit received from God: "I will declare thy name in the midst of the congregation, I will pay my vows. ..."

Christmas Evans ; "Christ found Calvary a craggy, jagged, and fearful hill—"a mountain of division." Here he was driven by the huntsmen (figuratively speaking) to the edges of the awful precipices yawning destruction from below, while he was surrounded and held at bay by all the beasts of prey and monsters of the infernal forest. The "unicorn," and the "bulls of Bashan," gored him with their horns; the great "lion" roared at him; and the "dog" fastened himself upon him. But he foiled them all. In his own time he bowed his head and gave up the ghost. He was buried in a new grave; and his assailants reckoned upon complete victory. They had not considered that he was a "morning hart." Surely enough, at the appointed time, did he escape from the hunter's net, and stand forth on the mountains of Israel ALIVE, and never, **NEVER to die again**. Now He is with Mary in the garden, giving evidence of His own resurrection; in a moment He is at Emmaus, encouraging the too timid and bewildered disciples. Nor does it cost Him any trouble to go thence to Galilee to His friends, and again to the

Mount of Olives, "on the mountains of spices," carrying with Him the day dawn, " robed in life and beauty for ever more." Christmas Evans, 1766-1838.

See "Exaltation" section of this study for further i Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Ro 8:29 ¶ For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. insights and commentaries concerning these versus.

*Psalm 20:1-9, LXX,(see Thomson's Version) vs.1 ; "The Lord hearken to Thee in a day of distress!*

*The name of the God of Jacob defend Thee;*

*Vs. 2 May He send Thee help from the Sanctuary:*

*And assist Thee out of Sion.*

*Vs. 3 May He remember all Thy sacrifice;*

*And make Thy whole burnt offerings fat.*

*Vs.4 May He grant Thee thy heart's desire:*

*And fulfill all Thy counsel.*

*Vs. 5 We will rejoice in Thy Salvation, and triumph in the name of our God. May the Lord fulfill all Thy petitions!*

*Vs.6 Now I know that the Lord hath saved His Anointed. From His holy heaven He will hearken to Him. The Salvation of His Right Hand is with*



**Power.**

**Vs.7 Some boast of chariots and some of horses; but by the name of the Lord our God we shall be magnified.**

**Vs.8 They were entangled and fell; but we arose and were kept upright.**

**Vs.9 O Lord, save the King, and hearken to us, when we invoke Thee.”**

Cross references:

Psalms 54:4 {LXX} “For lo! God assists me; and the Lord is the helper of my soul.”

Hebrews 5:7 “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;”

Psalms 72:15 “And He shall live, and to Him shall be given of the gold of Sheba: prayer also shall be made for Him continually; and daily shall He be praised.”

Psalms 18:50 LXX (Thomson version) ; “He is magnifying the deliverances of His king, and shewing mercy to His anointed-to David and his seed forever.”

Psalms 89:20-26 LXX (Thomson version) ; vs.20 “I have found David My servant; I have anointed Him with holy oil.

Vs 21 My hand will indeed support him. And him Mine arm will strengthen.

Vs.22 Over him an enemy will not gain advantage ; nor shall a son of wickedness any more afflict him.

Vs.23 For before him I will hew down his enemies : and them who hate him I will put to flight.

Vs.24 And My truth and My mercy shall be with him; and by My name his horn shall be exalted.

Vs. 25 I will put his hand on the sea; and his right hand on the rivers

Vs. 26 and he will invoke Me saying, Thou art my father ; my God and the support of my salvation.”

Acts 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Ac 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

Augustine, quoting from an ancient Septuagint:

1. This is a well-known title; and it is not Christ who speaks; but **the prophet speaks to Christ**, under the form of wishing, foretelling things to come.(4)

2. "The Lord hear Thee in the day of trouble" (ver. 1). The Lord hear Thee in the day in which Thou saidst, "Father glorify Thy Son."(5) "The name of the God of Jacob protect Thee." For to Thee belongeth the younger people. Since "the elder shall serve the younger."(6)

3. "Send Thee help from the Holy, and from Sion defend Thee" (ver. 2). Making for Thee a sanctified Body, the Church, from watching (7) safe, which waiteth when Thou shalt come from the wedding.

4. "Be mindful of all Thy sacrifice" (ver. 3). Make us mindful of all Thy injuries and despiteful treatment, which Thou hast borne for us.

**"And be Thy whole burnt offering made fat." And turn the cross, whereon Thou wast wholly offered up to God, into the joy of the resurrection.**

5. "Diapsalma. The Lord render to Thee according to Thine Heart" (ver. 4). The Lord render to Thee, not according to their heart, who thought by persecution they could destroy Thee; but according to Thine Heart, wherein Thou knewest what profit Thy passion would have.(8) "And fulfil all Thy counsel." "And fulfill all Thy counsel," not only that whereby Thou didst lay down Thy life for Thy friends,(9) that the corrupted [my ft]

[ft] apparently in the sense that Christ became sin for us and though His body did not suffer corruption, it nevertheless did indeed die. We must keep in mind that this word may have been translated incorrectly from the ancient (@ 1600 yrs.old) document

grain might rise again to more abundance;(10) but that also whereby "blindness in part hath happened unto Israel, that the fulness of the Gentiles might enter in, and so an Israel might be saved."(11)

6. "We will exult in Thy salvation" (ver. 5). We will exult in that death will in no wise hurt Thee; for so Thou wilt also show that it cannot hurt us either. "And in the name of the Lord our God will we be magnified." And the confession of Thy name shall not only not destroy us, but shall even magnify us.

7. "The Lord fulfill all Thy petitions." The Lord fulfil not only the petitions which Thou madest on earth, but those also whereby Thou intercedest for us in heaven. "Now have I known that the Lord hath saved his Christ" (ver. 6). Now hath it been shown to me in prophecy, that the Lord will raise up His Christ again. "He will hear Him from His holy heaven." He will hear Him not from earth only, where He prayed to be glorified;(12) but from heaven also, where interceding for us at the Right Hand of the Father, (13) He hath from thence shed abroad the Holy Spirit on them that believe on Him. "In strength is the safety of His right hand." Our strength is in the safety of His favour, when even out of tribulation He giveth help, that "when we are weak, then we may be strong."(14) "For vain is "that "safety of man,"(15) which comes not of His right hand but of His left: for thereby are they lifted up to great pride, whosoever in their sins have secured a temporal safety."

C.H. Spurgeon ; "...The glorious power of God defended and preserved the Lord Jesus through the battle of his life and death, and exalted Him above all His enemies. His warfare is now accomplished in his own proper person, but in his mystical body, the church, he is still beset with dangers, and only the eternal arm of our God in covenant can defend the soldiers of the cross, and set them on high out of the reach of their foes. The day of trouble is not over, the pleading Saviour is not silent, and the name of the God of Israel is still the defence of the faithful. The name, God of Jacob, is suggestive; Jacob had his day of trouble, he wrestled, was heard, was defended, and in due time was set on high, and his God is our God still, the same God to all his wrestling Jacobs. The whole verse is a very fitting benediction to be pronounced by a gracious heart over a child, a friend, or a minister, in prospect of trial; it includes both temporal and spiritual protection, and directs the mind to the great source of all good. How delightful to believe that our heavenly Father has pronounced it upon our favoured heads!"

(elsewhere Spurgeon remarks) "Before war kings offered sacrifice, upon the acceptance of which they depended for success; our Blessed Lord presented Himself as a victim, and was a sweet savour unto the Most High, and then He met and routed the embattled legions of hell. Still does His burnt sacrifice perfume the courts of heaven, and through Him the offerings of His people are received as His sacrifices and oblations."

F. H. Dunwell. "...Before our blessed Saviour departed out of this world, he

prayed to the Father for those whom he had given him, that he would keep them from the evil of the world, that they might be one, even as he was one with the Father. He prayed too for his murderers. After his ascension into heaven, he sat down at the right hand of the Father, where he "maketh intercession for us." "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." It is to this, as many think, that the prophet refers when he says, "The Lord perform all thy petitions;" to the intercession which he is continually making for us."

Andrew A. Bonar "Whole Psalm. This Psalm is the prayer which the church might be supposed offering up, had all the redeemed stood by the cross, or in Gethsemane, in full consciousness of what was doing there. Messiah, in reading these words, would know that he had elsewhere the sympathy he longed for, when he said to the three disciples, "Tarry ye here, and watch with me." Matthew 26:38. It is thus a pleasant song, of the sacred singer of Israel, to set forth the feelings of the redeemed in their Head, whether in his sufferings or in the glory that was to follow."

Matthew Henry ; "...But we may look further; these prayers for David are prophecies concerning Christ the Son of David, and in him they were abundantly answered; he undertook the work of our redemption, and made war upon the powers of darkness. In the day of trouble, when his soul was exceedingly sorrowful, the Lord heard him, heard him in that he feared (Hebrews 5:7), sent him help out of the sanctuary, sent an angel from heaven to strengthen him, took cognizance of his offering when he made his soul an offering for sin, and accepted his burnt-sacrifice, turned it to ashes, the fire that should have fastened upon the sinner fastening upon the sacrifice, with which God was well pleased. And he granted him according to his own heart, made him to see of the travail of his soul, to his satisfaction, prospered his good pleasure in his hand, fulfilled all his petitions for himself and us; for him the Father heareth always and his intercession is ever prevailing."

John Gill ;

Ver. 1. *The Lord hear thee in the day of trouble, &c.*] All the days of Christ were days of trouble; he was a brother born for adversity; a man of sorrows, and acquainted with griefs;...but more particularly it was a day of trouble with him, when he was in the garden, heavy, and sore amazed, and his sweat was, as it were, drops of blood falling on the ground, and his soul was

exceeding sorrowful, even unto death; but more especially this was his case when he hung upon the cross,... when he bore all the sins of his people, endured the wrath of his Father, and was forsaken by him: now in this day of trouble, both when in the garden and on the cross, he prayed unto his Father, as he had been used to do in other cases, and at other times; and the church here prays, that God would hear and answer him, as he did:..."

Ver. 4. " *'Fulfill all thy counsel'*; whatever was agreed upon in the counsel and covenant of peace between him and his Father, relating to his own glory, and the salvation of his people." [my ft]

[ft] cf. Malachi 2:5 My covenant of life and peace was with him, and I gave *it* him that he might reverently fear me, and that he might be awe-struck at my name."

Ver. 6. "*Now know I that the Lord saveth his Anointed, &c.]* Not David, though he was the anointed of the God of Jacob, and was anointed with material oil to be king of Israel by Samuel, at the express order of God Himself; but David is not here speaking of himself, nor the church of him, but of the Messiah; anointed by Jehovah king over His holy hill of Zion, with the oil of gladness, or the Holy Spirit. The church in prayer rises in her faith, and is strongly assured of the salvation of the Messiah; that though His troubles would be many and great, He should be delivered out of them all; should be heard and helped in the day of salvation, and be freed from the sorrows of death and hell, He should be encompassed with; **that He should be raised from the dead; have all power in heaven and earth given Him; ascend on high, and triumph over all His enemies;** and all His people, all the members of His body, should be saved through Him, which is in a sense the salvation of Himself;

*He will hear him from his holy heaven;* where His throne and temple are, which is the habitation of His holiness, whither the prayers of the Messiah when on earth ascended, where they were received, heard, and answered. Before the church prays that He might be heard, now she believes He would; and that,

*with the saving strength of His Right Hand;* that is, by the exertion of His mighty power, in strengthening Him as Man to bear up under His sorrows, go through His work, and finish it; by upholding Him with His Right Hand

while engaged in it, and by raising Him up from the dead with it, and setting Him down at it in the highest heavens.”

Augustine ; ““Now have I known that the Lord hath saved his Christ" (ver. 6). Now hath it been shown to me in prophecy, that the Lord will raise up His Christ again. "He will hear Him from His holy heaven." He will hear Him not from earth only, where He prayed to be glorified;(12) but from heaven also, where interceding for us at the Right Hand of the Father,(13) He hath from thence shed abroad the Holy Spirit on them that believe on Him. "In strength is the safety of His right hand."

John Gill on verse 6 ; “...of the Messiah; that though his troubles would be many and great, he should be delivered out of them all; should be heard and helped in the day of salvation, and be freed from the sorrows of death and hell, he should be encompassed with; that he should be raised from the dead; have all power in heaven and earth given him; ascend on high, and triumph over all his enemies; and all his people, all the members of his body, should be saved through him, which is in a sense the salvation of himself;

*he will hear him from his holy heaven*; where his throne and temple are, which is the habitation of his holiness, whither the prayers of the Messiah when on earth ascended, where they were received, heard, and answered. Before the church prays that he might be heard, now she believes he would; and that,

*with the saving strength of his right hand*; that is, by the exertion of his mighty power, in strengthening him as man to bear up under his sorrows, go through his work, and finish it; by upholding him with his right hand while engaged in it, and by raising him up from the dead with it, and setting him down at it in the highest heavens.”

Spurgeon ; “The church pleaded that the Lord Jesus might win the victory in His great struggle, and now by faith she sees Him saved by the Omnipotent Arm. She evidently finds a sweet relish in the fragrant title of "anointed;" she thinks of Him as ordained before all worlds to His great work, and then endowed with the needful qualifications by being anointed of the Spirit of the Lord; and this is evermore the choicest solace of the believer, that Jehovah

Himself hath anointed Jesus to be a Prince and a Saviour, and that our shield is thus the Lord's own Anointed.

He will hear Him from His holy heaven with the saving strength of His Right Hand. It is here asserted confidently that God's holiness and power would both come to the rescue of the Saviour in His conflict, and surely these two glorious attributes found congenial work in answering the sufferer's cries. Since Jesus was heard, we shall be; God is in heaven, but our prayers can scale those glorious heights; those heavens are holy, but Jesus purifies our prayers, and so they gain admittance; our need is great, but the divine Arm is strong, and all its strength is "saving strength;" that strength, moreover, is in the hand which is most used and which is used most readily—the right hand. What encouragements are these for pleading saints!"

Spurgeon ; vs. 8 "...The victory of Jesus is the inheritance of his people. The world, death, Satan, and sin, shall all be trampled beneath the feet of the champions of faith; while those who rely upon an arm of flesh shall be ashamed and confounded for ever."

"Ver. 9. The Psalm is here recapitulated. That Jesus might himself be delivered, and might then, as our King, hear us, is the two fold desire of the Psalm. The first request is granted, and the second is sure to all the seed; and therefore we may close the Psalm with the hearty shout, "God save the King." "God save King Jesus, and may he soon come to reign."

Deuteronomy 18:15, LXX ;" The Lord thy God shall raise up to thee a prophet of thy brethren, like me; him shall ye hear."

and

Deuteronomy 18:18, LXX (Thomson version) ; “I will raise up for them, from among their brethren, a prophet like thee, and I will put my words in his mouth, and he will speak to them as I command him:”

### Cross references :

Acts 3:22-26 “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.”

John 12:49-50 ; “For I have not spoken from myself; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatever I speak therefore, even as the Father said to me, so I speak.”

**John 5:45-47** <sup>45</sup> Do not think that I will accuse you to the Father: there is {one} that accuseth you, {even} Moses, in whom ye trust. <sup>46</sup> For had ye believed Moses, ye would have believed me: for he wrote concerning me. <sup>47</sup> But if ye believe not his writings, how shall ye believe my words?”

**Acts 7:37** This is that Moses, who said to the children of Israel, A prophet will the Lord your God raise up to you of your brethren, like me; him will ye hear.

**John 12:48-50** He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. <sup>49</sup> For I have not spoken from myself; but the Father who sent me, he gave me a commandment, what



I should say, and what I should speak. <sup>50</sup> And I know that his commandment is life everlasting: whatever I speak therefore, even as the Father said to me, so I speak.

Matthew 17:5-6 “ While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him. <sup>6</sup> And when the disciples heard {it}, they fell on their face, and were in great fear.

Hebrews 3:1-6 ; “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed him, as also Moses {was faithful} in all his house.

3 For this {man} was counted worthy of more glory than Moses, inasmuch as he who hath built the house, hath more honor than the house.

4 For every house is built by some {man}; but he that built all things {is} God.

5 And Moses verily {was} faithful in all his house, as a servant, for a testimony of those things which were {afterwards} to be spoken.

6 But Christ as a son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm to the end.”

John 5:45-46, Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

Vs 46 For had ye believed Moses, ye would have believed me: for he wrote concerning me.”

Matthew Henry ; “That God would raise Him up from the midst of them. In His birth He should be one of that nation, should live among them and be sent to them. **In His resurrection** He should be raised up at Jerusalem, and thence His doctrine should go forth to all the world: thus God, having raised up His Son Christ Jesus, sent Him to bless us.”

John Gill ; “...the Messiah, with whom the whole agrees; and upon this the expectation of a prophet among the Jews was raised, John 6:14 and is applied to Him, and referred to as belonging to Him in Acts 3:22 ; 7:37, who was a prophet mighty in word and deed, and not only foretold future events, as His own sufferings and death, **and resurrection** from the dead, the destruction of

Jerusalem, and other things; but taught and instructed men in the knowledge of divine things, spake as never man did, preached the Gospel fully and faithfully, so that as the law came by Moses, the doctrine of grace and truth came by him; and He was raised up of God, called, sent, commissioned and qualified by Him for the office of a prophet, as well as was raised from the dead as a confirmation of His being that extraordinary person: from the midst of thee; He was of Israel, according to the flesh, of the tribe of Judah, and of the house of David, born of a virgin in Bethlehem, preached only in Judea, and was raised from the dead in the midst of them, and of which they were witnesses.”

Spurgeon ; “...In all respects our Lord was raised up from the midst of us, one of our own kith and kin. “For this cause He is not ashamed to call us brethren.” He was our Brother in living, our Brother in death, and **our Brother in resurrection**; for after His resurrection He said, “Go, tell my brethren;” and He also said, “My Father, and your Father; my God, and your God.” Though now exalted in the highest heavens He pleads for us and acts as a High Priest who can be touched with a feeling of our infirmities. God has graciously raised up such a Mediator, and now He speaks to us through Him. O sons of men, will ye not hearken when such an One as Jesus of Nazareth, the Son of man, is ordained to speak of the eternal God? Ye might be unable to hear if he should speak again in thunder, but now he speaketh by those dear lips of love, now he speaketh by that gracious tongue which has wrought such miracles of grace by its words, now He speaketh out of that great heart of His, which never beats except with love to the sons of men-will ye not hear Him?

Surely we ought to give the most earnest heed and obey His every word.”

Gill on verse 18 ‘*I will raise them up a prophet from among their brethren like unto thee,*’ &c.] “So that it seems this promise or prophecy was first made at Mount Sinai, but now renewed and repeated, and which is nowhere else recorded; see Deuteronomy 18:15 when they were not only made easy for the present by appointing Moses to receive from the Lord all further notices of his mind and will, but were assured that when it was his pleasure to make a new revelation, or a further discovery of his mind and will, in future times, he would not do it in that terrible way he had delivered the law to them; but would raise up a person of their own flesh and blood, by whom it

should be delivered, which was sufficient to prevent their fears for the future: *and will put my word in his mouth*; the doctrines of the Gospel, which come from God, and are the words of truth, faith, righteousness, peace, pardon, life, and salvation; and which Christ says were not his own, as man and Mediator, but his Father's, which he gave unto him, and put into his mouth, as what he should say, teach, and deliver to others; ...

*and he shall speak unto them all that I shall command him*; nor did he keep back, but faithfully declared the whole counsel of God; and as he gave him a commandment what he should say, and what he should speak, he was entirely obedient to it; ...”

Hengstenberg ; “...Moses had Christ here in view, though not merely in reference to his visible manifestation, but also to his previous invisible influence ; as the Spirit of Christ is said by Peter to have spoken through the prophets. He does not indeed speak of the prophets as a collective body, to which Christ also in the end incidentally belonged, as Calvin and other commentators supposed ; but the *prophetic order* appeared to him *personified in Christ*, in whom his idea of it was completely realized. There is then here a reference to the other prophets also,...

“It was His Spirit that gave them their being.”

Keil and Delitzsch ; " ....This prophecy, therefore, is very properly referred to Jesus Christ in the New Testament, as having been fulfilled in Him. Not only had Philip this passage in his mind when he said to Nathanael, "We have found Him of whom Moses in the law did write, Jesus of Nazareth," whilst Stephen saw the promise of the prophet like unto Moses fulfilled in Christ (Acts\_7:37); but Peter also expressly quotes it in Act\_3:22-23, as referring to Christ; and even the Lord applies it to Himself in John\_5:45-47, when He says to the Jews, "Moses, in whom ye trust, will accuse you; for if ye believed Moses, ye would also believe Me: for Moses wrote of Me." In John\_12:48-50, again, the reference to Deuteronomy\_18:18 and Deuteronomy\_18:19 of this chapter is quite unmistakeable; and in the words, "hear ye Him" which were uttered from the cloud at the transfiguration of Jesus (Matthew\_17:5), the expression in Deu\_18:15, "unto Him shall ye hearken," is used *verbatim* with reference to Christ"...

*Leviticus 23:10, LXX (Thomson version) ; “ Speak to the children of Israel, and thou shalt say unto them, When ye are come into the land which I give you, and are about to reap the harvest thereof, you shall bring a sheaf, as the first-fruits of your harvest, to the priest;*

*Vs. 11 and he shall offer up the sheaf before the Lord, to be accepted for you-On the morrow after the first day the priest shall offer this up.”*

1 Corinthians 15:20 “But now is Christ risen from the dead, and become the firstfruits of them that slept.

1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.

James 1:18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Revelation 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.”

Hebrews 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers to *them* perfect.

2 For then would they not have ceased to be offered? because that the worshippers once cleansed should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Therefore when he cometh into the world, he saith, Sacrifice and **offering** thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (**in the volume of the book it is written of me,**) to do thy will, O God.

8 Before when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *in them*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By that will we are sanctified through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering and offering often the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth waiting till his enemies are made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Of this* the Holy Spirit also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”

Matthew Henry ; “... This sheaf of first-fruits was typical of our Lord Jesus, Who has risen from the dead as the ***First-fruits of those that slept,***

1Corinthians 15:20. That ***Branch of the Lord*** (Isaiah 4:2) was then presented to Him (the God of Heaven), in virtue of the sacrifice of Himself, the Lamb of God, and it was accepted for us. It is very observable that our Lord Jesus rose from the dead on the very day that the first-fruits were offered, to show that He was the substance of this shadow.”

“Here (vs.11), the priest shall wave the sheaf of the firstfruits which is part of the feast of Israel. This typifies the resurrection of our Lord, Jesus Christ. It was waved each year after the Israelites entered the land of Canaan on the

first day after the first Sabbath (the Shabbat, not the holy convocation) after Passover. This ritual always took place on the first day of the week, our Sunday, regardless of which day of the week Passover fell on. It was not determined by a date in the month, like the 14<sup>th</sup> of Nisan, but by a peculiar order. First, the Passover. Then, on the first day after the first Saturday after the Passover, the sheaf offering was waved before the LORD.” (by Steve Sawyer)

John Gill ; “...*on the morrow after the sabbath the priest shall wave it*; ‘not after the seventh day, but after the first day of the feast of unleavened bread, which was a sabbath, in which no servile work was to be done, Leviticus 23:7; and so the Targum of Jonathan calls it the day after the first good day of the passover, which was the sixteenth of Nisan, as Josephus expressly says, in the place above referred to; and so it is generally understood by Jewish writers .. the account given of this affair is this; the messengers of the sanhedrim went out (from Jerusalem over the brook Kidron to the fields near it) on the evening of the feast, (i.e. at the going out of the fifteenth) and at the beginning of the sixteenth of Nisan, and bound the standing corn in bundles, that so it might be the more easily reaped; and all the neighbouring cities gathered together there, that it might be reaped in great pomp; and when it was dark, one said to them, is the sun set? they said, yes. With this sickle (shall I reap?) they said, yes. In this basket (shall I put it?) they said, yes. If on a sabbath day, he said to them, On this sabbath day (shall I do it?) they said, yes ... These questions were put and answered three times; then they reaped it and put it into the baskets, and brought it to the court, where they parched it before the fire, to fulfil the commandment of parched corn; then they put it in mills for grinding beans, and took out of it a tenth part (of an ephah), which was sifted with eighteen sieves; then oil and frankincense were poured upon it, being mixed; and it was waved, and brought, and a handful taken and burnt, and the rest was eaten by the priests; and when they had offered the omer, they went out and found the streets of Jerusalem full of meal and parched corn .., there being now full liberty to reap what they would: now this sheaf of the firstfruits was typical of Christ; it being of barley, may denote the mean estate of Christ in his humiliation; and but one sheaf for all the people, may signify that Christ is the one Mediator, Saviour, and Redeemer: yet as a sheaf comprehends many stalks and grains, so Christ has a complication of blessings in Him; yea, He had all His people

representatively in Him, when He was offered for the whole body of His mystical Israel, all the children of God scattered abroad; the manner of reaping it, by persons deputed by the sanhedrim on the eve of a festival of the passover, in the sight of much people, without Jerusalem, near Kidron, exactly agrees with the apprehending of Christ in the night near Kidron, by persons sent from the Jewish sanhedrim, and his suffering publicly without the gates of Jerusalem; it being brought to the priests in the court, and threshed, winnowed, dried, and parched by the fire, and ground in mills, may denote the various dolorous sufferings of Christ, by means of the priests and elders of the people; and oil and frankincense being put on it, may denote the acceptableness of his sacrifice to God; and the waving of it, **His resurrection from the dead**, which was on the very day this sheaf was waved; who is the firstfruits of them that sleep in Him, and which sanctifies the whole body of them, and ensures their resurrection unto eternal life; see 1 Corinthians 15:20,23.”

J.F.B. “..The offering of the wave-sheaf sanctified the whole harvest (Romans 11:16). At the same time, this feast had a typical character, and pre-intimated the resurrection of Christ (1Corinthians 15:20), Who rose from the dead on the very day the first-fruits were offered.”

**Ezekiel 21:25-27 LXX (Charles Thomson version) :** “And as for thee, thou profane wicked ruler of Israel, whose day is coming at the appointed season, there is an end to thy usurpation. **Thus saith the Lord, Thou hast pulled off the coronet, and put on the imperial diadem. It shall not be such. Thou hast debased what was high and exalted what was low. To usurpation, usurpation, usurpation I will expose it; alas for it! Such it shall be till He come, to whom it of right belongeth; and I will give it to him.**”

**And thou profane wicked prince of Israel, whose day, even an end, is come**

*in a sea of iniquity, thus saith the Lord;*

*Vs.26 “Thou hast taken off the mitre and put on the crown, it shall not have such another after it: thou hast abased that which was high, and exalted that which was low.”*

*Vs.27 ; “ Injustice, injustice, injustice, will I make it: woe to it: such shall it be until he comes to whom it belongs ; and I will deliver it to Him”*

(note, the yellow highlighted phrase in verse that the Hebr. MT./KJV does not have “to Him” in the original but was supplied or added by the translators. Gesenius (in his Lexicon) even admits that the “ancient versions” follow the LXX Greek texts for this verse. See p. 1060-1061 of the unedited online version.)

Luke 1:32 “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give to him the throne of his father David:

Ezekiel 17:24, LXX ; “And all the trees of the field shall know that I am the Lord that bring low the high tree, and exalt the low tree, and wither the green tree, and cause the dry tree to flourish: I the Lord have spoken, and will do *it*.

Luke 14:11 For whoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

John Gill on verse 26 ; “...rather the Messiah, who was of a low extraction; born of mean parents; was as a root out of a dry ground; appeared in the form of a servant, poor and lowly; yet, when he had done his work, was highly exalted at the right hand of God; far above angels, principalities, and powers; as well as set upon the throne of his father David:”

John Gill, on verse 27 ; “...from that time unto the Messiah’s coming; there were nothing but overturnings, overturnings till that time came:

and it shall be no more; a kingdom governed by one of the seed of the then present family, or of the seed of David; there shall be no more a king of his race, as there was not till Shiloh came, intended in the next clause:



until He come whose right it is; the right of the crown and kingdom of Israel; which belongs to Jesus the Messiah, being descended from a race of kings of the house of Judah, and of the seed of David: or,

to whom the judgment is..; to whom the Father hath committed all judgment, John 5:22 all power of judging both his church and people, and the whole world:

and I will give it him; the crown and kingdom, which is His right; put Him in the possession of it, as He was **at His resurrection and ascension**; and which will more fully appear in the latter day, when all kingdoms will become His; especially He has, and will appear to have, the throne of his father David, and of his kingdom there will be no end, Luke 1:31,32. This is understood and interpreted of the Messiah, by R. Abendana .., a modern Jew.”

Matthew Henry ; “...This monarchy shall never be restored till it is fixed for perpetuity in the hands of the Messiah. There *shall be no more* kings of the house of David after Zedekiah, till Christ comes, *whose right the kingdom is*, Who is that Seed of David in whom the promise was to have its full accomplishment, and *I will give it to Him*. He shall have *the throne of his father David*, Luke 1:32. Immediately before the coming of Christ there was a long eclipse of the royal dignity, as there was also a failing of the spirit of prophecy, that his shining forth in the fulness of time both as king and prophet might appear the more illustrious. Note, **Christ has an incontestable title to the dominion and sovereignty both in the church and in the world; the kingdom is His right. And, having the right, He shall in due time have the possession: I will give it to Him;** and there shall be a general overturning of all rather than He shall come short of His right, and a certain overturning of all the opposition that stands in His way to make room for Him,..”

Benjamin Keach ; “...In the very text of Ezek. 21:27, he prophecies of Christ the Son of God, as constituted a Judge by the Father, and in the stead of God attributes judgment and the power of judging to Him ; as our Saviour Himself says, John 5:22, that all judgement was committed to Him by the Father.”

Albert Barnes ; “Through the restoration of the true line was there hope for Judah (compare Gen 49:10), the promised King in whom all power shall rest - the Son of David - Messiah the Prince.”

*Numbers 17:8, LXX ; “And it came to pass on the morrow, that Moses and Aaron went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi blossomed, and put forth a bud, and bloomed blossoms and produced almonds.” [ft]*

[ft] note that the LXX has “bud” (singular) where the Hebrew (as found in most Bibles) has the plural (“buds”). The Westminster Hebrew OT Morphology nevertheless shows “bud” singular! Jesus, being the firstborn from the dead will nevertheless raise us in the last day.

Cross references ;

Genesis 40:10, LXX ; “And in the vine *were* three stems; and it budding shot forth blossoms; the clusters of grapes were ripe.”

Psalms 110:2 , LXX ; “The Lord shall send out a rod of power for thee out of Sion: rule thou in the midst of thine enemies.”

Ezekiel 17:24, LXX ; And all the trees of the field shall know that I am the Lord that bring low the high tree, and exalt the low tree, and wither the green tree, and cause the dry tree to flourish: I the Lord have spoken, and will do *it.*”

John Gill ; “...Ver. 8. *And it came to pass, that on the morrow Moses went into the tabernacle of witness, &c.*] Where none but he could go at any time; this was the day after the rods had been placed there:

*and, behold, the rod of Aaron*, for the house of Levi; the rod that had Aaron’s name upon it, which was to represent the tribe of Levi, of which he was:

*budded, and brought forth buds*; knobs of blossom, such that are seen on trees before they open; for the almond tree puts forth its blossoms before its

leaves; though the Targum of Jonathan renders it "branches", as do some versions; and some think this is to be understood of its putting out its leaves first, contrary to the nature of the almond tree, and so makes the miracle the greater; ...”

*“blossomed (bloomed) blossoms; open flowers or blossoms, such as appear on the almond tree in the spring, and look very beautiful:*

and yielded almonds; ripe almonds, in their full perfection, as the Targums of Jerusalem and Jonathan; the latter of which is, “in the same night it perfected and brought forth almonds.”

The word used has the signification of weaning, and alludes to children grown up to some ripeness and maturity, Genesis 21:8; the case seems to be this, that in one part of the rod were buds, swelling and just putting out, in another part open flowers quite blown, and in others full ripe fruit: now this clearly showed it to be supernatural, since the almond tree, though quick and early in its production of buds and flowers, yet never has those and ripe fruit on it at the same time... this rod may be considered as a type of Christ; it being a dry rod or stick, may denote the meanness of His descent and appearance in the world, and the unpromising aspect of his being the King, Messiah, and Saviour of men; and being an almond tree rod, may signify His speedy incarnation in the fulness of time, which the Lord hastened; His being the firstborn, and His right to the priesthood, and His vigilance in it; its lying among other rods, and budding, and blossoming, and bringing forth fruit, may point at Christ’s assuming the common nature of man, his being cut off by death, **his resurrection from the dead**, and the fruits arising from thence, justification, peace, pardon, and eternal life; and as Aaron’s priesthood was confirmed by the budding, &c. of this rod, so the deity and Messiahship of Christ are, by His resurrection from the dead;...”

Matthew Henry ; “ ...This was to be to them, as Christ said the sign of the prophet Jonas (that is, His own resurrection) should be to the men of that generation, the highest proof of his mission that should be given them.” (see Henry’s commentary on INTRODUCTION TO NUMBERS CHAPTER 17)

D. Young ; “...Now in this budding, blossoming, fruit-bearing rod they see both promise and performance. He who makes the rod bud is thereby promising; he who makes it blossom is drawing onward in increased hope; but he who also makes it yield fruit shows that he can perform as well as

promise. So may we think of Jesus. Consider the multitudes for whom and in whom his priestly work is being done. They are in different stages. With some the bud, with some the blossom, with some the ripened, fragrant fruit. It needed that all stages should be shown in the life of the typifying rod.”

Also see the Word Pictures section of this study for more insights on the “almond tree”

**Daniel 6:17 LXX “And they brought a stone, and put it on the mouth of the den; and the king sealed it with his ring, and with the ring of his nobles; that the case might not be altered with regard to Daniel.”**

Cross references :

Matthew 27:60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

Matthew 27:61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Matthew 27:62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

Matthew 27:63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

Matthew 27:64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Matthew 27:65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

Matthew 27:66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.”

Spurgeon ; “...Remember that Daniel is a type of our Lord Jesus Christ. Jesus had enemies who sought to destroy Him; they could find nothing against Him except, “touching his God.” They accused Him of blasphemy, and then afterwards, as they did Daniel, they brought a charge of sedition. He

was cast into the den, into the grave: His soul was among the lions. They sealed His tomb with their signet, lest any should steal Him by night, but He arose as Daniel did, alive and unhurt, and His enemies were destroyed. Now, if Daniel is a type of Christ, and the Lord Jesus is the great Representative Man for all who are in Him, you, believer, must expect that there will be those who will attack you, who will assail you especially in your religion.

You must expect, too, that they will prevail against you for a time, so that you may be cast into the den, that they will seek to fasten you in as though you were destroyed forever; but there will be a resurrection not only of bodies but of reputations, and you shall arise. When the trumpet shall sound, not merely the corporeal particles (the changed glorified body tissues), which make the man, but the man's memory shall rise; his good name, which has been buried beneath the clods of slander, shall rise to life, while as to his enemies, they and their reputations shall find devouring destruction from the presence of the Lord."...

Albert Barnes ; "...See John 11:38; Matthew 27:60. It would be natural to endeavor to secure this vault or den in the same way - on the one hand so that Daniel could not escape from within, and on the other so that none of his friends could come and rescue him from without."

Elsewhere (note on Matthew 27:60) Barnes notes ; "**Matthew 27:66** -

**Sealing the stone** - The sepulchre was made sure by affixing the large stone to the entrance in such a way that it could not be removed without detection. It was sealed. In what way this was done cannot now be certainly told. The cave in which Daniel was cast was fastened in the same manner, and sealed with the king's signet Daniel 6:17, perhaps by fastening the stone in its place with cords, and bringing them together and uniting them with wax, and impressing on that the seal of the king. In this way, letters and books were anciently sealed. Possibly on the sepulchre of Jesus was impressed in this manner the seal of Pilate - the seal of office - making it doubly sure; or it may be that the stone was fitted into the tomb with clay or cement, and on that was impressed the seal of Pilate."

**Isaiah 53:11 Septuagint (LXX) (Brenton's translation of the Vaticanus) ; "the Lord also is pleased to take away from the travail of His soul, to shew Him light, and to form Him with understanding; to justify the Just One Who serves many well; and He shall bear their sins."** [my ft]

**Isaiah 53:11 LXX Thomson's Version(Vaticanus,Alexandrinus, and Dead Sea Scroll inclusions) ; " Moreover, it is the determination of the Lord to take away the trouble of His soul-to shew Him light and inform Him with understanding-to justify the Righteous One Who is serving many well. And He shall bear away their sins; "** [my ft]

**Dead Sea Scroll ; "Of the toil of His soul He shall see light and He shall be satisfied and by His knowledge shall He make righteous even my righteous servant for many and their iniquities He will bear."** [my ft]

[ft] with regards to the authenticity of the Qumran and LXX versions of Isaiah 53:11, Arie Van Der Kooij (a text critic) writes (concerning both versus 11 and 12) ; "The fact that these variants are attested by all the early witnesses so far available for these versus strongly favours the assumption that they are to be seen as belonging to the pre-masoretic text of Isaiah. This is the more probable since 1QISa<sup>b</sup>, a conservative type of text, joins other texts."

(see "Septuagint, Scrolls, and Cognate Writings Brooke/Lindars 1990)

For an online photo of this scroll : <http://www.ao.net/~fmoeller/qum-44.htm>

and it's translation at: <http://www.ao.net/~fmoeller/isa53trn.htm>

cross references:

2 Timothy 1:10 "but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel,"

Ephesians 5:14 says ; "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

John 12:24 "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

2 Corinthians 4:6 "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to [give] the light of the knowledge of the glory of God in the face of Jesus Christ."

Psalms 85:11 Truth has sprung up out of the earth; and righteousness has looked down from heaven."

Job 33:28, LXX ; "Deliver my soul, that it may not go to destruction, and my life shall see

the light."

Proverbs 16:15, LXX ; "The son of a King is in the light of life; and they that are in favour with Him are as a cloud of latter rain."

Peter 1:19 "And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;"

Ephesians 5:14 "Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."

Psalms 4:6 LXX ; "Many say, Who will shew us good things? the light of thy countenance, O Lord, has been manifested towards us."

Our spiritual resurrection union with Christ's Resurrection is seen here in Ephesians as "light" just as " Christ's resurrected glorified life is seen in the word " light" in Isaiah 53:11. The Dictionary of Biblical imagery confirms this type ; ". Therefore it is said, 'Awake O sleeper, and arise from the dead, and Christ shall give thee light.'..The implied message is clear: if God is light, to come to God is to come to the light and to receive light. We might note also the echo of Christ's resurrection in the picture of the sleeper's arising from the dead."

The "Dead Sea Scrolls" or "Qumran" scrolls also confirm that the word "light" is in the manuscripts written before Christ's birth..."Of the toil of his soul He shall see light and He shall be satisfied and by His knowledge shall He make righteous even My Righteous Servant for many and their iniquities He will bear."

<http://messiahprophecies.com/> see page six on website

F.F. Bruce , in his book "Paul" comments ; "The noun 'light' evidently dropped out of the Massoretic text at some stage, but it was retained in the LXX and is attested by two pre-Christian Hebrew manuscripts found in Qumran Cave (1QIs<sup>a</sup> , 1QIs<sup>b</sup> )."

The early church "father" Clement quotes this verse as "And the Lord is pleased to relieve Him of the affliction of His soul, to show Him light, and to form Him with understanding, to justify the Just One who ministereth well to many; and the Himself shall carry their sins."

and Justin (Martyr) ; " And the Lord is pleased to cleanse Him from the stripe. If He be given for sin, your soul shall see His seed prolonged in days. And the Lord is pleased to deliver His soul from grief, to show Him light, and to form Him with knowledge, to justify the righteous who richly serveth many. And He shall bear our iniquities."

The " Interpreters Commentary declares ; " ... the Dead Sea Manuscript and the LXX verse 11 (a) is rendered 'after His travail He shall see light' ; for this phrase indicates the idea of a new coming to life..." [my ft]

[ft]cf. Isaiah 60:1 Dead Sea Scroll ; "Rise, shine; for your **light** is come, the glory of YHWH is risen upon you."

Gesenius' Hebrew-Chaldee Lexicon confirms the parallel definition in the following context ; "*Used of the eyes of a faint person when he begins to recover.*"(see #215 p.23) [my ft]  
[ft] Of course Jesus had more than "fainted" ( He expired) and His "recovery" was no less than resurrection from the dead.

The online version of this Lexicon contains this additional definition : "...light of life  
Isaiah 26:1 light that quickens dead bodies as the dew the plants..." at this  
website link:

[http://books.google.com/books?vid=ISBN0198643012&id=Yf8mocuQ9S8C&pg=PA21&lpg=PA21&q=light&vq=light&dq=a+hebrew+and+english+lexicon&sig=RxJMIEUz\\_fNqTEImS0Iviw\\_Z7Q4http://64.233.167.104/search?q=cache:gKTbHcaEm2oJ:www.biblecentre.net/ot/bdb/1/al63.html+gesenius+light+that+quickens+dead+bodies&hl=en&gl=us&ct=clnk&cd=9](http://books.google.com/books?vid=ISBN0198643012&id=Yf8mocuQ9S8C&pg=PA21&lpg=PA21&q=light&vq=light&dq=a+hebrew+and+english+lexicon&sig=RxJMIEUz_fNqTEImS0Iviw_Z7Q4http://64.233.167.104/search?q=cache:gKTbHcaEm2oJ:www.biblecentre.net/ot/bdb/1/al63.html+gesenius+light+that+quickens+dead+bodies&hl=en&gl=us&ct=clnk&cd=9)

[after reaching this Gesenius Lexicon page link look for the cited reference near the bottom of the right column]

Lactantius : "And therefore the Sibyl said, that after three days sleep he would put an end to death:

'And after sleeping three days, He shall put an end to the fate of death; and then, releasing Himself from the dead, **He shall come to light**, first showing to the called ones the beginning of the resurrection.' "

For He gained life for us by overcoming death. No hope, therefore, of gaining immortality is given to man, unless he shall believe on Him, and shall take up that cross to be born and endured."

The Theological Dictionary of the New Testament (*Conzelmann*) in ancient references to "light" says; "**separation from it (is) death**, ." "The deliverer appears as light ." "**Light accompanies the manifestation of the divine**, ." ".The verb "to shine" denotes the break of day, 2 Samuel. 2:32, the brightening of the eyes, 1 Samuel 14:27, 29, cf. ... Ps. 13:3. has a transf. sense at Is. 60:1]." "Light characterizes natural life, Ps. 38:10; 56:13, and also spiritual life, Ps. 37:6; 97:11; 112:4; 119:105. God enfolds Himself in light, Ps. 104:2 → 320, 4. He is the light of the righteous, ... and the possibility of life: In His light we see light, Ps. 36:9..." ".Light is a term for life in the absolute sense, not as mere existence, but as possibility. It thus denotes salvation, cf. light and life in Psalm. 36:9; 56:13. To see light (→ 313, 6 ff.) is to live, Job 3:16; 33:28, 30. Part of salvation is to be in the light.."

Even an ancient "Rabbi" used "light" in a similar fashion that does the Apostle Paul ; the former concerning Moses birth, the latter concerning Yeshua (Jesus) as being "Firstborn from the dead":

Light surrounds the birth of the man of God, the son (Moses),'  
cf. Colossians 1:18 "And He is the head of the body, the church, Who is the beginning, the **Firstborn from the dead**, that in all things He may have the preeminence."

Isaiah 53:11 John Gill instructs us so diligently as he was apt to: "He shall see of the travail of His soul, and shall be "satisfied", &c. "The travail of his soul" is the toil and labour he



endured, in working out the salvation of his people; his obedience and death, his sorrows and sufferings; particularly those birth throes of His soul, under a sense of divine wrath, for the allusion is to women in travail; and all the agonies and pains of death which He went through. Now the fruit of all this he sees with inexpressible pleasure, and which gives Him an infinite satisfaction; namely, the complete redemption of all the chosen ones...he shall have all his children with Him in glory; see Hebrews 12:2. (see ft 2)

(ft 2 Hebrews 12:2 "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.")

The words are by some rendered, "seeing Himself" or "His soul freed from trouble, He shall be satisfied" ..so He saw it, and found it, when He rose from the dead, and was justified in the Spirit; ascended to His God and Father, was set down at His right hand, and was made glad with His countenance, enjoying to the full eternal glory and happiness with Him: and by others this, "after the travail of His soul, He shall see 'a seed', and shall be satisfied"; as a woman, after her travail and sharp pains are over, having brought forth a son, looks upon it with joy and pleasure, and is satisfied, and forgets her former pain and anguish; so Christ, after all His sorrows and sufferings, sees a large number of souls regenerated, sanctified, justified, and brought to heaven, in consequence of them, which is a most pleasing and satisfactory sight unto Him.."

Matthew Henry observed: "Come, and see how Christ loved us! We could not put Him in our stead, but He put Himself. Thus he took away the sin of the world, by taking it on Himself. He made Himself subject to death, which to us is the wages of sin.

Observe the graces and glories of His state of exaltation. Christ will not commit the care of His family to any other. God's purposes shall take effect. And whatever is undertaken according to God's pleasure shall prosper. He shall see it accomplished in the conversion and salvation of sinners."

Keil and Delitzsch in their " Commentary on the Old Testament" critique this verse with "...Let us remember also that the Servant of Jehova, whose priestly mediatorial work is unfolded before us here in Chapter 53, upon the ground of which He rises to more than regal glory..." and "...The dead yet Living One, because of His one self-sacrifice, is an eternal Priest, Who now lives to distribute the blessings that He has acquired."(ft3)

[ft3] as Justin says ; "He who shall shine an eternal light in Jerusalem; this is He who is the King of Salem after the order of Melchizedek, and the eternal Priest of the Most High."

Keil and Delitzsch summarize the verse : "...His continued lading of our trespasses upon Himself is merely the constant presence and presentation of His atonement, which has been offered once for all. The dead yet living One, because of His one self-sacrifice, is an eternal Priest, Who now lives to distribute the blessings that He has acquired."

Hengstenberg ; "...overlooked by nearly all interpreters, that the figure of a husbandman {ft]

[ft] farmer, tiller of the ground, and also master of a family; see Webster's original Dictionary

lies at the foundation, Who, cultivating His land with labour and care, first beholds with pleasure the ripe fruit, then gathers in the harvest and satisfies Himself ; He has sown in tears, and now reaps in joy."

Matthew Henry ; "He shall see of the travail of His soul, and shall be satisfied'. He shall see it beforehand (so it may be understood); He shall with the prospect of His sufferings have a prospect of the fruit, and He shall be satisfied with the bargain. He shall see it when it is accomplished in the conversion and salvation of poor sinners. Note, [1.] Our Lord Jesus was in travail of soul for our redemption and salvation, in great pain, but with longing desire to be delivered, and all the pains and throes He underwent were in order to it and hastened it on. [2.] Christ does and will see the blessed fruit of the travail of His soul in the founding and building up of His church and the eternal salvation of all that were given Him. He will not come short of His end in any part of his work, but will Himself see that He has not laboured in vain. [3.] The salvation of souls is a great satisfaction to the Lord Jesus. He will reckon all His pains well bestowed, and Himself abundantly recompensed, if the many sons be by him brought through grace to glory. Let Him have this, and He has enough. God will be glorified, penitent believers will be justified, and then Christ will be satisfied. Thus, in conformity to Christ, it should be a satisfaction to us if we can do any thing to serve the interests of God's kingdom in the world. Let it always be our meat and drink, as it was Christ's, to do God's will. 2. He shall have the glory of bringing in an everlasting righteousness; for so it was foretold concerning Him, Daniel 9:24. [my ft]

[ft] Daniel 9:24 LXX ; "Seventy weeks have been determined upon thy people, and upon the holy city, for sin to be ended, and to seal up transgressions, and to blot out the iniquities, and to make atonement for iniquities, and to bring in everlasting righteousness, and to seal the vision and the prophet, and to anoint the Most Holy."

And here, to the same purport, "By His knowledge (the knowledge of Him, and faith in Him) shall my righteous Servant justify many; for He shall bear the sins of many", and so lay a foundation for our justification from sin. Note, (1.) The great privilege that flows to us from the death of Christ is justification from sin, our being acquitted from that guilt which alone can ruin us, and accepted into God's favour, which alone can make us happy. (2.) Christ, who purchased our justification for us, applies it to us, by His intercession made for us, His gospel preached to us, and His Spirit witnessing in us. The Son of man had power even on earth to forgive sin. (3.) There are many whom Christ justifies, not all (multitudes perish in their sins), yet many, even as many as He gave His life a ransom for, as many as the Lord our God shall call. He shall justify not here and there one that is eminent and remarkable, but those of the many, the despised multitude. (4.) It is by faith that we are justified, by our consent to Christ and the covenant of grace; in this way we are saved, because thus God is most glorified, free grace most advanced, self most abased, and our happiness most effectually secured. (5.) Faith is the knowledge of Christ, and without knowledge there can be no true faith. Christ's way of gaining the will and affections is by enlightening the understanding and bringing that unfeignedly to assent to divine truths. (6.) That knowledge of Christ, and that faith in Him, by which we are justified, have reference

to Him both as a servant to God and as a surety for us. [1.] As one that is employed for God to pursue His designs and secure and advance the interests of His glory. "He is My Righteous Servant, and as such justifies men." God has authorized and appointed Him to do it; it is according to God's will and for His honour that He does it. He is Himself righteous, and of His righteousness have all we received. He that is Himself righteous (for he could not have made atonement for our sin if He had had any sin of His own to answer for) is made of God to us righteousness, the Lord our righteousness. [2.] As one that has undertaken for us. We must know Him, and believe in Him, as one that bore our iniquities- saved us from sinking under the load by taking it upon Himself. 3. He shall have the glory of obtaining an incontestable victory and universal dominion," Acts 26:23 ; " that the Messiah must suffer, and that, by being the first to rise from the dead, He would proclaim light both to our people and to the Gentiles."

In Acts 26:23 we read of the historic event of all times, the Lord's redemptive work completed. The Resurrected Messiah who was shown the *light of life*, declared Himself resurrected, and proclaimed this light of the Gospel, that we might be shown the light of life."

Spurgeon ; " To the wheat the barn is the place of security. It dreads no mildew there; it fears no frost, no heat, no drought, no wet, when once in the barn. All its growth-perils are past. It has reached its perfection. It has rewarded the labor of the Husbandman, and it is housed. Oh! long-expected day, begin!

Oh! brethren, what a blessing it will be when you and I shall have come to our maturity, and Christ shall see in us the travail of His soul!"

Elsewhere Spurgeon says ; ". "He shall see of the travail of his soul, and shall be satisfied." You know the meaning of the suggestive figure couched in those words: the soul of Christ was in pangs, like a woman in travail, for these souls, and they are born to eternal life as the result of his soul's labor; and then, as the mother sees the child, and remembereth no more her sorrow for joy that a man is born into the world, so does the Savior see each one of his beloved ones born to himself, and feels a joy so great that he is more than recompensed for having died on the cruel tree. Oh, the joy of Christ over a soul that turns to him! O my hearer, think of it! Consider! Is it really so? You are capable of making the heart of Christ to throb with joy unspeakable even now!"

F.F. Bruce : " In Jesus the promise is confirmed, the covenant is vindicated, salvation is brought near, sacred history has reached its climax, the perfect sacrifice has been offered and accepted, the great priest over the household of God has taken His seat at God's right hand, the Prophet like Moses has been raised up, the Son of David reigns, the kingdom of God has been inaugurated, the Son of Man has received dominion from the Ancient of Days, the Servant of the Lord, having been smitten to death for His people's transgression and borne the sin of many, has accomplished the divine purpose, **has seen light after the travail of His soul** and is now exalted and extolled and made very high."

*Psalm 110:1, LXX (Thomson's Version) ; "A Psalm of David. The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool."*

Cross references:

Cf. Matthew 22:44 "The LORD said to my Lord, Sit thou on my right hand, till I make thy enemies thy footstool?"

Cf. Mark 12:36 "For David himself said by the Holy Spirit, The LORD said to my Lord, Sit thou on my right hand, till I make thy enemies thy footstool."

Cf. Luke 20:41 "And he said unto them, How say they that Christ is David's son?"

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?"

cf. Acts 2:25-37, vs.25 "For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?"

cf. Acts 7:48-49, vs. 48 "48 Yet, the Most High dwelleth not in temples made with hands, as saith the prophet,

49 Heaven {is} my throne, and earth {is} my footstool: What house will ye build for me? saith the Lord: or what {is} the place of my rest?"

Hebrews 1: (entire chapter) "God, who at various times and in various ways spoke in time past to the fathers by the prophets,

2 has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

3 who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

5 For to which of the angels did He ever say: "You are My Son, Today I have begotten You"? And again: "I will be to Him a Father, And He shall be to Me a Son"?

6 But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him."

7 And of the angels He says: "Who makes His angels spirits And His ministers a flame of fire."

8 But to the Son *He says*: "Your throne, O God, *is* forever and ever; A scepter of righteousness *is* the scepter of Your Kingdom.

9 You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions."

10 And: "You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands.

11 They will perish, but You remain; And they will all grow old like a garment;

12 Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail."

13 But to which of the angels has He ever said: "Sit at My right hand, Till I make Your enemies Your footstool"?

14 Are they not all ministering spirits sent forth to minister for those who will inherit salvation?"

cf. Hebrews 10: 7 Then I said, 'Behold, I have come -- In the volume of the book it is written of Me -- To do Your will, O God.' "

Hebrews 10:8-22, vs. 8 Previously saying, "Sacrifice and offering, burnt offerings, and *offerings* for sin You did not desire, nor had pleasure *in them*" (which are offered according to the law),

9 then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second.

10 By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.

11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.

12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

13 from that time waiting till His enemies are made His **footstool**.

14 For by one offering He has perfected forever those who are being sanctified.

15 But the Holy Spirit also witnesses to us; for after He had said before,

16 "This *is* the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds I will write them,"

17 *then He adds*, "Their sins and their lawless deeds I will remember no more."

18 Now where there is remission of these, *there is* no longer an offering for sin.

19 Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus,

20 by a new and living way which He consecrated for us, through the veil, that is, His flesh,

21 and *having* a High Priest over the house of God,

22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

Cf. Mark 16:19 "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

Augustine observes ;"...We know that Christ sitteth at the right hand of the Father, since His resurrection from the dead, and ascent into heaven. It is already done: we saw not it, but we have believed it: we have read it in the Scripture, have heard it preached, and hold it by faith. So that by the very circumstance that Christ was David's Son, He became His Lord also."..." So that in this very circumstance, that Christ took upon Him the flesh, that He died in the flesh, that He rose again in the same flesh, that in the same He ascended into Heaven, and sitteth on the Right Hand of His Father, in this

same flesh so honored, so brightened, so changed into a heavenly garb, He is both David's Son, and David's Lord."

(for more in-depth commentary on Psalm 110:1 see "the Exaltation section of this study")

**2 Samuel 7:12-16 LXX verse 12 "And it shall come to pass when thy days are fulfilled and thou shalt sleep with thy fathers, that I will raise up after thee the seed of thee who shall spring from thy loins, and I will establish his kingdom.**

**13 ; "He shall build for Me a house to My name, and I will set up His throne even for ever.**

**14 I will be to him a father, and he shall be to me a son.**

[And when he happens to transgress, then will I chasten him with the rod of men, and with the stripes of the sons of men.] (see my note following these verses in 2 Samuel 7)

**15 But my mercy I will not take from Him, as I took it from those whom I removed from My presence.**

**16 And His house shall be made sure, and His kingdom for ever before Me, and His throne shall be set up for ever."**

It would be well to note here that verse 14's phrase; "...And when he happens to transgress, then will I chasten him with the rod of men, and with the stripes of the sons of men." Is not found in this prophecy in 1 Chronicles 17:13, nor is it found in the Justin (Martyr and early church "father") writings where Justin quotes from an ancient Greek Old Testament (Septuagint or LXX). This may be confirmed by referencing the Ante-Nicene Fathers collection, Volume 1, page 258 in his writings known as the "Dialogue With Trypho".



This is very significant because the phrase “*when He happens to transgress*” or as Thomson’s Septuagint ; “...*when his iniquity shall come*” makes this verse unapplicable to Jesus, the Messiah, as He was “without sin.” Indeed “For He hath made Him {to be} sin for us, who knew no sin; that we might be made the righteousness of God in Him.” (2 Corinthians 5:21); whereas the two sources given (1 Chronicles 7:13 and Justin’s ancient LXX) do not include the “*happens to transgress*” addition, thereby leaving no room for doubt that this verse has no conflict with it’s counterpart verse (1 Chronicles 7:13) nor does it remove the Messianic intent of this key prophecy as do the modern versions that come from later manuscripts. (see also Resurrection LXX note in this study on 1 Chronicles 17:1-27 for a truer rendering of these versus concerning the “sure mercies of David”)

## Cross references :

1 Chronicles 17:1-27,LXX (Vaticanus) vs.1 ;” And it came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedar, but the ark of the covenant of the Lord is under curtains of skins.

2 And Nathan said to David, Do all that is in thy heart; for God is with thee.

3 And it came to pass in that night, that the word of the Lord came to Nathan, saying,

4 Go and say to David my servant, Thus said the Lord, Thou shalt not build me a house for me to dwell in it.

5 For I have not dwelt in a house from the day that I brought up Israel until this day, but I have been in a tabernacle and a tent,

6 in all places through which I have gone with all Israel: did I ever speak to any one tribe of Israel whom I commanded to feed my people, saying, Why is it that ye have not built me a house of cedar?

7 And now thus shalt thou say to my servant David, Thus saith the Lord Almighty, I took thee from the sheepfold, from following the flocks, to be a ruler over my people Israel:

8 and I was with thee in all places whither thou wentest, and I destroyed all thine enemies from before thee, and I made for thee a name according to the name of the great ones that are upon the earth.

9 And I will appoint a place for my people Israel, and **I will plant him**, and he shall dwell by himself, and shall no longer be anxious; and the son of iniquity shall no longer afflict him, as at the beginning,

10 and from the days when I appointed judges over my people Israel. Also I have humbled all thine enemies, and I will increase thee, and the Lord will build thee a house.

11 And it shall come to pass when thy days shall be fulfilled, and thou shalt sleep with thy fathers, **that I will raise up thy seed after thee, which shall be of thy bowels, and I will establish his kingdom.**

**12 He shall build me a house, and I will set up his throne for ever.**

**13 I will be to him a father, and he shall be to me a son: and my mercy will I not withdraw from him, as**

I withdrew it from them that were before thee.

14 And I will establish him in my house and in his kingdom for ever; and his throne shall be set up for ever.

15 According to all these words, and according to all this vision, so spoke Nathan to David.

16 And king David came and sat before the Lord, and said, Who am I, O Lord God? and what is my house, that thou hast loved me for ever?

17 And these things were little in thy sight, O God: thou hast also spoken concerning the house of thy servant for a long time to come, and thou hast looked upon me as a man looks upon his fellow, and hast exalted me, O Lord God.

18 What shall David do more toward thee to glorify thee? and thou knowest thy servant.

19 And thou hast wrought all this greatness according to thine heart.

20 O Lord, there is none like thee, and there is no God beside thee, according to all things which we have heard with our ears.

21 Neither is there another nation upon the earth such as thy people Israel, whereas God led him in the way, to redeem a people for himself, to make for himself a great and glorious name, to cast out nations from before thy people, whom thou redeemedst out of Egypt.

22 And thou hast appointed thy people Israel as a people to thyself for ever; and thou, Lord, didst become a God to them.

23 And now, Lord, let the word which thou spakest to thy servant, and concerning his house, be confirmed for ever, and do thou as thou hast spoken.

24 And let thy name be established and magnified for ever, men saying, Lord, Almighty God of Israel: and let the house of thy servant David be established before thee.

25 For thou, O Lord my God, hast revealed to the ear of thy servant that thou wilt build him a house; therefore thy servant has found a willingness to pray before thee.

26 And now, Lord, thou thyself art God, and thou hast spoken these good things concerning thy servant.

27 And now thou hast begun to bless the house of thy servant, so that it should continue for ever before thee: for thou, Lord, hast blessed it, and do thou bless it for ever.”

“ Isaiah 9:7 Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

Zechariah 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”

Luke 1:31-32 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

Vs.32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Luke 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

Hebrews 2:8-9, vs 8 ; “You have put all things in subjection under His feet.” For in that He put all in subjection under Him, He left nothing *that is* not put under Him. But now we do not yet see all things put under Him.”

Weston cites the following themes of these versus and I then give the supportive Scripture texts that accompany them ; “...2 Samuel 7:12 is the Resurrection of Christ that should take place while David slept with his fathers. Only a risen Christ, Conqueror of Death, could occupy the throne forever. In this great Kingdom Covenant the Lord first speaks of a coming day when He will ordain another and better place for His people, a place of solid security that is unmovable forever, vs. 10; compare Hebrews 12; 22-28.”...

“The slain King is raised up, Acts 2:22-36” [my ft]

[ft] Acts 2:22-36 , vs.22 “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

“Act 3:12-26” [my ft]

[ft] Act 3:12-26 ; “ And when Peter saw {it}, he answered to the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let {him} go.

14 But ye denied the Holy One, and the Just, and desired a murderer to be granted to you,

15 And killed the Prince of life, whom God hath raised from the dead; of which we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yes, the faith which is by him,

hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I know that through ignorance ye did {it}, as {did} also your rulers.

18 But those things which God before had shown by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord,

20 And he will send Jesus Christ, who before was preached to you:

21 Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

22 For Moses truly said to the fathers, A Prophet will the Lord your God raise up to you, of your brethren, like me; him shall ye hear in all things, whatever he shall say to you.

23 And it shall come to pass, {that} every soul who will not hear that Prophet, shall be destroyed from among the people.

24 And all the prophets also from Samuel, and those that follow, as many as have spoken, have likewise foretold these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 To you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

“...Acts 13:22-41” [my ft]

[ft] Acts 13:22-41 ; “22 And when he had removed him, he raised up to them David to be their king: to whom also he gave testimony, and said, I have found David the {son} of Jesse, a man after my own heart, who shall fulfill all my will.

23 Of this man's offspring hath God, according to {his} promise, raised up to Israel a Savior, Jesus:

24 John having first preached, before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not {he}. But behold, there cometh one after me, whose shoes of {his} feet I am not worthy to loose.

26 Men, brethren, children of the stock of Abraham, and whoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the words of the prophets which are read every sabbath, they have fulfilled {them} in condemning {him}.

28 And though they found no cause of death {in him}, yet they desired Pilate that he should be put to death.

29 And when they had fulfilled all that was written concerning him, they took {him} down from the tree, and laid {him} in a sepulcher.

30 But God raised him from the dead:

31 And he was seen many days by them who came up with him from Galilee to Jerusalem, who are his witnesses to the people.

32 And we declare to you the glad tidings, that the promise which was made to the fathers,

33 God hath fulfilled the same to us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him from the dead, {now} no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another {psalm}, Thou wilt not suffer thy Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell asleep, and was laid to his fathers, and saw

corruption:

37 But he whom God raised again, saw no corruption.

38 Be it known to you therefore, men, brethren, that through this man is preached to you the forgiveness of sins;

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye will in no wise believe, though a man declare it to you.”

“...The apostles, perfectly instructed by the Lord and inspired by the Spirit teach the Davidic Covenant as in the death, Psalm 16:8-10, Psalm 22, and Resurrection, Acts 2; 30-31 [my ft]

[ft] cf. Psalm 132:11, LXX; “The Lord sware *in* truth to David, and he will not annul it, *saying*, Of the fruit of thy body will I set *a king* upon thy throne.”

Psalm 22 is found as well the Exaltation section with Christ’s reward of the Spiritual Israel as His seed-the Church.

“Acts 13:33” [my ft]

[ft] cf. Psalm 2:2-12 LXX , “The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against Christ;

3 *saying*, Let us break through their bonds, and cast their yoke upon us.

4 He that dwells in the heavens shall laugh them to scorn, and the Lord shall mock them.

5 Then shall he speak to them in his anger, and trouble them in His fury.

6 But I have been made King by Him on Sion His holy mountain,  
7 declaring the ordinance of the Lord: the Lord said to me, Thou art my Son, to-day have I begotten thee.

8 Ask of me, and I will give thee the heathen *for* thine inheritance, and the ends of the earth *for* thy possession.

9 Thou shalt rule them with a rod of iron; thou shalt dash them in pieces as a potter's vessel.

10 Now therefore understand, ye kings: be instructed, all ye that judge the earth.

11 Serve the Lord with fear, and rejoice in him with trembling.

12 Accept correction, lest at any time the Lord be angry and ye should perish from the righteous way; whensoever his wrath shall be suddenly kindled, blessed are all they that trust in Him.”

“...and coronation of Christ, Acts 2:32-36” [my ft]

[ft] Acts 2:32-36, vs.32 “This Jesus hath God raised up, of which we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received from the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear.

34 For David did not ascend into the heavens, but he saith himself, The LORD said to my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.”

“Psalm 110:1” [my ft]



[ft] LXX Psalm 110:1 “A Psalm of David. The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.”

“Now fulfilled and consummately so in this age, 1 Corinthians 15:24-26”  
[my ft]

[ft] 1 Corinthians 15:24-26 ;NKJV ; “ Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

25 For He must reign till He has put all enemies under His feet.

26 The last enemy *that* will be destroyed *is* death.”

“1 Corinthians 15:50-54 ,the eternal next.” [my ft]

[ft] 1 Corinthians 15:50-54 “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed --

52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

9 But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.”

Peter cites 2 Samuel 7:12, Acts 2:29-33, as the promise fulfilled at the Resurrection of Christ”[my ft]

[ft] Acts 2:29-33, vs.29; “Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.”

Matthew Henry ; “.. Some of these promises relate to Solomon... Others of them relate to Christ, who is often called David and the Son of David, that Son of David to whom these promises pointed and in whom they had their full accomplishment. He was of the Seed of David, Acts 13:23. To Him God gave the throne of His father David (Lu. 1:32), all power both in heaven and earth, and authority to execute judgment. He was to build the gospel temple, a house for God’s name, Zechariah 6:12, 13. That promise, ‘I will be His Father, and He shall be My Son’, is expressly applied to Christ by the apostle, Heb. 1:5. [my ft]

[ft] Hebrews 1:5 “For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?”

But the establishing of His house, and His throne, and His kingdom, for ever (v. 13, and again, and a third time v. 16. for ever), can be applied to no other than Christ and His kingdom. David’s house and kingdom have long since come to an end; it is only the Messiah’s kingdom that is everlasting, and of the increase of His government and peace there shall be no end. The supposition of committing iniquity cannot indeed be applied to the Messiah Himself, but it is applicable (and very comfortable) to His spiritual seed. True believers have their infirmities, for which they may expect to be corrected, but they shall not be cast off. Every transgression in the covenant will not throw us out of covenant.

Now, (1.) This message Nathan faithfully delivered to David (v. 17); though, in forbidding him to build the temple, he contradicted his own words, yet he was not backward to do it when he was better informed concerning the mind of God. (2.)

These promises God faithfully performed to David and his seed in due time. Though David came short of making good his purpose to build God a house, yet God did not come short of making good His promise to build Him a house. Such is the tenour of the covenant we are under; though there are many failures in our performances, there are none in God's."

Keil and Delitzsch ; "The LORD God knew King David as "a man after His own heart." He made a promise to David that when he died one of his descendants would sit in his place on the throne (2 Samuel 7:12). The LORD didn't allow David to build the Temple, but his son, Solomon was permitted after his father's death. David made preparations and gathered materials for the project before his death. God said to David, "He shall build a house for My name, and I will establish the throne of his kingdom forever. . . And your house and your kingdom shall endure before Me forever; your throne shall be established forever" (vv. 13, 16).

Hengstenberg observed, "The building of the house of the LORD goes hand in hand with the eternity of the kingdom." Therefore, "as the kingdom endures for ever, so the house built for the dwelling-place of the Lord must also endure for ever. . . "

Wil Pounds ; "Many scholars have observed that it is not just the earthly form that the LORD God is referring to, but the essential characteristic of the Temple. It is the place where God meets with man. The earthly form is perishable, but the essence is eternal. The very essence of the Temple of God was His presence with man. That never perishes. His essence and character did not cease with the destruction of the Temple in 586 BC.

Of course, the Temple was not necessary because of God's nature (Acts 7:44-50)." [footnote]

[ft Stephen gave his life for teaching this to those sitting in the sanhedrim  
Acts 7:44-60

"God is Spirit. The Temple was an accommodation to the limitations and needs of His people (1 Kings 8:27ff).

It is when the Word became flesh and tabernacled Himself among men that we see the true essence of the Temple of the Lord. His Temple culminated in the appearance of the Messiah, Jesus Christ. Only in Him was there the full revelation of God's presence with man. In Him, we see the full manifestation of the LORD God. Yahweh came to dwell with His people in person.

One who knew Him best wrote, "The Word became flesh, and dwelt among us, and we saw His glory, glory as of the Only Begotten from the Father, full of grace and truth" (John 1:14). A little later he wrote, "No one has seen God at any time; the Only Begotten God who is in the bosom of the Father, He has explained Him" (v. 18). The Lord pitched His tent on the earth in the incarnation of Jesus Christ.

The Messiah was in the Temple building one day and He saw the religious leaders selling oxen and sheep for "official" sacrifices. The moneychangers were seated bargaining with the people. Jesus picked up pieces of rope that had been used to tie the animals and plaited a whip. With passion burning in His soul, He ran the merchants out of the Temple. He was approached a little later by angry officials demanding, "What sign do you show to us, seeing that you do these things?" The Messiah answered: "Destroy this temple, and in three days I will raise it up." They responded to Jesus saying, "It took forty-six years to build this temple and you will raise it up in three days?" Jesus spoke of the temple of His body.

The play on words is clear in the original language. Jesus cleansed the hieron, (hee-er-on') the standing temple with its various precincts. He chased the merchants out of the physical Temple building and outer courts. However, Jesus spoke of the 'naos' (nah-os') the 'inner shrine', the 'holy of holies'. "Destroy this naos, the holy of holies, and in three days I will raise it up." He spoke of the 'naos', the 'holy of holies' of His body. In the person of the Messiah God's promise to David of building an eternal house is fulfilled.

The temple of His body was destroyed. It was placed on the cross and He bore in His body the marks of the penalty of sin for every individual. He was made sin for us so that He could put away our sin. However, the Temple endures forever through His resurrected body, the Temple of the Messiah.

The apostle Peter spoke of the temple God is now building in 1 Peter 2:4-5.

'And coming to Him as to a living Stone which has been rejected by men, but

is choice and precious in the sight of

God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual

sacrifices acceptable to God through Jesus Christ.'

The apostle Paul also speaks of this temple in Ephesians 2:20-22. "Christ Jesus Himself being the Corner Stone, growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit."

Every individual believer, both Jewish and Gentile, becomes a part of the glorious temple of His body. "Do you not know that you are a temple of God and that the Spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are" (1 Corinthians 3:16-17). This is only true of those who have put their faith in Jesus Christ as their personal Savior. Every believer is a part of that body, or temple of Christ.

The apostle Paul reminds us why we are the temple of God. "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body" (1 Corinthians 6:19-20).

Later he wrote, "What agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; And I will be their God, and they shall be My people" (2 Corinthians 6:16).

The complete and essential fulfillment of God's promise to David begins with this building up of the temple destroyed by dying on the cross, and being raised through the resurrection from the dead. The body of Christ is built up through the Holy Spirit in the hearts of the believers. This is the construction of the spiritual house of God. It is composed of living stones. The temple of the LORD God will be perfected in the completion of the kingdom of God when the New Jerusalem and new heaven come down on the new earth.

The millennium will see a temple raised to God, the refuge of all nations. This will be primarily memorial, however. When the millennium is complete and the new age of perfection is established, there will be no temple. The

Lord God and the Lamb will be in the midst of the people (Revelation 21:22). One wonderful glorious day He will descend and manifest Himself in full glory in the New Jerusalem and we will experience eternal communion with God.

The apostle John on the island of Patmos saw in a vision the tabernacle of God among men. The ultimate fulfillment of all God's promises in space and time will come in the New Jerusalem (Revelation 21-22). He wrote in Revelation 21:2-4: 'And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

Even so, come Lord Jesus!"

John Gill ; "Ver. 13. 'He shall build an house for my name', &c.] For the honour of it, for the worship and service of God, as it is well known Solomon did; and so his antitype the Messiah, (Zec 6:12,13;) and 'I will stablish the throne of his kingdom for ever'; that is, for a long time. Solomon's reign was forty years, and the kingdom of Judah continued in his posterity until the Babylonish captivity, and a prince that descended from him was the ruler of the people when they returned: this has its fulfilment more eminently in Christ, who was of his seed, to whom God has given "the throne of his father David", and who "shall reign over the house of Jacob for ever", (Lu 1:32,33.)"

Adam Clarke " 'The throne of his kingdom for ever'. This is a reference to the government of the spiritual kingdom, the kingdom of the Messiah, agreeably to the predictions of the prophet long after, and by which this passage is illustrated: 'Of the increase of his government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it, with judgment and with justice, from henceforth even FOREVER.' Isaiah 9:7."

"Peter also cites Psalm 110:1 as then fulfilled. He had just had a thorough

refresher course, Luke 24; 25-49, from the risen Christ and was filled with the Spirit of Truth. The truth from God is, therefore, that the King was enthroned as promised in the Davidic Covenant on the day of His Resurrection and from that throne will subdue all His enemies, as said at 1 Corinthians 15:24-26.”...

Keil and Delitzsch ; “...The posterity of David, therefore, could only last for ever by running out in a person who lives for ever, i.e., by culminating in the Messiah, who lives for ever, and of whose kingdom there is no end.”

“...This essence was the dwelling of God in the midst of His people, which did not cease with the destruction of the temple at Jerusalem, but culminated in the appearance of Jesus Christ, in whom Jehovah came to His people, and, as God the Word, made human nature His dwelling-place ( ἐ ἐ σ κ η ἰ ν ω σ ε ν ἐ ἐ ν η ῖ μ ι ῖ ν , John 1:14) in the glory of the only-begotten Son of the Father; so that Christ could say to the Jews, “Destroy this temple (i.e., the temple of His body), and in three days I will build it up again” (John 2:19). It is with this building up of the temple destroyed by the Jews, through the resurrection of Jesus Christ from the dead, that the complete and essential fulfilment of our promise begins.”

*Psalm 22:20-22 LXX, verse 20 ; “ Deliver my soul from the sword; my only-begotten one from the hand of the dog.*

*21.Save me from the lion’s mouth; and regard my lowliness from the horns of the unicorns.*

**22 declare Thy name to my brethren: in the midst of the church will I sing praise to thee.”**

Psalm 17:13-14, LXX (Thomson version) ; vs.13 ; “Arise, O Lord, prevent them and cause them to stumble. Deliver my soul from the wicked:

Vs. 14 wrest Thy sword from Thine enemies hand. Dismiss them, O Lord, from the land : disperse them in their lifetime. Though their belly was filled Thy stores, they glutted themselves with swine’s flesh and left the remains for their children.”

Psalm 22:16-19 LXX (Thomson verion) ; “Because many dogs have encompassed me, an assembly of wicked men have beset me-have pierced my hands and my feet-

Vs 17 have counted all my bones, and have stared and looked at me;

Vs 18 they have parted my garments among them, and for my vesture have cast lots;

Vs 19 Therefore, O Lord,, delay not Thou my help, draw near to my assistance ;”

Psalm 35: 17 LXX (Thomson version) ; “O Lord, when wilt Thou look down-rescue my soul from their malice. This only begotten of mine, from lions.” (see also vss. 18-21)

Hebrews 2:9-12 “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

Vs 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.”

Matthew 28:10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”

Justin Martyr ; “ ‘Deliver my soul from the sword, and my Only-Begotten from the hand of the dog; save me from the lion’s mouth, and my humility from the horns of the unicorns,’ is indicative of the suffering by which He should die, i.e., by crucifixion. For the ‘horns of the, unicorns, ‘I have already explained to you, are the figure of the cross only.”...”The remainder of the Psalm makes it manifest that He knew His Father would grant to Him all things which He asked, and would raise Him from the dead; and that He urged all who fear God to praise Him because He had compassion on all races of believing men, through the mystery of Him who was crucified; and



that He stood in the midst of His brethren the apostles (who repented of their flight from Him when He was crucified, after He rose from the dead, and after they were persuaded by Himself that, before His passion He had mentioned to them that He must suffer these things, and that they were announced beforehand by the prophets), and when living with them sang praises to God, as is made evident in the memoirs of the apostles. The words are the following: ‘I will declare Thy name to my brethren; in the midst of the Church will I praise Thee. Ye that fear the Lord, praise Him; all ye, the seed of Jacob, glorify Him. Let all the seed of Israel fear Him.’”

Ver. 21. Save me from the lion’s mouth, &c.] Either the devil, who is as a roaring lion, whom Christ overcame both in the garden and on the cross, and destroyed him and his works; or all his wicked enemies, especially the most powerful of them, who were in greatest authority, as the chief priests and elders; so rulers and civil magistrates, who are cruel and unmerciful, are compared to lions, Proverbs 28:15 ..”

Spurgeon ; “ beholding the light of His triumph and its future results the Saviour smiled. We have followed Him through the gloom, let us attend Him in the returning light. It will be well still to regard the words as a part of our Lord’s soliloquy upon the cross, uttered in His mind during the last few moments before His death.”...

Verse 22. “I will declare Thy name unto My brethren.” The delights of Jesus are always with His church, and hence His thoughts, after much distraction, return at the first moment of relief to their usual channel; He forms fresh designs for the benefit of His beloved ones. He is not ashamed to call them brethren, “Saying, I will declare Thy name unto my brethren, in the midst of the church will I sing praise unto Thee.” Among His first resurrection words were these, “Go to My brethren.” In the verse before us, Jesus anticipates happiness in having communication with His people; He purposes to be their Teacher and Minister, and fixes His mind upon the subject of His discourse. The name, i.e., the character and conduct of God are by Jesus Christ’s gospel proclaimed to all the holy brotherhood; they behold the fulness of the Godhead dwelling bodily in Him, and rejoice greatly to see all the infinite perfections manifested in One who is bone of their bone and flesh of their flesh. What a precious subject is the name of our God! It is the only one worthy of the only Begotten, whose meat and drink it was to do the Father’s

will. We may learn from this resolution of our Lord, that one of the most excellent methods of showing our thankfulness for deliverances is to tell to our brethren what the Lord has done for us. We mention our sorrows readily enough; why are we so slow in declaring our deliverances? “In the midst of the congregation will I praise thee.” Not in a little household gathering merely does our Lord resolve to proclaim His Father’s love, but in the great assemblies of His saints, and in the general assembly and church of the First-Born.”

William Gouge ; ‘My brethren’. This gives evidence of the low condescension of the Son of God, and also of the high exaltation of sons of men; for the Son of God to be a brother to sons of men is a great degree of humiliation, and for the sons of men to be made brethren with the Son of God is a high degree of exaltation; for Christ’s brethren are in that respect sons of God, heirs of heaven, or kings, not earthly, but heavenly; not temporary, but everlasting kings. . . . This respect of Christ to his brethren is a great encouragement and comfort to such as are despised and scorned by men of this world for Christ’s professing of them.”

*Genesis 2:8-9 LXX (Thomson’s version) ; “And God planted a garden in Eden towards the east and placed there the man whom He had made. [9] And God caused to spring up there also out of that ground every tree beautiful to the sight and good for food, and the Tree of Life in the middle of the garden, and the tree for the purpose of knowing what was to be known of good and evil.”*

*Genesis 2:8-9, KJV/MT ; “ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.*

*9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”*

Cross references :

Revelation 22:2. “In the midst of the street of it, and on either side of the river, was there the **tree of life**, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

Luke 23:42, 43. “And he said unto Jesus, Lord, remember me when thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”

Proverbs 3:18 LXX (Thomson version) ; “She is a tree of life to all who take hold of her ; and safe for them who rely on her, as on the Lord.”

Proverbs 11:30 LXX (Thomson version) ; “From the fruit of righteousness springeth up the tree of life: but the lives of transgressors are prematurely destroyed.”

Ezekiel 47:12 LXX (Thomson version) ; “And along the river there shall spring up on both banks all sorts of trees fit for food. Their leaves shall never fade ; nor shall their fruit ever fail. They shall always be in the act of producing fresh fruit, because the waters which nourish them flow down from the sanctuary.

Revelation 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

Revelation 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Revelation 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.. And their fruit shall be for food, and their leaves for medicine.”

Genesis 3:22 LXX (Thomson version) ; “And God said, ‘Behold Adam was

made like one of us to know good and evil. And now perhaps he may stretch forth his hand and take of the Tree of Life and eat, **so shall he live forever."**

Dietrich Bonhoeffer ; " The God of creation is the God of resurrection. From the very beginning the world has been under the sign of the resurrection of Christ from the dead. Yes, because we know about resurrection we also know about God's creation at the beginning, about God's creating from nothing. The dead Jesus Christ of Good Friday- and the risen Lord of Easter Sunday- that is creation from nothing, creation from the beginning." (Bonhoeffer's "The Mystery of Easter")

Alfred Edersheim ; "God, in His infinite mercy, did not leave man to perish in his sin. He was indeed driven forth from Paradise, for which he was no longer fit. But, before that, God had pronounced the curse upon his tempter, Satan, and had given man the precious promise that the seed of the woman should bruise the head of the serpent; that is, that our blessed Savior, "born of a woman," should redeem us from the power of sin and of death, through His own obedience, death, and resurrection."

John Gill commenting on the garden itself ; "...it may be observed, that where the first Adam first dwelt, and where he sinned and fell, Christ the second Adam frequently was; here he conversed much, taught his doctrines, wrought his miracles; and even here he appeared after His resurrection from the dead." (at the garden tomb)

Matthew Henry ; " The Lord God planted this garden, that is, He had planted it-upon the third day, when the fruits of the earth were made."-

Spurgeon, commenting on Jesus descent into the lower parts of the earth and then ascending into Paradise : " It would seem, from some Scriptures, that He descended into the lower parts of the earth, that He might fill all things. But He very rapidly traversed the regions of the dead. Remember that He died, perhaps an hour or two before the thief, and during that time the eternal glory flamed through the underworld, and was flashing through the gates of paradise just when the pardoned thief was entering the eternal world."-

"...Jesus said, "To day shalt thou be with Me in paradise." Paradise means a garden, a garden filled with delights. The garden of Eden is the type of heaven. We know that paradise means heaven, for the apostle speaks of such

a man caught up into paradise, and anon [immediately] he calls it the third heaven. Our Savior took this dying thief into the paradise of infinite delight, and this is where he will take all of us sinners who believe in Him. If we are trusting Him, we shall ultimately be with Him in paradise.” “...Think of it, you uncomely soul; you are to dwell with the Altogether lovely One for ever! You poor and needy ones, you are to be with Him in His glory, in His bliss, in His perfection. Where He is, and as He is, you shall be. The Lord looks into those weeping eyes of yours this morning, and He says, “Poor sinner, thou shalt one day be with Me.” I think I hear you say, “Lord, that is bliss too great for such a sinner as I am”; but He replies I have loved thee with an everlasting Love: therefore with lovingkindness will I draw thee, till thou shalt be with Me where I Am.”

Matthew Henry on verse 9 ; “ There was the tree of life in the midst of the garden. Of this man might eat and live.

Christ is now to us the Tree of life, Revelations 2:7; 22:2; and the Bread of life, John 6:48,51.”

On verse 9 John Gill says (in part) ; “it seems to have a further respect, even to **eternal life; by Christ**; for though it might not be a symbol of that life to Adam in his state of innocence, yet it became so after his fall: hence **Christ is sometimes signified by the tree of life**, Proverbs 3:18 Revelation 2:7 who is not only the author of natural and spiritual life, but the giver of eternal life; the promise of it is in him, and the blessing itself; he has made way for it by his obedience, sufferings, and death, and is the way unto it; it is in his gift, and he bestows it on all his people, and it will lie greatly in the enjoyment of him. The situation of this tree in the midst of the garden well agrees with him who is in the midst of his church and people, Revelation 1:13 2:7 stands open, is in sight, and is accessible to them all now, who may come to him, and partake of the fruits and blessings of his grace, which are many, constant, and durable, Revelation 22:2 and who will be seen and enjoyed by all, to all eternity:...”

Again Spurgeon gives a sermon (here presented in part) on the Tree of life found both in the old Paradise of Genesis’ and the new Paradise as found in the book of Revelation’ . ; “You will remember that, in the first paradise, there was a tree of life in the midst of the garden. When Adam; had offended, and was driven out, God said, “Lest he put forth his hand, and take of the tree

of life, and eat, and live for ever, therefore the Lord God drove out the man.” It has been supposed, by some, that this tree of life in the garden of Eden was intended to be the means of continuing man in immortality, that, his feeding upon it would have supported him in the vigor of unfailing youth, preserved him from exposure to decay, and imparted, by a spiritual regeneration, the seal of perpetuity to his constitution. I do not know about that. If it were so, I can understand the reason why God would not, have the first man, Adam, become immortal in the lapsed state he was then in, but ordained that the old nature should cede, and that the immortality should be given to a new nature, which should be formed under another leadership, and quickened by another Spirit.

The text tells us that, in the center of the new paradise, the perfect paradise of God, from which the saints shall never be driven, seeing it is to be our perpetual heritage, there is also a tree of life. But here we translate the metaphor; we do not understand that tree to be literal. We believe our Lord Jesus Christ to be none other than that tree of life, whose leaves are for the healing of the nations. We can scarcely conceive, of any other interpretation, as this seems to us to be so full of meaning, and to afford us such unspeakable satisfaction.

At any rate, beloved, if this be not the absolute purpose of the sublime vision that John saw, it is most certainly true that **our Lord Jesus Christ is life from the dead, and life to his own living people**. He is all in all to them; and by him, and by him alone, must their spiritual life be maintained. We are right enough, then, in saying that Jesus Christ is a tree of life, and we shall so speak of him in the hope that some may come and pluck of the fruit, and eat and live for ever. Our desire shall be so to use the sacred allegory that some poor dying soul may be encouraged to lay hold on eternal life by laying hold on Jesus Christ.”...

“Jesus Christ hanging on the cross is the tree of life in its winter time.

**II.** And now let me show you, as I may be enabled, **THAT SELFSAME TREE OF LIFE WHEN IT HAD BLOSSOMED AND BROUGHT FORTH FRUIT.**

The he stands, -Jesus, -still the same Jesus, -and yet how changed! The same Jesus, but clothed with honor instead of shame, able now to save them to the uttermost that come unto God by him. My text says of this tree that it bears

“twelve manner of fruits.” I suppose that is intended to signify that a perfect and complete assortment of all supplies for human necessities is to be found in Christ, -all sorts of mercies for all sorts of sinners; all kinds of blessings to suit all kinds of necessities. We read, of the palm tree, that every bit of it is useful, from its root to its fruit. So is it with the Lord Jesus Christ. There is nothing in him that we could afford to do without. There is nothing about Jesus that is extraneous or superfluous. You can put him to use in every part, in every office, in every relationship.

A tree of life is for food. Some trees yield rich fruit. Adam in the garden lived only on the fruit of the garden. *Jesus Christ is the food of his people*, and what dainties they have! What satisfying food, what plenteous food, what sweet food, what food precisely suitable to all the wants of their souls Jesus is! As for manna, it was angels’ food; but what shall I say of Christ? He is more than that, for-

*“Never did angels taste above,*

*Redeeming grace and dying love.”*

Oh, how richly you are fed! The flesh of God’s own Son is the spiritual meat of every heir of heaven. Hungry souls, come to Jesus if you would be fed.

*Jesus gives his people drink also.* There are some tropical trees which, as soon as they are tapped, yield liquids as sweet and rich as milk, and many drink and are refreshed by them. Jesus Christ’s heart blood is the wine of his people. The atonement which he has perfected by his sufferings is the golden cup out of which they drink, and drink again, till their mourning souls are made glad, and their fainting hearts are strengthened and refreshed. Jesus gives us the water of life, the wines on the lees well refined, the wine and milk, without money and without price. What a tree of life to yield us both meat and drink!

*Jesus is a tree of life yielding clothing too.* Adam went to the fig tree for his garments, and the fig leaves yielded him such covering as they could. But we come to Christ and we find, not fig leaves, but a robe of righteousness that is matchless for its beauty, comely in its proportions, one which will never wear out, which exactly suits to cover our nakedness from head to foot, and when we put it on makes us fair to look upon, even as Christ himself. O ye who would be rearrayed till ye shall be fit to stand amongst the courtiers of the

skies, come ye to Jesus, and find garments such as you need upon this tree of life!

*This tree also yields medicine.* “The leaves of the tree were for the healing of the nations.” Lay a plaster upon any wound, and if it be but the plaster of King Jesus, it will heal it. But one promise from his lips, but one leaf from this tree, but one word from his Spirit but one drop of his blood, and this is heaven’s court-plaster indeed. It is true that there was no balm in Gilead, there was no physician there; and, therefore, the hurt of the daughter of Israel’s people was not healed. But there *is* balm in Jesus, there is a Physician at Calvary, and to hurt of the daughter of God’s people shall be healed if she will but fly to Jesus Christ for healing.

And what shall I more say? Is there anything else your spirits can want? O children of God, Christ is all! O ye ungodly ones, who have been roaming through the world to find the tree that should supply your wants, stop here.

This “apple tree *See Metropolitan Tabernacle Pulpit, No. 1,120, “The Apple Tree in the Wood;” and No. 3,249, “Under The Apple Tree.”* among the trees of the wood” is the tree which your souls require. Stay here, and you shall have all that you need. For listen, *-this tree yields a shelter from the storm.* Other trees are dangerous when the tempest howls; but he that shelters beneath the tree of the Lord Jesus shall find that all the thunder-bolts of God shall fly by him, and do him no injury. He cannot be hurt who clings to Jesus. Heaven and earth should sooner pass away than a soul be lost that hides beneath the boughs of this tree. And oh, you who have hidden there to shelter from the wrath of God, let me remind you that in every other kind of danger it will also yield you shelter; and if you are not in danger, yet still in the hot days of care you shall find the shade of it to be cool and genial. The spouse in Solomon’s Song said, “I sat down under his shadow with great delight, and his fruit was sweet to my taste.”

Get Christ and you have got comfort, joy, peace, and liberty, and when the trouble comes, you shall find shelter and deliverance by coming near to him.

He is the tree of life, then, yielding twelve manner of fruits, those fruits being always ripe and always ready, for they ripen every month, all being free to all who desire them, for the leaves are not for the healing of some, but “for the healing of the nations.” What a large word! Then there are enough of these leaves for the healing of all the nations that shall ever come into the world.



Oh, may God grant that none of you may die from spiritual sickness when these leaves can heal you, and may none of you be filling yourselves with the sour grapes of this world, the poisonous grapes of sin, while the sweet fruit of Christ's love are waiting, which would refresh you and satisfy you.

### **III. And now I have to show you HOW TO GET AT THE FRUIT OF THIS TREE OF LIFE.**

That is the main matter. Little does it boot to tell that there is fruit, unless we can tell how it can be got at. I wish that all here really wanted to know the way, but I am afraid many care very little about it.”...

“Well, *the way to get the fruit from this tree is by faith*. That is the hand that plucks the golden apples. Canst thou believe? That is the thing. Canst thou believe that Jesus is the Son of God, that he died upon the cross?”

Yes,” sayest that, “I believe that.” Canst thou believe that, in consequence of his sufferings, he is able to save? “Ay,” sayest thou. Canst thou believe that he will save thee? Wilt thou trust him, to save thee? If so, thou art saved. If thy soul comes to Jesus, and says, “My Lord, I believe in thee, that thou art able to save to the uttermost, and now I throw myself upon thee,” that is faith.”...

“Now, sinner, it is very like that with you. You think that your sins are so deep that Christ will never be able to carry you over them; but I say to you,-It is all right, sinner; trust Jesus, and he will carry you through hell itself, if that is needful. If you had all the sins of all the man that have ever lived, and they were all yours, if you could trust him. Jesus Christ would carry you through the current of all that sin. It is all right, man! Only trust Christ. The river may be deep, but Christ's love is deeper still. It is all right, man! Do not let the devil make you doubt my Lord and Master. He is a liar from the beginning, and the father of lies, but my Master is faithful and true. Rest on him, and all will be well. The waves may roll, the river may seem to be deeper than you thought it to be,-and rest assured it is much deeper than you know it to be; but the almighty arm of Jesus-that strong arm that can shake the heavens and the earth, and move the pillars thereof as Samson moved the pillars of Gaza's gates,-that strong arm can hold you up, and tear you safely through, if you do but cling to it, and rest on it. O soul, rest in Jesus, and you are saved!

Once again. *If at the first you do not seem to get the fruit from this tree, shake it by prayer.* “Oh!” say you, “I have been praying.” Yes, but a tree does not always drop its fruit at the first shake you give it. Shake it again, man; give it another shake! And sometimes, when the tree is loaded, and is pretty firm in the earth, you have to shake it to and fro, and at last you plant your feet, and get a hold of it, and shake it with might and main, till you strain every muscle and sinew to get the fruit down. And that is this way to pray. Shake the tree of life until the mercy drops into your lap.

Christ loves for men to beg hard of him. You cannot be too importunate.

That which might be disagreeable to your fellow-creatures when you beg of them, will be agreeable to Christ. Oh, get ye, to your chambers, get ye to your chambers, ye that have not found Christ; get to your bed-sides, to your little closets, and “seek the Lord while he may be found, call ye upon him while he is near.” May the Spirit of God constrain you to pray. May he constrain you to continue in prayer. Jesus must hear you. The gate of heaven is open to the sturdy knocker that will not take a denial. The Lord enable you so to plead that, at the last, yet will be able to say, “Thou hast heard my voice and my supplication; thou hast inclined thine ear unto me; therefore will I pray unto thee as long as I live.”

*Psalm 68:18 LXX (Brenton's rendering of the Vaticanus) ;: "Thou art gone up on high, **Thou hast led captivity captive**, Thou hast received gifts for man, yea, for they were rebellious, that Thou mightest dwell among them."*  
*Augustine's ancient LXX "Thou hast gone up. Thou hast led captivity*

**captive. For they that believe not to dwell.**” [my ft]

[ft] Augustine commenting on the last part of the verse in the ancient greek text; “...By the gifts therefore of His grace, He that hath received gifts in men, hath led captive that captivity. For they believed not that they should dwell. For faith hath thence delivered them, in order that now believing they may dwell in the House of God, even they too becoming the House of God, and the Chariot of God, consisting of thousands of men rejoicing.”

### Cross references :

Ephesians 4:8-10, verse 4; “ Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)”

Matthew 27:52 “And the graves were opened; and many bodies of saints who slept were raised,”

Psalms 24:3 “Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

Psalms 24:7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Psalms 24:8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

Psalms 24:9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Psalms 24:10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

Psalms 47:5 God is gone up with a shout, the LORD with the sound of a trumpet.

Psalms 110:1 <<A Psalm of David.>> The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Mark 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Luke 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.”

Edersheim’s comments of the Resurrection event ; “ In the earthquake the rocks were rent, and their tombs opened. This, as Christ descended into Hades. And when He ascended on the third day, it was with victorious saints who had left those open graves. To many in the Holy City on that ever-

memorable first day, and in the week that followed, appeared the bodies of many of those saints who had fallen on sleep in the sweet hope of that which had now become reality.”

John Gill ; “Ver. 18. ‘Thou hast ascended on high’, &c.] ... of Christ’s ascension to heaven, as the apostle cites and explains it in Ephesians 4:8,9; [my ft]

[ft] Eph 4:8 “wherefore, he saith, ‘Having ascended on high He led captive captivity, and gave gifts to men,’

and that, He went up, what is it except that He also descended first to the lower parts of the earth?”

“...which ascension respects Him as man, was not figurative, as in Genesis 17:22; [my ft]

[ft] Genesis 17:22 And he left off speaking with him, and God **went up** (Grk. avne,bh avnebh) from Abraam.

but real and local, from earth to heaven, and was certain and visible; He was seen to go up by angels and men; and, because of the certainty of it, it is here expressed in the past tense, though it was then future;

‘thou hast led captivity captive;’ meaning either such who had been captives, in which sense the word is used, Ps 126:1;[my ft]

[ft] Psalm 126:1 LXX, ; “When the Lord turned the captivity of Sion, we became as comforted ones.”

and so may design either those who had been prisoners in the grave, but were set free at Christ’s resurrection, and went with him in triumph to heaven; or all His people, whom he redeemed by His blood from that captivity and bondage they were in by nature; or rather those who led them captive are here meant by “captivity”; such as sin, Satan, the world, death, and every spiritual enemy, whom Christ conquered and triumphed over; the allusion may be to public triumphs, when captives were led in chains, even kings and great men, that had captivated others: the words seem to be borrowed out of Judges 5:12;[my ft]

[ft] Judges 5:12 “Awake, awake, Debhora; awake, awake, utter a song: arise, Barak, and lead thy captivity captive, son of Abineem” !

‘thou hast received gifts for men;’ the gifts of the Holy Spirit, qualifying men for the ministry of the Gospel, as they are interpreted by the Apostle, Eph 4:11;[my ft]

[ft] Ephesians 4:11 ; “And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;”

these Christ received from his Divine Father in human nature, when He ascended up to heaven, in order to give them to men; and which He did in a very extraordinary manner on the day of Pentecost. The Targum and Syriac version render it, “thou hast given gifts to men”; and the Arabic version, “and He gave gifts to men”, [my ft]

[ft] the LXX has it “Thou hast received gifts for man,”  
as the apostle, Ephesians 4:8 [my ft]

[ft] KJV ; “Ephesians 4:8 Wherefore He saith, When He ascended up on high, he led captivity captive, and gave gifts unto men.”

‘yea, for the rebellious also;’ disobedient and unbelieving .., as all men are by nature, even God’s elect, before conversion, Tit 3:3; who are not only called by grace, and have the blessings of grace bestowed upon them; but some of them have gifts given them, whereby they are fitted to preach the Gospel to others, as Saul, the blasphemer, persecutor, and injurious; and some of those among the Jews, that were concerned in the crucifixion of Christ: though some think the Gentiles are intended, on whom the Holy Spirit was poured forth after our Lord’s ascension; and so the Targum interprets it of the rebellious, who become proselytes, and return by repentance; ‘that the Lord God might dwell among them;’ that is, that they, by the gifts and graces of the Spirit bestowed on them, might become a fit habitation for God; or that “they”, the rebellious, being now partakers of the grace of God and His gifts, “might dwell with the Lord God” .. in His churches; enjoy His divine presence, and have communion with Him in his word and ordinances.”

Matthew Henry ; “ ‘Thou hast ascended on high’ (v. 18); compare Ps. 47:5, 6. [my ft]

[ft] Psalm 47:5 LXX ; “ God is gone up with a shout, the Lord with a sound of a trumpet.”

Christ’s ascending on high is here spoken of as a thing past, so sure was it; and spoken of to his honour, so great was it. It may include his whole exalted state, but points especially at His ascension into heaven to the right hand of

the Father, which was as much our advantage as His advancement. For, 1. He then triumphed over the gates of hell. He led captivity captive; that is, He led his captives in triumph, as great conquerors used to do, making a show of them openly, Col. 2:15. He led those captive who had led us captive, and who, if He had not interposed, would have held us captive for ever. Nay, he led captivity itself captive, having quite broken the power of sin and Satan. As He was the death of death, so He was the captivity of captivity, Hos. 13:14. [my ft]

[ft] Hosea 13:14, LXX (Thomson's version) ; "Him I will deliver from the power of the grave, and from death I will redeem them."

This intimates the complete victory which Jesus Christ obtained over our spiritual enemies; it was such that through Him we also are more than conquerors, that is, triumphers, Rom. 8:37. 2. He then opened the gates of heaven to all believers: 'Thou hast received gifts for men.' 'He gave gifts to men,' so the apostle reads it, Eph. 4:8. For He received that He might give; on His head the anointing of the Spirit was poured, that from Him it might descend to the skirts of His garments. And He gave what He had received; having received power to give eternal life, He bestows it upon as many as were given Him, Jn. 17:2. Thou hast received gifts for men, not for angels; fallen angels were not to be made saints, nor standing angels made gospel ministers, Heb. 2:5. Not for Jews only, but for all men; whoever will may reap the benefit of these gifts. The apostle tells us what these gifts were (Eph. 4:11), prophets, apostles, evangelists, pastors and teachers, the institution of a gospel ministry and the qualification of men for it, both which are to be valued as the gifts of heaven and the fruits of Christ's ascension.' 'Thou hast received gifts in man' (so the margin), that is, in the human nature which Christ was pleased to clothe Himself with, that He might be a merciful and faithful High Priest in things pertaining to God. In Him, as Mediator, all fulness dwells, that from His fulness we might receive. To magnify the kindness and love of Christ to us in receiving these gifts for us, the psalmist observes, (1.) The forfeiture we had made of them. He received them for the rebellious also, for those that had been rebellious; so all the children of men had been in their fallen state. Perhaps it is especially meant of the Gentiles, that had been enemies in their minds by wicked works, Col. 1:21. For them these gifts are received, to them they are given, that they might lay down their arms, that their enmity might be slain, and that they might return to their

allegiance. This magnifies the grace of Christ exceedingly that through Him rebels are, upon their submission, not only pardoned, but preferred. They have commissions given them under Christ, which some say, in our law, amounts to the reversing of an attainder. Christ came to a rebellious world, not to condemn it, but that through Him it might be saved. (2.) The favour designed us in them: He received gifts for the rebellious, that the Lord God might dwell among them, that He might set up a church in a rebellious world, in which He would dwell by His word and ordinances, as of old in the sanctuary, that He might set up His throne, and Christ might dwell in the hearts of particular persons that had been rebellious. The gracious intention of Christ's undertaking was to rear up the tabernacle of God among men, that He might dwell with them and they might themselves be living temples to His praise, Ezekiel 37:27[my ft]

[ft] Ezekiel 37:27 (KJV) ; “ My tabernacle also shall be with them: yea, I will be their God, and they shall be my people”

.... The glory of Zion's King is that he is a Saviour and benefactor to all His willing people and a consuming fire to all those that persist in rebellion against Him,”

John Gill's view ; **Psa 68:1 - Let God arise**,.... Which, as Kimchi observes, is either by way of prayer, or by way of prophecy; and in either way the sense is the same: for, if it is considered as a prayer, it is a prayer of faith that so it would be; or, if as a prophecy, it is certain that so it should be. And this is to be understood of the same divine Person, whose chariots the angels are; who is said to be the "Adonai", or "Lord" in the midst of them; and of whom it is prophesied that he should ascend to heaven, Psalm\_68:17; even the Messiah, who is God over all. And this "arising", attributed to him, may be interpreted either of his incarnation, his exhibition and manifestation in the flesh; which is sometimes called in Scripture a raising of him up, as in Acts 3:26; or of his resurrection from the dead, as it is interpreted by many of the ancients; which, as it was a certain thing, and previous to his ascension hereafter spoken of, so it was a proof of his deity; for though it was only the man that rose, who died and was buried, yet as in union with the divine Person of the Son of God, and who rose by virtue of that union; and thereby he was declared to be the Son of God with power. Or else rather this is to be understood of his arising and exerting his power as a man of war, as a mighty and victorious hero, on the behalf of his people, and against his enemies; as

he did when he arose and met Satan, the prince of the world, and engaged with all the powers of darkness; see Psalm\_45:3; and this sense is confirmed by what follows:

**let his enemies be scattered; let them also that hate him flee before him:** the sense of these two clauses is the same; his enemies, and those that hate him, are the same persons; and to be scattered and flee express the same things; for enemies, being discomfited, flee and scatter. Some interpret this of the watch set to guard our Lord's sepulchre; who, upon his rising from the dead, were filled with great fear and dread, and scattered, and fled to the priests, to acquaint them with what was done: others, of the Jewish nation in general, who were enemies to Christ; and hated him, and would not have him to reign over them; against whom he rose up and exerted his great strength; came in his kingdom and power against them; poured out his wrath upon them to the uttermost; which issued in the utter destruction of them, as a body politic; and in the entire dispersion of them in all countries, which remains until quite recently. Or rather the whole is to be applied to Satan (as defeated), and to his principalities and powers; the professed enemies of Christ, personal and mystical; who, when he arose and exerted his mighty power in his conflict with them, in the garden and on the cross, were spoiled and dissipated, and obliged to fly before him: and who at the same time overcame the world, made an end of sin, abolished death, as well as destroyed him which had the power of it; see Numbers 10:35.

Spurgeon ; “ The hill of Zion had been taken out of the hand of the Jebusites. They had held it long after the rest of the country had been subdued; but David at last had taken it from them. This was the mountain ordained of Jehovah of old to be the place of the Temple. David, therefore, with songs and shouts of rejoicing, brought up the ark from the abode of Obed-edom to the place where it should remain. That is the literal fact upon which the figure of the test is based. We are at no loss for the spiritual interpretation, for we turn to Ephesians 4:8, where, quoting rather the sense of the passage than the exact words, Paul says, “When He ascended up on high, He led captivity captive, and gave gifts unto men.” The same sense is found in Colossians 2:15: “And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.” Not misled by the will-o’-the-wisp



of fancy, but guided by the clear light of the infallible Word, we see our way to expound our text. In the words of David we have an address to our Lord Jesus Christ, concerning His ascent to His glory. "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

Our Savior descended when He came to the manger of Bethlehem, a babe; and further descended when He became "a man of sorrows, and acquainted with grief." He descended lower still when He was obedient to death, even the death of the cross; and further yet when His dead body was laid in the grave. Well saith our apostle, "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?" Long and dark was the descent: there were no depths of humiliation, temptation, and affliction which he did not fathom. Seeing He stood in their place and stead, He went as low as justice required that sinners should go who had dared to violate the law of God. The utmost abyss of desertion heard Him cry, "My God, my God, why hast thou forsaken Me?" Low in the grave He lay; but he had His face upward, for He could not see corruption.

On the third day He quitted (left) the couch of the dead, and rose to the light of the living. He had commenced His glorious ascent. To prove how real was His resurrection, He stayed on earth some forty days, and showed Himself to many witnesses. Magdalene and James saw Him alone; the eleven beheld Him in their midst; the two on the road conversed with Him; five hundred brethren at once beheld Him. He gave infallible proofs that He was really risen from the dead, and these remain with us unto this day as historic facts. He ate a piece of a broiled fish and of an honeycomb, to prove that He was no phantom. He said to the apostles, "Handle me, and see that it is I Myself; for a spirit hath not flesh and bones, as ye see Me have." One laid his finger in the print of the nails, and even thrust his hand into His side.

Their very doubts were used to make the evidence clearer. The fact that Jesus died was put beyond question by the spear-thrust; and the fact that He was alive, in a material form, was equally well established by the touch of Thomas. Beyond a doubt, Christ Jesus has risen from the dead, and become the 'Firstfruits of them that slept'.

This being settled beyond question, the time came for our Lord to continue His homeward, upward journey, and return unto the glory from which He had

come down. From “the mount called Olivet,” while His disciples surrounded Him, “he was taken up; and a cloud received Him out of their sight.”-...

“Lift up your heads, O ye gates, and be ye lift up, you everlasting doors, that the King of glory may come in.” How high He ascended after He passed the pearly portal Paul cannot tell us, save that he says “He ascended up far above all heavens,” and describes Him as “set at God’s Right Hand in the heavenly places, far above all principality, and power, and might, and dominion”; and as “dwelling in the Light which no man can approach unto.”

The man Christ Jesus has gone back to the place from whence His Godhead came. Thou art the King of glory, O Christ! Thou art the eternal Son of the Father! Thou sittest ever in the highest heaven, enthroned with all glory, clothed with all power, King of kings and Lord of lords. Unto thy name we humbly present our hallelujahs, both now and for ever. Now, concerning the text itself, which speaks of the ascent of our ever blessed Lord, we shall say, first, that OUR LORD’S TRIUMPH WAS SET FORTH BY HIS ASCENSION.

He came here to fight the foes of God and man. It was a tremendous battle, not against flesh and blood, but against spiritual wickednesses and evil powers. Our Lord fought against sin, and death, and hell, and hate of God, and love of falsehood. He came to earth to be our Champion. For you and for me, beloved, He entered the lists, and wrestled till He sweat great drops of blood: yea, “He poured out His soul unto death.” When He had ended the struggle He declared His victory by ascending to the Father’s throne.

Now His descent is ended. There was no need for Him to remain amid the men who despised Him. The shame, and suffering, and blasphemy, and rebuke are far beneath Him now. The Sun has risen, and the darkness of night has fled. He has gone up beyond the reach of sneering Sadducees and accusing Pharisees. The traitor cannot again kiss Him, Pilate cannot scourge Him, Herod cannot mock Him. He is far above the reach of priestly taunt and vulgar jest.

“No more the cruel spear,  
The cross and nails no more;  
For hell itself shakes at His frown,  
And all the heavens adore.”

Now, also, our Lord's work was done. We are sure that the purpose of His love is secure, or He would not have returned to His rest. The love that brought Him here would have kept Him here if all things necessary for our salvation had not been finished. Our Lord Jesus is no sudden enthusiast, who rashly commences an enterprise of which He wearies before it is accomplished. He does not give up a work which He has once undertaken.

Because he said, "I have finished the work which thou gavest Me to do," and then ascended to the Father, I feel safe in asserting that all that was required of the Lord Christ for the overthrow of the powers of darkness is performed and endured: all that is needed for the salvation of His redeemed is fully done. Whatever was the design of Christ's death, it will be accomplished to the full; for had he not secured its accomplishment He would not have gone back. I do not believe in a defeated and disappointed Savior, nor in a Divine Sacrifice which fails to effect its purpose. I do not believe in an atonement which is admirably wide but fatally ineffectual. I rejoice to hear my Lord say, "All that the Father giveth Me shall come to Me." Whatever was the purpose of the Christ of God in the great transaction of the cross, it must be fully effected: to conceive a failure, even of a partial kind, is scarcely reverent. Jesus has seen to it that in no point shall His work be frustrated. Nothing is left undone of all His covenanted engagements. "It is finished" is a description of every item of the diving labor; and, therefore, has He ascended on high. There are no dropped stitches in the robe of Christ. I say again, the love that brought our Lord here would have kept Him here if He had not been absolutely sure that all His work and warfare for our salvation had been accomplished to the full. Further, as we see here the ending of our Lord's descent and the accomplishment of His work, remember that His ascent to the Father is representative. Every believer rose with Him, and grasped the inheritance.

When He uprose, ascending high, He taught our feet the way. At the last His people shall be caught up together with the Lord in the air, and so shall they be for ever with the Lord. He has made a stairway for His saints to climb to their felicity, and He has trodden it Himself to assure us that the new and living way is available for us. In His ascension He bore all His people with Him. As Levi was in the loins of Abraham, when Melchisedek met Him, so were all the saints in the loins of Christ when He ascended up on high. Not

one of the number shall fail to come where the head has entered, else were Jesus the head of an imperfect and mutilated body. Though you have no other means of getting to glory but faith in Jesus, that way will bring you there without fail. Not only will He not be in glory and leave us behind, but He cannot be so, since we are one with Him; and where He is His people must be. We are in the highest glory in Jesus as our representative, and by faith we are raised up together, and made to sit together in the heavenlies, even in Him. Our Lord's ascent is to the highest heaven. I have noticed this already; but let me remind you of it again, lest you miss an essential point. Our Lord Jesus is in no inferior place in the glory land. He was a servant here, but He is not so there. I know that He intercedes, and thus carries on a form of service on our behalf; but no strivings, and vyings, and tears are mingled with His present pleadings. With authority He pleads. He is a priest upon His throne, blending with His plea the authority of His personal merit. He saith, "All power is given unto Me in heaven and in earth"; and therefore He is glorious in His prayers for us. He is Lord of every place, and of everything; He guides the wheel of Providence, and directs the flight of angels; His kingdom ruleth over all. He is exalted above every name that is named, and all things are put under Him. Oh, what a Christ we have to trust in and to love!

And on this account we are called upon in the text to think much of His blessed Person. When we speak of what Christ has done, we must think much of the doing, but still more of the Doer. We must not forget the Benefactor in the benefits which come to us through him. Note well how David puts it. To him the Lord is first and most prominent. He sees him, he speaks to him. "speak Thou hast ascended on high. Thou hast led captivity captive. Thou hast received gifts for men." Three times he addresses Him by that personal pronoun "thou." Dwell on the fact that He, the Son of David, who for our sakes came down on earth and lay in the manger, and hung upon a woman's breast, has gone up on high, into the glory infinite.

He that trod the weary ways of Palestine now reigns as a King in His palace. He that sighed, and hungered, and wept, and bled, and died, is now above all heavens. Behold your Lord upon the cross - mark the five ghastly wounds, and all the shameful scourging and spitting which men have wrought upon him! See how that blessed body, prepared of the Holy Ghost for the indwelling of the Second Person of the adorable Trinity, was evil entreated! But there is an end to all this. 'Thou hast ascended on high.' He that was

earth's scorn is now heaven's Wonder. I saw thee laid in the tomb, wrapped about with cerements, and embalmed in spices; but Thou hast ascended on high, where death cannot touch thee. The Christ that was buried here is now upon the throne. The heart which was broken here is palpitating in His bosom now, as full of love and condescension as when He dwelt among men. He has not forgotten us, for He has not forgotten Himself, and we are part and parcel of Himself. He is still mindful of Calvary and Gethsemane. Even when you are dazzled by the superlative splendor of His exalted state, still believe that He is a brother born for adversity.

Let us rejoice in the ascent of Christ as being the ensign of His victory, and the symbol thereof. He has accomplished His work. If thou hadst not led captivity captive, O Christ, Thou hadst never ascended on high; and if Thou hadst not won gifts of salvation for the sins of men, Thou hadst been here still suffering! Thou wouldst never have relinquished Thy chosen task if Thou hadst not perfected it. Thou art so set on the salvation of men, that for the joy that was set before Thee, Thou didst endure the cross, despising the shame; and we know that all must have been achieved, or Thou wouldst still be working out Thy gracious enterprise. The voice of the ascension is CONSUMMATUM EST: "It is finished."

"... Having led your thoughts that way, I would, secondly, remind you that THE LORD'S TRIUMPHAL ASCENT DEMONSTRATED THE DEFEAT OF ALL OUR FOES. "Thou hast led captivity captive" is as certain as "Thou hast ascended on high."

Brethren, we were captives once - captives to tyrants, who wrought us woe, and would soon have wrought us death. We were captives to sin, captives to Satan, and therefore captives under spiritual death. We were captives under divers lusts and imaginations of our own hearts: captives to error, captives to deceit. But the Lord Jesus Christ has led captivity captive. There is our comfort. Yet, forget not that we were hopeless captives to all these: they were too strong for us, and we could not escape from their cruel bondage.

The Lord Jesus, by His glorious victory here below, has subdued all our adversaries, and in His going up on high He has triumphed over them all, exhibiting them as trophies. The imagery may be illustrated by the triumph of Roman conquerors. They were wont to pass along the Via Sacra, and climb up to the Capitol, dragging at their chariot-wheels the vanquished princes

with their hands bound behind their backs. All those powers which held you captive have been vanquished by Christ. Whatever form your spiritual slavery took, you are clean delivered from it; for the Lord Christ has made captives those whose captives you were. "Sin shall not have dominion over you." Concerning Satan, our Lord has bruised his head beneath His heel. Death also is overcome, and his sting is taken away.

Death is no more the king of dread: "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Whatever there was or is, which can oppress our soul, and hold it in bondage, the Lord Jesus has subdued and made it captive to Himself.

What then? Why, henceforth the power of all our adversaries is broken. Courage, Christians! you can fight your way to heaven, for the foes who dispute your passage have been already worsted in the field. They bear upon them the proofs of the valor of your leader. True, the flock of the Lord is too feeble to force its way; but listen, "The Breaker is come up before them, and the King at the head of them." Easily may the sheep follow where the Shepherd breaks the way. We have but to follow those heavenly feet, which once were pierced, and none of our steps shall slide.

Move on, O soldiers of Jesus, for your Captain vies, "Follow me!" Would He lend you into evil? Has he not said, "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet." Your Lord has set His foot on the necks of your enemies: you wage war with vanquished foes. What encouragement this glorious ascension of Christ should give to every tried believer!

Remember, again, that the victory of our Lord Christ is the victory of all who are in Him. "The Seed of the woman shall bruise the serpent's head."

Now, the Seed of the woman is, first of all, the Lord Jesus; but also, it is all who are in union with Him. There are still two seeds in the world: - the seed of the serpent, and these cannot enter into this rest; and the seed of the woman, who are born, not of blood, nor of the will of man, nor of the will of the flesh, but of God: in these last is the Living and Incorruptible Seed, which liveth and abideth for ever. Jesus, our Lord, represents them in all that He does - they died in Him, were buried in Him, are raised in Him, and in the day when He triumphed, they led captivity captive in Him.

No, brethren, by those bleeding hands and feet He has secured the struggle. By that side opened down to His heart we feel that His heart is fixed in our cause. Specially by His resurrection, and by His climbing to the throne of God, he has made the victory of His truth, the victory of His church, the victory of Himself most sure and certain.

III. Let us notice, thirdly, that OUR LORD'S TRIUMPHANT ASCENSION WAS CELEBRATED BY GIFTS. The custom of bestowing gifts after victory was practiced among the Easterns, according to the song of Deborah. Those to whom a triumph was decreed in old Rome scattered money among the populace. Sometimes it seemed as if every man in the city was made rich by his share of the spoils of vanquished princes. Thus our Lord, when He ascended on high, received gifts for men, and scattered largess all around.

The psalm says: "Thou hast received gifts for men." The Hebrew hath it, "Thou hast received gifts in Adam" - that is, in human nature. Our Lord Christ had everything as Lord; but as the man, the Mediator, He has received gifts from the Father. "The King eternal, immortal, invisible," has bestowed upon His triumphant General a portion with the great, and He has ordained that He shall divide the spoil with the strong. This our Lord values, for He speaks of all that the Father has given Him with the resolve that He will possess it.

When Paul quotes the passage, he says, "He gave gifts to men." Did Paul quote incorrectly? I trow not. He quoted, no doubt, from the Greek version. Is the Greek version therefore compatible with the Hebrew?

Assuredly; for Dr. Owen says that the word rendered "received" may be read "gave." And if not, for Christ to receive for men is the same thing as to give to men, for He never receives for Himself, but at once gives it to those who are in Him. Paul looks to the central meaning of the passage, and gives us the heart and soul of its sense. He is not intending to quote it verbatim, but to give in brief its innermost teaching. Our Lord Jesus Christ has nothing which he does not give to His church. He gave Himself for us, and He continues still to give Himself to us. He receives the gift, but He only acts as the conduit-pipe, through which the grace of God flows to us. It pleased the Father that in Him should all fullness dwell; and of His fullness have all we received.

What are these great ascension gifts? I answer that the sum of them is the Holy Spirit. I invite your adoring attention to the sacred Trinity herein manifested to us. How delightful it is to see the Trinity working out in unity the salvation of men! “Thou hast ascended on high”: there is Christ Jesus. “Thou hast received gifts for men”: there is the Father, bestowing those gifts. The gift itself is the Holy Spirit. This is the great largess of Christ’s ascension, which He bestowed on His church at Pentecost. Thus you have Father, Son, and Holy Spirit blessedly co-working for the benediction of men, the conquest of evil, the establishment of righteousness. O my soul, delight thyself in Father, Son, and Holy Spirit.

One of the sins of modern theology is keeping these Divine Persons in the background, so that they are scarcely mentioned in their several workings and offices. The theology which can feed your souls must be full of Godhead, and yield to Father, Son, and Holy Spirit perpetual praise.

Beloved, the gifts here spoken of are those brought by the Holy Spirit. “The water that I shall give him,” said Christ, “shall be in him a well of water springing up into everlasting life.” He said again, “If any man thirst, let him come unto Me, and drink.” We read that He “spake of the Spirit,

which they that believed on Him should receive.” “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?” To conquer the world for Christ we need nothing but the Holy Spirit, and in the hour of His personal victory He secured us this boon. If the Holy Spirit be but given we have in Him all the weapons of our holy war.

But observe, according to Paul, these gifts which our Lord gave are embodied in men; for the Holy Spirit comes upon men whom He has chosen, and works through them according to His good pleasure. Hence He gave some, apostles, some, evangelists, and some, pastors and teachers.

No one may be judged to be given of God to the church in any of these offices unless as the Spirit dwells upon him. All are given of God upon whom the Holy Spirit rests, whatever their office may be. It is ours to accept with great joy the men who are chosen and anointed to speak in the name of the Lord, be they what they may. Paul, Apollos, Cephas, they are all the gifts of the risen Christ to His redeemed ones, for their edifying and perfecting. The Holy Spirit, in proportion as He abides in these servants of God, makes them



to be precious benisons” (bessings or benedictions) “of heaven to His people, and they become the champions by whom the world is subdued to the Lord Jesus Christ.

These gifts, given in the form of men, are given for men. Churches do not exist for preachers; but preachers for churches. We have sometimes feared that certain brethren thought that the assemblies of believers were formed to provide situations for clerical persons; but, indeed, it is not so. My brethren in the church, we who are your pastors are your servants for Christ’s sake. Our rule is not that of lordship, but of love.”...

V. I have done when I have handled the fifth point, which is this: OUR LORD’S TRIUMPHANT ASCENSION SECURES THE CONSUMMATION OF HIS WHOLE WORK. What doth it say? “That the Lord God might dwell among them.” When our Lord Christ came here at the first He was willing enough to “dwell” among us; but it could not be. “The word was made flesh and tabernacled among us,” like a Bedouin in his tent, but not as a dweller at home. He could not “dwell” here on that occasion. He was but a visitor, and badly treated at that. “There was no room for Him in the inn,” where everybody else was freely welcome. “He came unto His own” - surely they will lodge Him, “but His own received Him not.” There was no room for Him in the temple - there He had to use the scourge. There was no room for Him in the open streets, for they took up stones to stone Him. Out of the synagogue they hurried Him, to cast Him down headlong from the brow of the hill. “Away with Him! Away with Him!” was the cry of the ribald crowd. This dear visitor, who came here all unarmed, without sword or bow, they treated as though he had been a spy or an assassin, who had stolen among them to do them ill. And so they ran upon Him with a spear, and He, quitting these inhospitable realms which knew Him not, took home with Him the marks of man’s discourtesy. O earth, earth, how couldst thou drive away thy dearest friend, and compel Him to be as a wayfaring man, that tarrieth but for a night; nay, worse, as a man astonied, who meets with wounding in the house of His friends?

After He had risen again, He went home, that from this throne He might a work by which earth should become a place where God could abide. Again is the temple of God to be with men, and He shall dwell among them. This world of ours has been sprinkled with the precious blood of the Lamb of

God, and it is no longer as an unclean thing. Jesus is the Lamb of God Who so taketh away the sin of the world that God can treat with men on terms of grace, and publish free salvation. The Lord God Himself had long been a stronger in the land. Did not the holy man of old say, "I am a stranger with thee, and a sojourner, as all my fathers were"?

But Jesus, the ascended One, is pouring down such gifts upon this sin-world, that it will yet become a new earth, wherein dwelleth righteousness and the God of righteousness."...

"But there cometh a day when this shall be carried out to the letter.

Methinks I hear the angels say, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Now, "in like manner" must mean in Person. In Person our Lord was taken up into heaven, and in Person He will come again; and when He cometh, the Lord God will, indeed, dwell among us. Oh, that the day would come! We wait watch for His glorious appearing; for then will He dwell among men in a perfect fashion. What happy days shall we have when Jesus is here! What a millennium His presence will bring; there can be no such auspicious era without it, any more than there can be summer without the sun. He must come first, and then will the golden age begin. The central glory of that period shall be that the Lord is here. "The Lord God shall dwell among them." Then shall be heard the song which will never end, earth's homage to the Lord, who renewed the heavens and the earth, and has taken up His dwelling in them. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for He that sitteth on the throne shall dwell among them."...

"Soon the little boat of this globe shall be drawn nearer to the great ship, and earth shall lie alongside heaven.

Then shall men praise God day and night in His temple. Heaven shall find her choristers among the ransomed from among men. The whole world shall be as a censer filled with incense for the Lord of hosts. All this will be because of those gifts received and bestowed by our Lord Jesus in the day when He returned to His glory, leading captivity captive. O Lord, hasten thy coming! We are sure that thine abiding presence and glorious reign will come in due season. Thy coming down secured thy going up: thy going up secures thy coming down again. Wherefore, we bless and magnify thee, O ascended

Lord, with all our hearts, and rise after thee as thou dost draw us upward from grovelling things. So be it! Amen.”

Ignatius ; “He did in reality both eat and drink. He was crucified and died under Pontius Pilate. He really, and not merely in appearance, was crucified, and died, in the sight of beings in heaven, and on earth, and under the earth. By those in heaven I mean such as are possessed of incorporeal natures; by those on earth, the Jews and Romans, and such persons as were present at that time when the Lord was crucified; and by those under the earth, the multitude that arose along with the Lord. For says the Scripture, "Many bodies of the saints that slept arose," their graves being opened. He descended, indeed, into Hades alone, but He arose accompanied by a multitude; and rent asunder that means of separation which had existed from the beginning of the world, and cast down its partition-wall. He also rose again in three days, the Father raising Him up; and after spending forty days with the apostles, He was received up to the Father, and "sat down at His right hand, expecting till His enemies are placed under His feet.") On the day of the preparation, then, at the third hour, He received the sentence from Pilate, the Father permitting that to happen; at the sixth hour He was crucified; at the ninth hour He gave up the ghost; and before sunset He was buried. During the Sabbath He continued under the earth in the tomb in which Joseph of Arimathaea had laid Him. At the dawning of the Lord's day He arose from the dead, according to what was spoken by Himself, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man also be three days and three nights in the heart of the earth." The day of the preparation, then, comprises the passion; the Sabbath embraces the burial; the Lord's Day contains the resurrection.”

*Zechariah 6:11-13 LXX-Thomson version; verse 11 ; “And thou shalt take silver and gold, and make crowns, and put one on the head of Jesus the son of Josedek the high priest,*

*6:12 and say to him, Thus saith the Lord Almighty; Behold a man! His name is Anatole [Dayspring] ; underneath Him He shall spring up. And He shall build the house of the Lord.*

*13 And he shall take authority and sit and rule on his throne; and there shall be a priest on his right hand, and there shall be a counsel of peace between both.”*

*KJV/MT/AV verse 11 “Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;*

*12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of His place, and He shall build the temple of the LORD:*

*13 Even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both.”*

Note: vs.11 “Josedek” from Hebr. Meaning the “*Lord is Righteous*”

Note: Vs.12 “Anatole” [transl. Dayspring] anatolh, - *an-at-ol-ay*’; from (393) ἀνατέλλω (anatellw); a rising of light, i.e. dawn (figurative); by implication the east (also in plural): — dayspring, east, rising.” Strong’s Greek Dict. see L.E.H. Lexicon of the Septuagint, “metaphorically, of the coming of Christ sunrise, rising sun, light of dawn” (Friberg Lexicon), “dawn (of salvation)” UBS Lexicon, “to come up, to move upward, to rise.” Louw-Nida Lexicon, “...growing, branch, sprout.” L.S.J. Lexicon, “the dawn from heaven, i.e. the Messiah ...” Gingrich Lexicon, in the Hebrew text Branch transl. palm-leaf, scion, sprout etc. see (P.E.O.B.),

Also “Dawn from heaven, sprout or scion of God, “as Messiah or Yahweh” (Bauer’s Greek-English Lexicon)

For more on the original language relationship with Messiah’s Resurrection see this study’s “Word Pictures” section (a separate download)

## Cross-references:

Isaiah 4:2 “In that day the Branch of the LORD shall be beautiful and glorious; And the fruit of the earth *shall be* excellent and appealing for those of Israel who have escaped.

Isaiah 11:1 “There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots.

Isaiah 53:2 LXX (Charles Thomson version) “We have made proclamation as a child before hi: as a root in a thirsty soil, he hath no appearance or glory.”

Jeremiah 23:5 LXX (Charles Thomson version) "Behold, *the* days are coming, saith the LORD, when I will raise up for David a righteous shoot, who shall reign king and understand and execute judgement and justice on the earth.”

Jeremiah 33:15 ‘In those days and at that time I will cause to grow up to David A Branch of righteousness; He shall execute judgment and righteousness in the earth.

John 19:5 Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate said unto them, "Behold the man!"

Hebrews 10:19-21 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup> By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; <sup>21</sup> And {having} a high priest over the house of God;”

Revelation 4:10-11 <sup>10</sup> The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, <sup>11</sup> Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created.

Revelation 5:1-9 “And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. <sup>2</sup> And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose its seals? <sup>3</sup> And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look upon it. <sup>4</sup> And I wept much, because no man was found worthy to open, and to read the book,

neither to look upon it. <sup>5</sup> And one of the elders saith to me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose its seven seals. <sup>6</sup> ¶ And I beheld, and lo, in the midst of the throne, and of the four living beings, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. <sup>7</sup> And he came and took the book out of the right hand of him that sat upon the throne. <sup>8</sup> And when he had taken the book, the four living beings, and four {and} twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. <sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals of it: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and language, and people, and nation;”

Revelation 6:16-17 <sup>16</sup> And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: <sup>17</sup> For the great day of his wrath is come; and who will be able to stand?

Revelation 7:15-17 <sup>15</sup> Therefore they are before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne will dwell among them. <sup>16</sup> They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. <sup>17</sup> For the Lamb who is in the midst of the throne will feed them, and will lead them to living fountains of waters: and God will wipe away all tears from their eyes.

Matthew Henry ; “God did not only at sundry times, but in divers manners, speak in time past by the prophets to his church. In the former part of this chapter he spoke by a vision, which only the prophet himself saw; here, in this latter part, he speaks by a sign, or type, which many saw, and which, as it was explained, was an illustrious prediction of the Messiah as the Priest and King of His church. Here is, I. The significant ceremony which God appointed, and that was the coronation of Joshua the high priest, v. 10, 11. It is observable that there should be two eminent types of Christ in the Old Testament that were both named Joshua (the same name with Jesus, and by

the Septuagint, and in the New Testament, rendered Jesus, Acts 7:45)-Joshua the chief captain, a type of Christ the captain of our salvation, and Joshua the chief priest, a type of Christ the high priest of our profession, and both in their day saviours (as it were) and leaders into Canaan. And this is peculiar to Joshua the high priest, that here was something done to him by the divine appointment on purpose that he might be a type of Christ, a priest after the order of Melchizedek, who was both a king and a priest. Joshua was far from being ambitious of a crown, and the people of having a crowned head over them; but the prophet, to the great surprise of both, is ordered to crown Joshua as if he had been a king. And, as Zerubbabel's prudence and piety kept this from being any affront to him (as the setting up of a rival with him),-Crowns are to be made, and put upon the head of Joshua, v. 11. It is supposed that there were two crowns provided, one of silver and the other of gold; the former (as some think) denoting his priestly dignity, the latter his kingly dignity. Or, rather, he being a priest already, and having a crown of gold, of pure gold, already, to signify his honour and power as a priest, these crowns of silver and gold both signify the royal dignity, the crown of silver being perhaps designed to typify the kingdom of the Messiah when He was here on earth, for then He was the King of Israel (Jn. 1:49), but the crown of gold His kingdom in His exalted state, the glory of which as far exceeded that of the former as gold does silver. The sun shines as gold, when He goes forth in His strength; and the beams of the moon, when she walks in brightness, we call silver beams. Those that had worshipped the sun and moon shall now fall down before the golden and silver crowns of the exalted Redeemer, before whom the sun shall be ashamed and the moon confounded, being both outshone. [my ft]

[ft] Isaiah 24:23 NKJV ;"Then the moon will be disgraced And the sun ashamed; For the LORD of hosts will reign On Mount Zion and in Jerusalem And before His elders, gloriously"

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The signification which God gave of this ceremony....

1. That God will, in the fulness of time, raise up a great high priest, like Joshua. Tell Joshua that he is but the figure of one that is to come, a faint shadow of him (v. 12): Speak unto him in the name of the Lord of hosts, that the man whose name is The BRANCH shall grow up out of his place, out of

Bethlehem the city of David, the place appointed for his birth; though the family be a root in a dry ground, yet this branch shall spring out of it, as in the spring, when the sun returns, the flowers spring out of the roots, in which they lay buried out of sight and out of mind. He shall grow up for himself (so some read it) *propria virtute*- “by his own vital energy” {my ft]

[ft] LXX has ; “, he shall spring up from his stem”

exalted in His own strength.

2. That, as Joshua was an active useful instrument in building the temple, so the Man, the Branch, shall be the master-builder, the sole builder of the spiritual temple, the gospel-church. He shall build the temple of the Lord; and it is repeated (v. 13), Even he shall build the temple of the Lord. He shall grow up to do good, to be an instrument of God’s glory and a great blessing to mankind. Note, The gospel-church is the temple of the Lord, a spiritual house (1 Pt. 2:5), a holy temple, Eph. 2:21. In the temple God made discoveries of himself to his people, and there he received the service and homage of his people; so, in the gospel-church, the light of divine revelation shines by the word, and the spiritual sacrifices of prayer and praise are offered. Now Christ is not only the foundation, but the founder, of this temple, by his Spirit and grace. 3. That Christ shall bear the glory. Glory is a burden, but not too heavy for him to bear who upholds all things. The cross was his glory, and he bore that; so was the crown an exceeding weight of glory, and he bears that. The government is upon his shoulders, and in it he bears the glory, Isa. 9:6. They shall hang upon him all the glory of his Father’s house, Isa. 22:24. It becomes him, and he is *par negotio*-well able to bear it. The glory of the priesthood and royalty had been divided between the house of Aaron and that of David; but now he alone shall bear all the glory of both. That which he shall bear, which he shall undertake, shall be indeed the glory of Israel; and they must wait for that, and, in prospect of it, must be content in the want of that external glory which they formerly had. He shall bear such a glory as shall make the glory of this latter house greater than that of the former. He shall lift up the glory (so it may be read); the glory of Israel had been thrown down and depressed, but he shall raise it out of the dust. 4. That he shall have a throne, and be both priest and king upon his throne. A throne denotes both dignity and dominion, an exalted honour with an extensive power. (1.) This Priest shall be a King, and His office as a priest



shall be no diminution to His dignity as a King: He shall sit and rule upon his throne. Christ, as a priest, ever lives to make intercession for us; but He does it sitting at His Father's right hand, as one having authority, Heb. 8:1. We have such a high priest as Israel never had, for He is set on the right hand of the throne of the Majesty in the heavens, which puts a prevailing virtue into His mediation; He that appears for us within the veil is one that sits and rules there. Christ, who is ordained to offer sacrifices for us, is authorized to give law to us. He will not save us unless we be willing that He should govern us. God has prepared Him a throne in the heavens; and, if we would have any benefit by that, we must prepare Him a throne in our hearts, and be willing and glad that he should sit and rule upon that throne; and to Him every thought within us must be brought into obedience. (2.) This King shall be a Priest, a priest upon His throne. With the majesty and power of a king, He shall have the tenderness and simplicity of a priest, who, being taken from among men, is ordained for men, and can have compassion on the ignorant, Heb. 5:1, 2. [my ft]

[ft] "Hebrews 5:1-2 verse 1 ; " For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."

In all the acts of His government as a king He prosecutes the intentions of His grace as a priest. Let not therefore those that are His look upon His throne, though a throne of glory and a throne of judgment, with terror and amazement; for, as there is a rainbow about the throne, so He is a priest upon the throne.

5. That the counsel of peace shall be between them both. That is, (1.) Between Jehovah and the man the branch, between the Father and the Son; the counsels concerning the peace to be made between God and man, by the mediation of Christ, shall be concerted (that is, shall appear to have been concerted) by Infinite Wisdom in the covenant of redemption; the Father and the Son understood one another perfectly well in that matter. Or, rather, (2.) Between the priest and the throne, between the priestly and kingly office of Jesus Christ. The Man the Branch must grow up to carry on a counsel of peace, peace on earth, and, in order to that, peace with heaven. God's

thoughts towards us were thoughts of peace, and, in prosecution of them, He exalted his Son Christ Jesus to be both a prince and a Saviour; He gave Him a throne, but with this proviso, that He should be a priest upon His throne, and by executing the two offices of a Priest and King should bring about that great undertaking of man's reconciliation to God and happiness in God. Some think it alludes to the former government of the Jews' state, wherein the king and priest, separate officers, did take counsel one with another, for the maintenance of peace and prosperity in church and state, as did Zerubbabel and Joshua now. I may add, the prophets of God helping them. So shall the peace and welfare of the gospel-church, and of all believers, be wrought, though not by two separate persons, yet by virtue of two separate offices meeting in one-Christ purchasing all peace by his priesthood and maintaining and defending it by his kingdom; ... But it has a further reference to that temple of the Lord which the Man the Branch was to build. The Gentiles, strangers afar off, shall help to build it, for from among them God will raise up ministers that shall be workers together with Christ about that building; and all the Gentile converts shall be stones added to this building, so that it shall grow up to a holy temple, Eph. 2:20-22. [my ft]

[ft] Eph. 2:20-22 verse 20 ; “And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.”

John Gill of verse 11; “and indeed this crown, and the three rows of flowers in it, were a hieroglyphic or emblem of the threefold office of Christ, whom the high priest represented, kingly, priestly, and prophetic”...

verse 12b ; “ thus speaketh the Lord of hosts, saying, behold the man whose name is The BRANCH;”

Gill ; “no other than the Messiah; and so the Targum paraphrases the words, “behold the man Messiah is his name;” and Jarchi owns that some of their Rabbin interpret the words of the King Messiah. The “Branch” is a name by which the Messiah goes in the Talmud {ft}

[ft] T. Hieros. Beracot, fol. 5. 1,

and in other Jewish writings. It is asked ..,” what is the name of the King Messiah? It is answered, among others, His name is the “Branch”; as it is said, “behold the man whose name is the Branch; he shall grow up out of his place”: see my word picture section on “ Place” Spurgeon ; “We all know that the Lord Jesus Christ is here alluded to, for the context runs - “Behold the man, whose name is the Branch” - which title is ever applied to the Messiah, Jesus Christ of Nazareth.”...- “I have no doubt you have read many times the story of Solomon’s temple, and you have noticed that he overlaid all the temple with gold. He provided much of the substance, but his father David brought him a good store.

Now Jesus will overlay all of us with gold, when he builds us in heaven. Do not imagine we shall be in heaven what we are to-day. No, beloved, if the cedar could see itself after it had been made into a pillar, it would not know itself. If you could see yourselves as you shall be made, you would say, “ ‘It doth not yet appear’ how great we must be made.” Nor were these pillars of cedars to be left naked and unadorned - though they had been fair and lovely then - they were overlaid with sheets of gold. So shall we be. “It is sown in dishonor, it is raised in glory. It is sown a natural body, it is raised a spiritual body,” plated with pure gold: no longer what it was, but precious, lustrous, glorified.”...”We are like rough stones in the quarry. Behold the hole of the pit whence we were digged, and the rock whence we were hewn. But we were hewn out of that rock by no hand but Christ’s. He raised up seed unto Abraham out of the stones of the pit; it was His own hammer that broke the rock in pieces, and His own arm of strength that wielded the hammer, when He dashed us from the rock of our sin.”...-“Jesus Christ who is the death of death and hell’s destruction, he himself shall pilot us across the stream, and land us safe on Canaan’s side. ‘He shall build the temple of the Lord.’”-

“When the Almighty scattered kings for her (for the church) she was white as snow in Salmon, purified and refined by the mercies of God; when the host went forth against the enemy they kept themselves from every wicked thing, and so the host returned victorious, and Israel by the victory were confirmed in their purity and piety. This account of Israel’s victories is applicable to the victories obtained by the exalted Redeemer for those that are his, over death and hell. By the resurrection of Christ our spiritual enemies were made to flee, their power was broken, and they were for ever disabled to hurt any of God’s people. This victory was first notified by the women (the she-

publishers) to the disciples (Matthew 28:7) and by them it was preached to all the world, while believers that tarry at home, that did not themselves contribute any thing towards it, enjoy the benefit of it, and divide the spoil.”

“...more plainly in Zechariah 6:12,13 where the Messiah, called the Man the Branch, Who was to spring up and build the temple, and bear the glory, is said to be "a Priest upon His throne".

Spurgeon on verse 13 ; “ Try not to judge of the magnificence of Christ by the pomp of kings, or by the reverence paid to mighty men on earth. His glory far surpasses all the glory of this time and space. The honor which shall be bestowed upon him is as the brightness of the sun, the honors of earth are but the twinklings of a fading star. Before him, at this very day, principalities and powers do bow themselves. Ten thousand times ten thousand seraphim wait at his footstool. “The chariots of the Lord are twenty thousand, even thousands of angels,” and all these wait his beck and his command. And as for his redeemed, how do they magnify him? never staying, never changing, never wearying; they raise their shout higher, and higher, and higher, and yet louder, and louder still, the strain is lifted up, and evermore it is the same. “To him that liveth and was dead and is alive for evermore, unto him be glory, world without end.”

Elsewhere Spurgeon writes:

“How consoling and encouraging is fellowship with him  
who has overcome the world !

3. How sanctifying and refining is union with the perfect  
One, who is the Lord our righteousness !

4. How safe and healthy is a daily walk with  
The ever-blessed Son of man!”

C. Jerdan (Pulpit Commentary) commenting on Hosea 6 says: ““The *morning*.” The Lord Jesus is the Aurora, or Dayspring from on high; — the Sun of righteousness, who has arisen with healing in his wings, ...”

*Psalm 19:5-6 LXX,vs.5 ; “In the sun he has placed His tabernacle; and he is like a bridegroom coming forth from his chamber: he will rejoice as a giant to run his course.”*

*Vs.6 ; “His going forth is from the summit of heaven, and his course to the summit thereof: and from His heat none can be hid.”*

*Psalm 19:5-6 LXX (Justin Martyr version, from the ANF) ; vs. 5 ; “In the sun He set His habitation ; and He, like a bridegroom going forth from his chamber, will rejoice as a giant to run his race :*

*Vs.6 from the highest heaven is His going forth, and He returns to the highest heaven, and there is not one who shall be hidden from His heat.”*

#### Cross references

Isaiah 61:10, LXX (Thomson version), “And they shall rejoice in the Lord with joy. Rejoice in the Lord O my soul, for He hath clothed me with the mantle of Salvation, and with the under garment of gladness, He hath crowned me with a crown and adorned me as a bride,”

Hebrews 12:2 “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

Colossians 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he may have the preeminence.”

Numbers 25:4, LXX (Thomson version) “And the Lord said to Moses, Take all those leaders of the people, and make a public example of them for the Lord in the face of the sun, so shall the wrath of the Lord shall be turned away from Israel.”

Judges 5:31, LXX ;”Thus let all thine enemies perish, O Lord: and they that love him shall be as the **going forth** of the sun in his strength. And the land had rest forty years.” (note that the Alexandricus uses the grk. Word **anatolh (rising, dawning** just as 2 Peter 1:19)

2 Peter 1:19, NKJV ; “And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star **rises** in your hearts;”

Augustine ; “For, because He Himself, being the First-Begotten of the dead, made a passage to the kingdom of God to life eternal for His Church, to which He is so the Head as to make the body also immortal, therefore He was “created in the beginning of the ways” of God in His work. For, according to the form of God, He is the beginning, that also speaketh unto us, in which “beginning” God created the heaven and the earth; but according to the form of a servant, “He is a bridegroom coming out of His chamber.” According to the form of God, “He is the first-born of every creature, and He is before all things and by him all things consist;” according to the form of a servant, He is the head of the body, the Church.” According to the form of God, “He is the Lord of glory.”

Matthew Henry ; “With such satisfaction did Christ, the Sun of Righteousness, finish the work that was given Him to do.”

Jonathan Edwards ; “The times of the Old Testament are times of night in comparison of the gospel day, and are so represented in Scripture, and therefore the approach of the day of the New Testament dispensation in the birth of Christ, is called the day-spring from on high visiting the earth (Luke 1:78), “Through the tender mercy of our God; whereby the dayspring from on high hath visited us;” and the commencing of the gospel dispensation as it was introduced by Christ, is called the Sun of Righteousness rising. Malachi 4:2. But this gospel dispensation commences with the resurrection of Christ. Therein the Sun of Righteousness rises from under the earth, as the sun appears to do in the morning, and comes forth as a bridegroom. He rose as the joyful, glorious bridegroom of his church; for Christ, especially as risen again, is the proper bridegroom, or husband, of his church, as the apostle teaches (Romans 7:4), “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to

him who is raised from the dead, that we should bring forth fruit unto God.” He that was covered with contempt, and overwhelmed in a deluge of sorrow, has purchased and won his spouse, for he loved the church, and gave himself for it, that he might present it to himself; now he comes forth as a bridegroom to bring home his purchased spouse to him in spiritual marriage, as he soon after did in the conversion of such multitudes, making his people willing in the day of his power, and hath also done many times since, and will do in a yet more glorious degree. And as the sun when it rises comes forth like a bridegroom gloriously adorned, so Christ in His resurrection entered on His state of glory. After His state of sufferings, He rose to shine forth in ineffable glory as the King of heaven and earth, that he might be a glorious bridegroom, in whom his church might be unspeakably happy. Here the psalmist says that God has placed a tabernacle for the sun in the heavens: so God the Father had prepared an abode in heaven for Jesus Christ; he had set a throne for him there, to which he ascended after he rose. The sun after it is risen ascends up to the midst of heaven, and then at that end of its race descends again to the earth; so Christ when he rose from the grave ascended up to the height of heaven, and far above all heavens, but at the end of the gospel day will descend again to the earth. It is here said that the risen sun “rejoiceth as a strong man to run a race.” So Christ, when he rose, rose as a man of war, as the Lord strong and mighty, the Lord mighty in battle; he rose to conquer his enemies, and to show forth his glorious power in subduing all things to himself, during that race which he had to run, which is from his resurrection to the end of the world, when he will return to the earth again. . . . That the Holy Ghost here has a mystical meaning, and has respect to the light of the Sun of Righteousness, and not merely the light of the natural sun, is confirmed by the verses that follow, in which the psalmist himself seems to apply them to the word of God, which is the light of that Sun, even of Jesus Christ, who himself revealed the word of God: see the very next words, “The law of the Lord is perfect,” etc.-Jonathan Edwards, 1703-1758.

*Julias Charles Hare, M.A.,* “...Though while he was on earth, he had fullest power of bestowing every earthly gift, yet, in order that he should be able to bestow heavenly gifts with the same all-healing power, it was necessary that he should go up into heaven. When he had done so, when he had ascended into *his tabernacle in the heavens*, then, he promises his disciples, he would

send down the Holy Spirit of God, who should bring them heavenly gifts, yea, who should enter into their hearts, and make them bring forth all the fruits of the Spirit in abundance; should make them abound in love, in peace, in longsuffering, in gentleness, in goodness, in faith, in meekness, in temperance. These are the bright heavenly rays, which, as it were, make up the pure light of Christ; *and from this heat nothing is hid*. Even the hardest heart may be melted by it; even the foulest may be purified.”—

F.H.Dunwell ; “After His ascension into heaven, He sat down at the right hand of the Father, where He ‘maketh intercession for us’ [my ft]

[ft] Romans 8:34 Who {is} he that condemneth? {It is} Christ that died, or rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous’

It is to this, as many think, , that the prophet refers when he says, ‘The Lord perform all thy petitions;’ to the intercession which he is continually making for us”

“The gate, therefore, was pitched before the light and as soon as the sun rose in all it’s granduer and glory, it shed its penetrating beams upon this beautifully colored portal of the tabernacle, and any Isrealite entering had to do so in the full blaze of the sun’s light” (author unknown)

Jesus referred to His body as a tabernacle and that after three days, it would be raised up.

*Zephaniah 3:8 Augustine’s LXX (Septuagint) ; “Wait ye upon Me, saith the Lord, in the day of My Resurrection, in the future, because it is My determination to assemble nations, and to gather together the kingdoms.”*



Zephaniah 3:8 LXX, (Charles Thomson version) ; “On that very account, wait thou for Me, saith the Lord, until the day of My resurrection for a testimony. For this judgement of mine is for the assemblies of nations ; to admit kings, to pour out all the fury of My wrath on them.”

Zephaniah 3:8 LXX (from Cyprian ANF vol. 5, page 555) “ Wait on Me, saith the Lord, in the day of My rising again to witness: because My judgement is to the congregations of the Gentiles, that I may take kings, and pour out upon them my anger.”

Zephaniah 3:8, (Douey version/transl. of the Latin Vulgate) “Wherefore expect me, saith the Lord, in the day of my resurrection that is to come, for my judgment is to assemble the Gentiles, and to gather the kingdoms: and to pour upon them my indignation, all my fierce anger: for with the fire of my jealousy shall all the earth be devoured.”

"Therefore wait for me," says the LORD, "for the day when I arise as a witness. For my decision is to gather nations, to assemble kingdoms, to pour out upon them my indignation, all the heat of my anger; for in the fire of my jealous wrath all the earth shall be consumed." Revised S.V.

Zephaniah 3:8 KJV ; “ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.”

Greek LXX “διὰ τοῦτο ὑπόμεινόν με λέγει κύριος εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον διότι τὸ κρίμα μου εἰς συναγωγὰς ἐθνῶν τοῦ εἰσδέξασθαι βασιλεῖς τοῦ ἐκχέαι ἐπ’ αὐτοὺς πᾶσαν ὀργὴν θυμοῦ μου διότι ἐν πυρὶ ζήλους μου καταναλωθήσεται πᾶσα ἡ γῆ”

*Here is scriptural treasure unburied!*

The Latin Vulgate/Douey Rheims (Jerome’s version), as well as Augustine’s LXX (Septuagint) and Thomson’s Septuagint (LXX) reference to the inclusion of the phrase “the Day of my Resurrection” in prophetic reference to Christ’s ( “the Lord”) rising from the dead. This verse is indeed a stunning find in my quest for prophecies of Messiah’s Resurrection. In this treasure hunt, as-it-were, for just such a revealing reference, this is the crown jewel among so many more that were always there in Scripture just waiting to be

quarried from the Holy Writ. It seems very odd indeed that the vast majority of Bibles do not even so much as footnote that such a verse is to be found in the most ancient Biblical manuscripts!

Note that Augustine's passage does not have the "*to admit kings, to pour out all the fury of My wrath on them.*" phrase of the Scripture. The Lord will indeed gather his people from all nations in the marriage supper of the Lamb. (see Revelation chapter 18)

Yet even if the other versions with the judgment in the verse are accurate, it does not negate the resurrection passage as we know that the Lord has since His resurrection brought judgment (as the destruction of Jerusalem in 70 A. D.) and will again bring destruction to the unbelieving inhabitants on earth.

According to the "Pulpit Commentatery" the following church "fathers interpreted Zephaniah 3:8 as Christ's resurrection and/or "dividing the spoil" ; Cyril, Jerome, Eusebius, and Augustine. (See "The Pulpit Commentary for detailed references.)

The Massorites ( Jewish translators) said this was the only verse in the scriptures that used the entire Hebrew alphabet!

Cross references ;

"Genesis 49:9 LXX, (Thomson's version) ; "Juda is a lion's whelp. From a vigorous stem, my son, thou art sprung. Couching down thou art gone to sleep like a young lion: Who dare rouse him!"

John 5:19-43 (NKJV) <sup>19</sup> Then Jesus answered and said to them, "Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. <sup>20</sup> "For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel. <sup>21</sup> "For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will. <sup>22</sup> "For the Father judges no one, but has committed all judgment to the Son, <sup>23</sup> "that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. <sup>24</sup> " Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. <sup>25</sup> "Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. <sup>26</sup> "For as the Father has life in Himself, so He has granted the Son to have life in Himself, <sup>27</sup> "and has given Him authority to execute judgment also, because He is the Son of Man. <sup>28</sup> "Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice <sup>29</sup> "and come forth -- those who have done good, to the resurrection of life, and those who have done evil, to the resurrection

of condemnation. <sup>30</sup> "I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me. <sup>31</sup> " If I bear witness of Myself, My witness is not true. <sup>32</sup> "There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. <sup>33</sup> "You have sent to John, and he has borne witness to the truth. <sup>34</sup> "Yet I do not receive testimony from man, but I say these things that you may be saved. <sup>35</sup> "He was the burning and shining lamp, and you were willing for a time to rejoice in his light. <sup>36</sup> "But I have a greater witness than John's; for the works which the Father has given Me to finish -- **the very works that I do -- bear witness of Me, that the Father has sent Me.** <sup>37</sup> "And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. <sup>38</sup> "But you do not have His word abiding in you, because whom He sent, Him you do not believe. <sup>39</sup> "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. <sup>40</sup> "But you are not willing to come to Me that you may have life. <sup>41</sup> "I do not receive honor from men. <sup>42</sup> "But I know you, that you do not have the love of God in you. <sup>43</sup> "I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive." [my note] [ft] notice versus 26 and 27, Christ's Resurrection and His bringing judgement are both spoken of here just as in Zephaniah 3:8. Besides ignoring the many church "fathers" resurrection interpretation of Zeph. 3:8, many modern lexicographers and commentators apparently overlooked the supporting text of John 5: 26 and 27 that correlates with the Zephaniah Greek text.

Isaiah 30:18 ; "And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him."

Romans 9:27 Isaiah cries out concerning Israel: "Though the number of the Israelites be like the sand by the sea, only the remnant will be saved."

James 5:7 "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

Habakkuk 2:3 "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Revelation 19:11, verse 11 ; "And I saw heaven opened, and behold a white horse; and He that sat upon Him was called Faithful and True, and in righteousness He doth judge and make war."

His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself.

13 And He was clothed with a vesture dipped in blood: and His name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

John Gill ; “ Ver. 8. “ ‘Therefore wait ye upon me, saith the Lord,’ &c.... this is said to the disciples and followers of Christ among the Jews; for there were some few that did fear the Lord, and received his doctrine, and submitted to His ordinances, and walked in His ways; and these are encouraged to wait upon the Lord; upon the Word of the Lord, as the Targum; or for Him, and to expect that He would appear, and work salvation and deliverance for them, when distress should come upon the unbelieving Jews: ‘until the day that I rise up to the prey’: until the day that He rose from the dead, quickly after which He ascended to heaven, leading captivity captive; Satan, and His principalities and powers, which He made a prey and spoil of upon the cross: or, till I rise “up for a testimony”, or witness {’heis marturion’, Septuagint.}; of His being the true Messiah; for His resurrection from the dead was the signal He gave as a testimony of it, (Mt 12:39,40). Some render it, “till I rise up to perpetuity”: or, “forever”... for, when Christ rose from the dead, He rose to an immortal life, never to die more; and ever live He does to make intercession for His people, to secure their happiness for them, and to preserve them unto it; and therefore they have great encouragement to wait upon Him, and for Him.”...

In the following, Justin (Martyr) persuasively demonstrates Christ’s fulfillment of the portion of this scripture: “*for a testimony*” , by design or otherwise (highlighted in yellow) ;

“THE RESURRECTION OF CHRIST PROVES THAT THE BODY RISES.

If He had no need of the flesh, why did He heal it? And what is most forcible of all, He raised the dead. Why? Was it not to show what the resurrection should be? How then did He raise the dead? Their souls or their bodies? Manifestly both. If the resurrection were only spiritual, it was requisite that He, in raising the dead, should show the body lying apart by itself, and the soul living apart by itself. But now He did not do so, but raised the body, confirming in it the promise of life. Why did He rise in the flesh in which He suffered, unless to show [my ft]

[ft] in other words; “as a witness” from Zephaniah 3:8

the resurrection of the flesh? And wishing to confirm this, when His disciples did not know whether to believe He had truly risen in the body, and were looking upon Him and doubting, He said to them, "Ye have not yet faith, see

that it is I;" (3) and He let them handle Him, and **showed them** the prints of the nails in His hands. And when they were by every kind of proof persuaded that it was Himself, and in the body, they asked Him to eat with them, that they might thus still more accurately ascertain that He had in verity risen bodily; and He did eat honey-comb and fish. And when He had thus shown them that there is truly a resurrection of the flesh, wishing to show them this also, that it is not impossible for flesh to ascend into heaven (as He had said that our dwelling-place is in heaven), "He was taken up into heaven while they beheld,"(4) as He was in the flesh. If, therefore, after all that has been said, any one demand demonstration of the resurrection, he is in no respect different from the Sadducees, since the resurrection of the flesh is the power of God, and, being **above all reasoning, is established by faith, and seen in works."**

Barnes: "And since the whole history of the Church lies wrapped up in the Person of the Redeemer, "the day that I rise up to the prey," is especially the Day in which the foundation of His Church was laid, or that in which it shall be completed; **the Day whereon He rose again**, as the first-fruits, or that Day in which He shall "stand again on the earth" , to judge it; "so coming even as He went up into heaven" Acts 1:11. Then, "the prey" must be, what God vouch-safes to account as His gain, "the prey" which is "taken from the mighty" Isaiah 49:24-25, and "the lawful captivity, the prey of the terrible one," which shall be delivered; even that spoil which the Father bestowed on Him "Who made His soul an offering for sin" Isa 53:10, Isa 53:12, the goods of the strong man Matthew 12:29 whom He bound, and spoiled us, His lawful goods and captives, since we had "sold" (Romans 7:14;... Isaiah 50:1; Isaiah 52:3) ourselves "under sin" to him. Cyril: "Christ lived again having spoiled hell, because "it was not possible" (as it is written) "that He," being by nature Life, "should be holden of death" Act 2:24."

Matthew Henry ; ( here ties the two victories of Christ, the former and the latter, together) "Principalities and powers shall be spoiled, and made a show of openly, and the victorious Redeemer shall triumph over them. The end of those that continue to be of the earth, and to mind earthly things, after God has set up the kingdom of heaven among men, shall be destruction (Phillipians 3:19); they shall be devoured with the fire of God's jealousy."

**Psalm 85:11 LXX (Thomson Version) ; “ Truth has sprung up out of the earth; and righteousness hath looked down from heaven.”**

Cf. Genesis 4:10, LXX ; “And the Lord said, What hast thou done? the voice of thy brother's blood cries to me **out of the ground.**” [ft]

[ft]The early church “father” Irenaeus says of this verse ; “As also David says, prophesying His birth from a virgin, **and the resurrection from the dead, “Truth has sprung out of the earth.”** And “the passion of the Just One, which was prefigured from the beginning in Abel, and described by the prophets, but perfected in the last times in the Son of God.” And “ Abel was a type of Christ also in His intercession, to speak on the behalf of His people, and be an Advocate for them; and His blood has a speaking voice in it, and speaks better things than that of Abel, it calls for peace and pardon.”

Cf. Isaiah 45:8 (LXX) “Let the heaven rejoice from above, and let the clouds rain righteousness: let the earth bring forth, and blossom *with* mercy, and bring forth righteousness likewise: I am the Lord that created thee.”

Vulgate ; (Douey-Rheims) ;“ Isaiah 45:8 “Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour: and let justice spring up together: I the Lord have created him.”

(Dead Sea Scroll) ;Isaiah 45:8 (the first part of the verse is apparently unintelligible due to the cave environment that the scrolls were discovered in) “...you heavens, from above, and let the clouds pour out righteousness, speak to the earth and let it sprout Salvation, let righteousness be made to spring out..” [note that the phrase “speak to the earth’ might rather be translated ; “the One who says to the earth...”]

Isaiah 45:8 Dead Sea Scrolls (a possible rendering from eclectic sources) ; “Shout out, you heavens, from above, and let the clouds pour out righteousness, speak to the earth and let it sprout salvation, let righteousness be made to spring out. I the Lord have created it.”



John Gill ; “...Christ himself should be meant, who is the truth which sprung out of the earth, (Psalm 85:11); is now ascended unto heaven, and is higher than the heavens; and whose exaltation and glory may be designed in Psalm 57:11.”

C.H. Spurgeon ; “... what a wonderful scene is before us! Truth is coming out of the ground, as though it had been a dead thing, which begins to live, and leaves its tomb; and righteousness is throwing up the windows of heaven, and leaning out to look down upon the sons of men. “Truth shall spring out of the earth; and righteousness shall look down from heaven.”

And again: “That which is sown in the garden springs up out of the ground because there is a vitality in it. The life is dormant for a while, but it displays itself in due season. There is at the appointed hour for all the buried seeds a bursting of grave clothes, a rending of sepulchers, and an upheaval of the earth, and then in resurrection freshness comes forth the blade [my ftr]

[ft] or stalk

to be succeeded by the ear, and that by the full corn in the ear. Even so the Truth of God is a living and incorruptable Seed which liveth and abideth forever.”

Augustine ; “ How should He offer a sacrifice, a healing Victim, if He died not? How should He die unless He clothed Himself with flesh? How should He put on flesh except ‘Truth sprang out of the earth’ “

Ver. 11. ‘Truth shall spring.’ “The literal sense is, that the promises which for a long time are not fulfilled, and seem like seeds or roots hidden and concealed under ground, when they shall be fulfilled, shall be considered to spring up, to grow, etc.” *Lorinus*.

*Andrew A. Bonar* “ ‘Shall look down.’ “This looking *down*, pqsg rendered generally parakuptw in the Greek, implies such a look as in 1Pe 1:12, angels give into the things of salvation, and such a look as the disciples gave into the sepulchre.”

Irenaeus of Lyons (c. 130-202) ...(inter A.D. 180/199) Book III Chapter 5 ; “Since, therefore, the tradition from the apostles does thus exist in the Church, and is permanent among us, let us revert to the Scriptural proof

furnished by those apostles who did also write the Gospel, in which they recorded the doctrine regarding God, pointing out that our Lord Jesus Christ is the Truth, and that no lie is in Him. As also David says, prophesying His birth from a virgin, and the resurrection from the dead, ‘Truth has sprung out of the earth.’ ”

“...Christ himself should be meant, Who is the Truth which sprung out of the earth, Psalm 85:11;”

*Psalm 40:1-3 LXX, Thomson version, verse 1 ; “ I waited patiently for the Lord and He attended to Me and heard my prayer:*

*v. 2 and brought Me up from a horrible pit and from the miry clay ; and set My feet upon a rock and directed my steps,*

*v.3 and put in my mouth a new song-a hymn to our God. Many will see and be struck with awe, and trust in the Lord.”*

Cross references :

Cf. Hebrew 5:5-10 , vs 5 ; “5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;



8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec”

cf. Romans 4:24-25, vs 24 ; “24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.”

Luke 23:46, NKJV ; “And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.' " Having said this, He breathed His last.”

Psalm 22:22, LXX ; “I will declare thy name to my brethren: in the midst of the church will I sing praise to thee.”

Spurgeon ; “ “He brought me up out of a horrible pit.” The Lord Jesus Christ was lifted up from all sorrow of spirit at that moment when He said so bravely, “It is finished,” and though He died yet was He lifted up from death, as it is written, “Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” His Spirit ascended to God, and by-and-by, when the third day had blushed with morning light, His body rose from the tomb, to ascend in due time to glory. He came up out of the pit of the grave, delivered from all fear of corruption, pain, or defeat. Now His sorrow is ended, and His brow is clear from care. His visage is marred no more: He bears the scars which do but illumine His hands and feet with splendor, but

‘No more the bloody spear,  
The cross and nails no more,  
For hell itself shakes at his name,  
And all the heavens adore.’

Sing ye unto the Lord, ye saints of His, as ye behold your Master brought up again from among the sorrowful, the despised, the deserted, the dead.”...

“As we read our text we pursue this story of our Master’s deliverance, and we are told that He was brought up out of the lowest deeps. Say the words or sing them as you choose- “He brought me up.” God upraised His obedient Son from the depths into which He had descended on our account. He was brought up, like Jonah who went to the bottom of the mountains, and yet was landed safely on the shore. He was brought up like Joseph, who rose from a pit to a palace; like David, who was led up from the sheepfold to the kingdom. ‘The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! His glory is great in thy salvation: honor and majesty hast thou laid upon him. For thou hast made him most blessed forever: Thou hast made him exceeding glad with thy countenance.’

Then we are told He was set on a rock, and oh, the glory of our blessed Lord in this matter, for now He stands on a firm foundation in all that He does for us. Judgment and truth confirm His ways, and the Judge of all the earth approves His doings. Christ has no sandy foundation for His work of mercy or His word of comfort. When He saves He has a right to save: when He puts away sin He does it on indisputable grounds: when He helps and delivers His people He does it according to law, according to the will of the Highest. As Justifier, Preserver, and Perfecter of His people, He stands upon a rock. This day I delight to think of my Lord as settling His church with Himself upon the immutable foundations of the covenant, on the decree of God, on the purpose of the Father, on His own work, and on the promise of God that He would reward Him in that work. Well may we say that His feet are upon a rock, for He is Himself, by another figure, the Rock of ages, the Rock of our salvation.

And now the goings of our glorious Christ are established. When He goes out to save a sinner, He knows that He can do it, and has a right to do it. When He goes up to His Father’s throne to make intercession for sinners, His goings are established, and the desire of His heart is given Him. When He comes in among His church, or marches forth with his people to the ends of the earth, His goings are established. “For the king trusteth in the Lord, and through the mercy of the most High he shall not be moved.”-...

“Best of all, there is a new song in the mouth of our Well-beloved. It is grand to think of Jesus singing. Read the twenty-second Psalm, and you will find Him doing it, as also in the Hebrews: “In the midst of the church will I sing praise unto thee.” Toward the end of His earthly career you hear Him bursting into song. Was not that a grand occasion just before His passion, when He was going out to die; we read that “after supper they sang a hymn.” If we had been bound to die that night, as He was, we should rather have wept or prayed than sang. Not so our Lord. I do not know what psalm they sang: probably a part of the great Hallel, usually sung after the Passover, which consists of those Psalms at the end of the book which are so full of praise. I believe the Savior Himself pitched the tune and led the strain. Think of Him singing when near His hour of agony! Going to scorn and mockery, singing! Going to the thorn-crown and the scourge, singing! Going to death, even the death of the cross, singing! For the joy that was set before Him He endured the cross, despising the shame! But now, what must that new song be which He leads in heaven? “They sang, as it were, a new song before the throne”; but it is He that leads the heavenly orchestra. How greatly He excels Miriam, the sister of Moses, when she took her timbrel and led forth the women in their dances, saying,

“Sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.” This is called “the song of Moses, the servant of God and of the Lamb”; so I gather that the Lamb’s new song is after the same triumphant fashion: it is the substance of that which Moses’ song foreshadowed. In Christ Jesus the Lord our God has led captivity captive. Let us praise Him on the high sounding cymbals. Sing unto the Lord, for He hath triumphed gloriously. The powers of darkness are destroyed; sin, death, and hell are drowned in the atoning blood: the depths have covered them: there is not one of them left. Oh, ‘sing unto the Lord, for he hath triumphed gloriously.’ ‘Ascribe ye greatness unto our God.’”

“...Such is the exalted condition of our Lord at this hour; let us turn and look upon the Lord’s reward. The Lord’s reward for having gone down into the horrible pit, and having sunk in the miry clay for us, is this-that”many shall see, and fear, and trust in the Lord. ‘Many!’ Not all mankind, but “many” shall look to Jesus and live. Alas! Vast numbers continue in unbelief; but ‘many’ shall believe and live; and the Lord’s “many” means very many.”-

“Many shall see.” Do you wonder that it is added, ‘and shall fear?’ It makes men fear to see a bleeding Christ, and to know that they crucified Him. It makes men fear, however, with a sweet filial fear that is akin to hope, when they see that Jesus died for sinner, the Just for the unjust, to bring them to God. Oh, when they see the Lord of love acting as a scapegoat, and bearing their sins away into the wilderness of forgetfulness, they begin to hate their evil ways, and to have a reverent fear of God; for so saith the Scripture, ‘there is forgiveness with thee that thou mayest be feared.’

But best of all-and this is the chief point-they come to ‘trust in the Lord.’ They build their hope of salvation upon the righteousness of God as manifested in Christ Jesus.”

Augustine ... “ If haply any one asks, what person is speaking in this Psalm? I would say briefly, ‘It is Christ.’ But as ye know, brethren, and as we must say frequently, Christ sometimes speaks in His own Person, in the Person of our Head. For He Himself is ‘the Savior of the Body.’ He is our Head; the Son of God, who was born of the Virgin, suffered for us, ‘rose again for our justification,’ sitteth “at the right hand of God,” to ‘make intercession for us.’ Who is also to recompense to the evil and to the good, in the judgment, all the evil and the good that they have done. He deigned to be come our Head; to become ‘the Head of the Body,’ by taking of us that flesh in which He should die for us; that flesh which He also raised up, again for our sakes, that in that flesh He might place before us an instance of the resurrection; that we might learn to hope for that of which we heretofore despaired, and might henceforth have our feet upon the rock, and might walk in Christ. He then sometimes speaks in the name of our Head; sometimes also He speaks of us who are His members. For both when He said, ‘I was an hungered, and ye gave Me meat,’ He spoke on behalf of His members, not of Himself: and when He said, ‘Saul, Saul, why persecutest thou Me?’ the Head was crying on behalf of its members: and yet He did not say, ‘Why dost thou persecute My members?’ but, ‘Why persecutest thou Me?’ If He suffers in us, then shall we also be crowned in Him. Such is the love of Christ. What is there can be compared to this? This is the thing on account of which ‘He hath put a hymn in our mouth,’ and this He speaks on behalf of His members.”

John Gill ; “He brought me up also out of an horrible pit, &c.] Which, with the following phrase, ‘out of the miry clay’, expresses the state and condition

Christ was in at the time of his bloody sweat, his crucifixion, and his lying in “sheol”, the pit or grave, sometimes rendered hell, which these figurative phrases fitly signify; when it is observed, that he was made sin, and had the sins of all his people on him; and, as the type of Joshua, was clothed with their filthy garments; he might be truly said to be in the miry clay; and also that he was made a curse for them, and bore the wrath of God in their room and stead; and was forsaken by his God and Father, and so endured both the punishment of loss and sense, and what was tantamount to the sufferings of the damned in hell;...”

“He was laid in the pit of the grave, and held under the power and with the cords of death; from all which He was delivered when he was raised from the dead, justified in the Spirit, and glorified in the human nature by His God and Father;

and set my feet upon a rock; on Mount Zion in heaven, whither He was carried up after His resurrection; where He will remain until His second coming, being set down at the right hand of God, in a most stable, firm, and unalterable state, as well as an honourable one; for He will die no more, and death shall no more have dominion over Him;

‘and established my goings’; in treading the path of life, which was shown Him at His resurrection; in passing through the air, the territory of Satan, at His ascension; and in His entrance into His glory, and making His way to His Father’s right hand and throne.”

Ver. 3. And he hath put a new song in my mouth, [even] praise to our God, &c.] Sung by him in the midst of the great congregation of angels and saints, upon his resurrection, ascension, and session at the right hand of God; see Psalm 22:22,25; when he went to his God and ours, to his Father and ours; and in which song he is joined by all his people above and below, Revelation 5:9-13;

many shall see [it], and fear, and shall trust in the Lord; even all the elect of God, as many as are ordained to eternal life; the many whose sins Christ bore, for whom he became a ransom, whom he justifies and brings to glory: these all "see" him in the horrible pit and miry clay, in his state of humiliation, as bearing their sins, and the punishment due unto them; as wounded, bruised, and crucified; as rising again for their justification; and as

on Mount Zion crowned with glory and honour; and a multitude of harpers with him, singing the new song; these see the salvation he has wrought out, the glory, fulness, and suitableness of it, and their interest in it; and they "fear" not with a fear of hell and damnation, which is inconsistent with the trust after mentioned; but with a godly and filial fear, which arises from and is encouraged by the grace and goodness of God, their faith in the sufferings, death, and resurrection of Christ Jesus, and which render him a proper object of trust and confidence; for he is so both as suffering, crucified, and slain, and as risen again, and exalted at the Father's right hand, Matthew Henry ; "... Now this is very applicable to Christ. His agony, both in the garden and on the cross, was the same continued, and it was a horrible pit and miry clay. Then was his soul troubled and exceedingly sorrowful; but then he prayed, *Father, glorify thy name; Father, save me*; then he kept hold of his relation to his Father,"

"My God, my God,"

and thus waited patiently for him.

III. His comfortable experience of God's goodness to him in his distress, which he records for the honour of God and his own and others' encouragement.

1. God answered his prayers: *He inclined unto me and heard my cry*. Those that wait patiently for God, though they may wait long, do not wait in vain. Our Lord Jesus was *heard in that he feared*, Heb 5:7. Nay, he was sure that the Father heard him always.

2. He silenced his fears, and stilled the tumult of his spirits, and gave him a settled peace of conscience (Ps 40:2):

*"He brought me up out of that horrible pit of despondency and despair, scattered the clouds, and shone brightly upon my soul, with the assurances of his favour; and not only so, but set my feet upon a rock and*

*established my goings."*

Those that have been under the prevalence of a religious melancholy, and by the grace of God have been relieved, may apply this very feelingly to themselves; they are brought up out of a horrible pit.

(1.) The mercy is completed by the setting of their feet upon a rock, where they find firm footing, are as much elevated with the hopes of heaven as they were before cast down with the fears of hell. Christ is the rock on which a poor soul may stand fast, and on whose meditation alone between us and God we can build any solid hopes or satisfaction. ....

3. He filled him with joy, as well as peace, in believing:

*"He has put a new song in my mouth; he has given me cause to rejoice and a heart to rejoice."*

He was brought, as it were, into a new world, and that filled his mouth with a new song, *even praise to our God*; for to his praise and glory must all our songs be sung. Fresh mercies, especially such as we never before received, call for new songs. This is applicable to our Lord Jesus in his reception to paradise, his resurrection from the grave, and his exaltation to the joy and glory set before him; he was brought out of the horrible pit, set upon a rock, and had a new song put into his mouth.

... God's dealings with our Lord Jesus are our great encouragement to trust in God; when it pleased the Lord to bruise him, and put him to grief for our sins, he demanded our debt from him; and when he raised him from the dead, and set him at his own right hand, he made it to appear that he had accepted the payment he made and was satisfied with it; and what greater encouragement can we have to fear and worship God and to *trust in him?*"

Leviticus 14:1-7 LXX ( see vs. 7 'let go the living bird') "And the Lord spoke to Moses, saying,

2 This is the law of the leper: in whatsoever day he shall have been cleansed, then shall he be brought to the priest.

3 And the priest shall come forth out of the camp, and the priest shall look, and, behold, the plague of the leprosy is removed from the leper.

4 And the priest shall give directions, and they shall take for him that is cleansed two clean live birds, and cedar wood, and spun scarlet, and hyssop.

5 And the priest shall give direction, and they shall kill one bird over an earthen vessel over running water.

6 And as for the living bird he shall take it, and the cedar wood, and the spun scarlet, and the hyssop, and he shall dip them and the living bird into the blood of the bird that was slain over running water.

7 And he shall sprinkle seven times upon him that was cleansed of his leprosy, and he shall be clean; and he shall let go the living bird into the field."

#### Cross references:

Heb 9:21 "Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

Vs.22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Hebrews 9:24-28 <sup>24</sup> For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: <sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; <sup>26</sup> For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. <sup>27</sup> And as it is appointed unto men once to die, but after this the judgment: <sup>28</sup> So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.



Hebrews 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Justin who was martyred ; “ By the two birds Christ is denoted, both dead as man, and living as God.

He is likened to a bird, because He is understood and declared to be from above, and from heaven. And the living bird, having been dipped in the blood of the dead one, was afterwards let go. For the living and divine Word was in the crucified and dead temple [of the body], as being a partaker of the passion,..By that which took place in the running water, in which the wood and the hyssop and the scarlet were dipped, is set forth the bloody passion of Christ on the cross for the salvation of those who are sprinkled with the Spirit, and the water, and the blood. Wherefore the material for purification was not provided chiefly with reference to leprosy, but with regard to the forgiveness of sins, that both leprosy might be understood to be an emblem of sin, and the things which were sacrificed an emblem of Him who was to be sacrificed for sins.

For this reason, consequently, he ordered that the scarlet should be dipped at the same time in the water, thus predicting that the flesh should no longer possess its natural [evil] properties. For this reason, also, were there the two birds, the one being sacrificed in the water, and the other dipped both in the blood and in the water and then sent away, just as is narrated also respecting the goats. The goat that was sent away presented a type of Him who taketh away the sins of men. But the two contained a representation of the one economy of God incarnate. ‘For He was wounded for our transgressions, and He bare the sins of many, and He was delivered for our iniquities.’”

Spurgeon ; “..You will perceive, first, that the priest went to the leper, not the leper to the priest. We go not up to heaven, first, till Christ comes down from His Father’s glory to the place where we as lepers are shut out from God. Oh! glorious High Priest, methinks I see thee this morning coming out from the tabernacle of the Most High, where thou hast offered thy complete sacrifice and thou comest down to us loathsome and abhorred sinners. Thou dost take upon Thyself the form of man. Thou dost not disdain the Virgin’s womb; thou comest to sinners, thou eatest and drinkest with them! But the coming of the tiniest was not enough, there must be a sacrifice, and on this occasion, in order to set out the two ways by which a sinner is saved, there was sacrifice

mingled with resurrection. First, there was sacrifice. One of the birds was taken, and his blood was shed in a vessel which was full, as the Hebrew hath it, of “living water,” - of water which had not been stagnant, but which was clean. Just as when Jesus Christ was put to death, blood and water flowed from his side to be “of sin a double cure,” so in the earthen vessel there was received, first, the “living water,” and then the blood of the bird which had just been slain. If sin is put away it must be by blood. There is no way of putting sin from before the presence of God except by the streams which flow from the open veins of Christ. It was nothing that the leper did. You notice he does nothing whatever in the whole affair but stand still and humbly partake of the benefits which are given to him through the mission of the priest, and through the slaughter of the bird. And then the second bird was dipped into the blood until all its feathers were red and dropping with gore. It was doubtless tied round the cedar stick at the end of which was the hyssop to make a kind of brush. The birds wings were tied along the stick, and the whole was dipped in the blood of the bird that was slain; and when this had been done seven times, the strings were cut, and the living bird allowed to fly away. This is a lively picture of Christ. As a living bird He ascends on high, after being slain for us, - scattering the red drops of atonement He rises above the clouds, which receive Him out of our sight, and there before His Father’s throne, He pleads the full merit of the sacrifice which He offered for us once for all..”

John Calvin ;beginning with verse 3 “... And the priest shall go forth. This is the examination, which was more fully treated of in the last chapter, without which it was not lawful to receive him who had been once rejected. The priest’s command, which is mentioned immediately afterwards, I refer to the Levites, some one of whom probably accompanied the priest to prepare the sacrifice, that thus the priests might only discharge the principal duty. The sum of the rite respecting the two birds tends to this, that the cleansing from leprosy was a kind of resurrection Two birds were placed before their eyes; the liberty of one was purchased by the blood of the other; because the former was not let go until it had been first dipped in the blood and the water; and thus the matter of sprinkling was prepared for the man’s purification.”

Spurgeon ; “ To sum up the whole sermon in one or two short sentences. Sinner, if thou art this day unrenewed and unregenerate, thou art loathsome to thyself; thou art incapable of fellowship with God; thou art preparing thyself

for the pit of hell. But the way of salvation is simply this: If thou art to-day full of sin, laden with iniquity, if thou art ready to confess there is no good thing in thee, if thou art willing to take the place of a prisoner who has been tried, condemned and cast, then Christ has died for thee. Christ has shed the blood, Christ has risen up on high, and thy salvation is finished. Say not in thy heart, "I do not feel this, I do not feel that." It is not thy feeling or doing; it is what Christ has done. He must do all for thee, and all he asks of thee is simply to stand in the place of the unjust that he may come to thee in the place of the just, while he stands in thy room and stead.

Is this too easy for you? Are you too proud to be saved by such a system as this? Then, what can I say to you, but that you deserve to die if you neglect a plan of salvation so simple and so admirably adapted to your case?"

Adam Clarke ; "Verse 7. " 'Shall let the living bird loose'- ... Ainsworth piously conjectures that the living and dead birds were intended to represent the death and resurrection of Christ, by which an atonement was made to purify the soul from its spiritual leprosy. The bird let loose bears a near analogy to the scapegoat..."

Leviticus 16: 3-14, LXX ;vs. "Thus shall Aaron enter into the holy place; with a calf of the herd for a sin-offering, and having a ram for a whole-burnt-offering.

4 And he shall put on the consecrated linen tunic, and he shall have on his flesh the linen drawers, and shall gird himself with a linen girdle, and shall put on the linen cap, they are holy garments; and he shall bathe all his body in water, and shall put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one lamb for a whole-burnt-offering.

6 And Aaron shall bring the calf for his own sin-offering, and shall make atonement for himself and for his house.

7 And he shall take the two goats, and place them before the Lord by the door of the tabernacle of witness.

8 and Aaron shall cast lots upon the two goats, one lot for the Lord, and the other for the scape-goat.

9 And Aaron shall bring forward the goat on which the lot for the Lord fell, and shall offer him for a sin-offering.

10 and the goat upon which the lot of the scape-goat came, he shall present alive before the Lord, to make atonement upon him, so as to send him away as a scape-goat, and he shall send him into the wilderness.

11 And Aaron shall bring the calf for his sin, and he shall make atonement for himself and for his house, and he shall kill the calf for his sin-offering.

12 And he shall take his censer full of coals of fire off the altar, which is before the Lord; and he shall fill his hands with fine compound incense, and shall bring it within the veil.

13 And he shall put the incense on the fire before the Lord, and the smoke of the incense shall cover the mercy-seat over the tables of testimony, and he shall not die.

14 And he shall take of the blood of the calf, and sprinkle with his finger on the mercy-seat eastward: before the mercy-seat shall he sprinkle seven times of the blood with his finger.

Cross references :

**Leviticus 16:2** And the Lord said to Moses, Speak to Aaron thy brother, and let him not come in at all times into the holy place within the veil before the propitiatory, which is upon the ark of the testimony, and he shall not die; for I will appear in a cloud on the propitiatory.

**Hebrews 10:9-14** <sup>9</sup> Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. <sup>10</sup> By the which will we are sanctified through the offering of the body of

Jesus Christ once *for all*. <sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> From henceforth expecting till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.

2 Corinthians 5:21 “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Hebrews 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from vs.27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.

Hebrews 9:23-24 ; It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Vs.24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

**Hebrews 10:1-6** **Hebrews 10:1** For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. <sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. <sup>3</sup> But in those *sacrifices there is* a remembrance again *made* of sins every year. <sup>4</sup> For *it is* not possible that the blood of bulls and of goats should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: <sup>6</sup> In burnt offerings and *sacrifices* for sin thou hast had no pleasure.”

John Gill ; “*one lot for the Lord, and the other lot for the scapegoat*: one had written upon it, as in the above account, "for the Lord"; and the other had written upon it, "for Azazel"; directing that the goat on which the lot for the Lord fell was to be slain and offered up for a sin offering to him; and the other, on which the lot for Azazel fell, was to be kept alive and let go: now, however casual and contingent the casting of a lot may seem to men, it is certain to God, the disposal of it is of him, and according to his determination, .; and this, in the mystical sense, here denotes, that the sufferings and death of Christ were according to the determinate counsel and foreknowledge of God, and so were foretold in the Scriptures, and came to pass according to his appointment, will, and command, as was also **his resurrection from the dead**,...”

Adam Clarke ; “... the ordinance of the scape-goat, typified the death and resurrection of Christ, and the atonement thereby made, I beg leave to refer to

Hebrews 9:7-12, and 24-26, which I shall here transcribe, because it is a key to the whole of this chapter. “Into the second [tabernacle] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come, a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the BLOOD of GOATS and CALVES, but by his OWN BLOOD; he entered into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; (for then must he often have suffered since the foundation of the world;) but now once in the end of the world, hath he appeared TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF.”

Verse 7. And he shall take the two goats— It is allowed on all hands that this ceremony, taken in all its parts, pointed out the Lord Jesus dying for our sins and rising again for our justification; being put to death in the flesh, but quickened by the Spirit. Two goats are brought, one to be slain as a sacrifice for sin, the other to have the transgressions of the people confessed over his head, and then to be sent away into the wilderness. The animal by this act was represented as bearing away or carrying off the sins of the people. The two goats made only one sacrifice, yet only one of them was slain. One animal could not point out both the Divine and human nature of Christ, nor show both his death and resurrection, for the goat that was killed could not be made alive. The Divine and human natures in Christ were essential to the grand expiation: yet the human nature alone suffered, for the Divine nature could not suffer; but its presence in the human nature, while agonizing unto death, stamped those agonies, and the consequent death, with infinite merit.

The goat therefore that was slain prefigured his human nature and its death; the goat that escaped pointed out his resurrection. The one shows the

atonement for sin, as the ground of justification; the other Christ's victory, and the total removal of sin in the sanctification of the soul. Concerning these ceremonies we shall see farther particulars as we proceed. According to Maimonides [my ft]

[ft] twelfth century Jewish "sage"

fifteen beasts were offered on this day. "The daily, or morning and evening sacrifice, was offered as usual: besides a bullock, a ram, and seven lambs, all burnt-offerings; and a goat for a sin-offering, which was eaten in the evening. Then a bullock for a sin-offering, and this they burnt; and a ram for a burnt-offering: these both for the high priest. Then the ram for the consecration, (see ver. 5) which is called the people's ram. They brought also for the congregation two he-goats; the one for a sin-offering, the other for a scape-goat. Thus all the beasts offered on this great solemn day were FIFTEEN: the two daily sacrifices, one bullock, two rams, and seven lambs: all of these burnt-offerings. Two goats for sin-offerings; one offered without and eaten on the evening, the other offered within and burnt; and one bullock for a sin-offering for the high priest. ..."

Matthew Henry ; "As he is the high priest, so he is the sacrifice with which atonement is made; for he is all in all in our reconciliation to God. Thus he was prefigured by the two goats, which both made one offering: the slain goat was a type of Christ dying for our sins, the scape-goat a type of Christ rising again for our justification. It was directed by lot, the disposal whereof was of the Lord, which goat should be slain; for Christ was delivered *by the determinate counsel and foreknowledge of God*. First, The atonement is said to be completed by putting the sins of Israel upon the head of the goat. They deserved to have been abandoned and sent into a land of forgetfulness, but that punishment was here transferred to the goat that bore their sins, with reference to which God is said to have laid upon our Lord Jesus (the substance of all these shadows) *the iniquity of us all* (Isaiah 53:6), and he is said to have *borne our sins*, even the punishment of them, *in his own body upon the tree*, 1Peter 2:24. Thus was he made sin for us, that is, a sacrifice for sin, 2Corinthians 5:21. He suffered and died, not only for our good, but in our stead, and was forsaken, and seemed to be forgotten for a time, that we might not be forsaken and forgotten for ever. Some learned men have computed that our Lord Jesus was baptized of John in Jordan upon the tenth day of the seventh month, which was the very day of atonement. Then he entered upon

his office as Mediator, and was immediately *driven of the Spirit into the wilderness*, a land not inhabited. *Secondly*, The consequence of this was that all the iniquities of Israel were *carried into a land of forgetfulness*. Thus Christ, the Lamb of God, *takes away the sin the of world*, by taking it upon himself, John 1:29. And, when God forgives sin, he is said to remember it no more (Hebrews 8:12), *to cast it behind his back* (Isaiah 38:17), *into the depths of the sea* (Micah 7:19), and to separate it *as far as the east is from the west*, Psalm 103:12.”

**Psalm 118:22-24, LXX, verse 22 ; “The stone which the builders rejected, the same is become the head of the corner.**

**23 This has been done of the Lord; and it is wonderful in our eyes.**

**24 This is the day which the Lord has made: let us exult and rejoice in it.”**

cross references :

Matthew 21:42 “Jesus saith to them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

**Acts 4:10-13** <sup>10</sup> Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. <sup>11</sup> This is the stone which was set at nought of you builders, which is become the head of the corner. <sup>12</sup> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. <sup>13</sup> Now when they saw the boldness of Peter and John, and



perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

Ephesians 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;”

Isaiah 28:16 LXX Thomson version “therefore saith the Sovereign Lord: Behold I lay for the foundation of Sion a stone of inestimable worth-a chosen, precious corner stone for the foundations of it, and he who believeth shall not be ashamed.”

1Peter 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

John Gill ; “... Christ, in Matthew 21:42, Acts 4:11,12; who is compared to a stone for His strength and duration; and because of His usefulness in the spiritual building of the church, as a foundation and Corner Stone;

Gill on “Mt 21:42”.: “Him the Jewish builders refused; their political ones, their rulers, that believed not on Him; the princes of this world, that rose up against Him and crucified Him; even those who were the support of their civil state, and the maintainers of it: but more especially their ecclesiastical builders, the chief priests, Scribes, and Pharisees, who built the people, or directed them to build on their carnal privileges, the traditions of the elders, and their own legal righteousness. These refused to receive Jesus as the Messiah, and to believe in Him; they refused to own and honour Him as King of Zion; they refused His doctrines and ordinances; they refused to hear Him preach, or suffer others to hear Him; they refused to make use of Him in the spiritual building, either to preach Him themselves, or allow others to do it; they rejected Him with contempt; they set Him at nought, and preferred a thief and a robber to Him; ‘is become the Head Stone of the corner’; Christ is the Corner Stone, that unites elect angels and elect men together, Jews and Gentiles, Old and New Testament saints, saints above and below, saints in all ages and places; and He is the Head Stone, or Chief Corner Stone, for strength and beauty, and the Head of the corner; or of persons most eminent, who are sometimes called the corner, Jud 20:2 Zec 10:4. Christ is exalted above all; he is the Head of principalities and powers, the angels; He is made higher than the kings of the earth; and is the Head of the body, the church, an

head both of eminence and influence.”

Ver. 23. 'This is the Lord's doing,' &c. "This stone is from the Lord, Genesis 49:24; it is of His choosing, appointing, and laying: the rejection of it by the builders is through His permission and will; they did no other things than what His hand and counsel determined should be done, Acts 2:23 4:27,28; and the exaltation of it, or the making it the Head of the corner, was of him; He highly exalted Him at His Right Hand, above every name, creature, and thing; 'it is marvellous in our eyes'; the Stone itself is wonderful to look at, for its beauty, strength, and usefulness; the wisdom, love, care, and power of God, in laying it, are astonishing; the distinguishing grace of God in selecting some stones out of the common quarry, making them lively stones, and building them on this Foundation Stone, is exceeding marvellous: and so are both the rejection and exaltation of it; that so precious a stone should be refused, and, when treated with so much neglect and contempt, should be exalted..."

Again Gill ; "Christ is often in Scripture compared to a stone, and is called the Stone of Israel; is said to be a Stone of Stumbling to some, and a Precious tried Stone to others: is represented as a Stone cut out of the mountain without hands, and on which are seven eyes: and is fitly compared to one, for His usefulness in the spiritual building the church, where He is as both the Foundation and Corner Stone, and for His strength and duration. Christ is the sure, firm, and everlasting foundation, which God has laid in Zion, and the only one of any avail; nor can any other be laid to any purpose; and if He is neglected, and laid aside, in the ministration of the word, the building which men endeavour to rear, or exhort unto, will come to nothing. Whoever build on Him are safe, and on nothing else: Christ is the foundation, on which the church, and every believer, are built, and therefore will abide; for the gates of hell cannot prevail against them: the covenant of grace is immoveable, being established in Him; its mercies are sure, and its promises yea and amen: the salvation of immortal souls is certain, resting upon Him; the faith and hope of the saints fail not, being directed to, and settled on Him: the house not made with hands, which is in heaven, is an eternal one; and the city, which has foundations, is a continuing one, because of the concern that Christ has in it; and though He is of such eminent use and importance in the building, yet, as such, the "builders rejected" Him: by the builders are meant, the Jewish rulers, both political and ecclesiastical, especially the latter, who pretended to

instruct, and build up the people in knowledge and understanding; but in a very bad way did they do it, and upon a very sandy foundation, upon their fleshly privileges, their moral righteousness, and the observance of the ceremonial law, and the traditions of the elders. The Jews used to call their doctors and their scholars “builders”..c: says R. Jochanan, ‘the disciples of the wise men are called “Nyanb”, “builders”, because they study in the building of the world all their days, which is the law.’

These rejected the Messiah, refused to receive, and acknowledge Him as such: they disallowed and disapproved of Him, as base and vile, and the most contemptible of mortals, and set Him at nought, and had Him in the utmost scorn and derision. And so He is rejected by some who bear the characters of builders among Christians: as when His proper deity, and eternal Sonship are denied, and He is treated as a mere creature; when His satisfaction and atoning sacrifice are either wholly rejected, or little regarded, lessened, and depreciated, and repentance and good works are put in the room of them; when His imputed righteousness is opposed, and laid aside, and the righteousness of men preferred unto it, and cried up as the matter of justification in the sight of God; when His efficacious grace is represented as unnecessary to regeneration, conversion, and sanctification, and to the performance of good works; and when He is left out of public ministrations, as the way of life and salvation, as the fountain of all grace, and foundation of all happiness, and human power, free will, and moral righteousness are put in His room.

But notwithstanding the former and present rejection, and ill treatment of Him, He is become the head of the corner: He is the Corner Stone in the building which knits and cements it together, angels and men, Jews and Gentiles; Old and New Testament saints; saints above, and saints below, and in all ages and places, all meet, and are united together in this corner stone; which also strengthens and supports the building, and holds it together, and is the ornament and beauty of it: He is the Chief Corner Stone; He is higher than the kings of the earth; He is superior to angels, and the chiefest among ten thousands of His saints; He is exalted above all creatures, angels, and men, who, by the Jewish builders, was despised and rejected, and scarce allowed to be worthy the name of a man: ‘this is the Lord’s doing’; this Stone is laid in the building by Him: the rejection of Him is according to His determinate counsel and foreknowledge; and the exaltation of Him, above

every name, is owing to Him, and He is by, and at His own Right Hand: and 'is Marvellous in our eyes'; in the eyes of all the saints; there being in all this such, a wonderful display of the wisdom, grace, mercy, power, and faithfulness of God."

Matthew Henry ; "...v. 22, 23. This may have some reference to David's preferment; he was the stone which Saul and his courtiers rejected, but was by the wonderful providence of God advanced to be the headstone of the building. But its principal reference is to Christ; and here we have, 1. His humiliation. He is the stone which the builders refused; he is the stone cut out of the mountain without hands, Dan. 2:34. He is a stone, not only for strength, and firmness, and duration, but for life, in the building of the spiritual temple; and yet a precious stone (1 Pt. 2:6), for the foundation of the gospel-church must be sapphires, Isa. 54:11. This stone was rejected by the builders, by the rulers and people of the Jews (Acts 4:8, 10, 11); they refused to own him as the stone, the Messiah promised; they would not build their faith upon him nor join themselves to him; they would make no use of him, but go on in their building without him; they denied him in the presence of Pilate (Acts 3:13) when they said, We have no king but Caesar. They trampled upon this stone, threw it among the rubbish out of the city; nay, they stumbled at it. This was a disgrace to Christ, but it proved the ruin of those that thus made light of him. Rejecters of Christ are rejected of God. 2. His exaltation. He has become the headstone of the corner; he is advanced to the highest degree both of honour and usefulness, to be above all, and all in all. He is the chief corner-stone in the foundation, in whom Jew and Gentile are united, that they may be built up one holy house. He is the chief top-stone in the corner, in whom the building is completed, and who must in all things have the pre-eminence, as the author and finisher of our faith. Thus highly has God exalted him, because he humbled himself; and we, in compliance with God's design, must make him the foundation of our hope, the centre of our unity, and the end of our living. To me to live is Christ. 3. The hand of God in all this: This is the Lord's doing; it is from the Lord; it is with the Lord; it is the product of his counsel; it is his contrivance. Both the humiliation and the exaltation of the Lord Jesus were his work, Acts 2:23; 4:27, 28. He sent him, sealed him; his hand went with him throughout his whole undertaking, and from first to last he did his Father's will; and this ought to be marvellous in our eyes.

Christ's name is Wonderful; and the redemption he wrought out is the most amazing of all God's works of wonder; it is what the angels desire to look into, and will be admiring to eternity; much more ought we to admire it, who owe our all to it.

Without controversy, great is the mystery of godliness.

III. The joy wherewith it is entertained and the acclamations which attend this prediction.

1. Let the day be solemnized to the honour of God with great joy (v. 24): This is the day the Lord has made. The whole time of the gospel-dispensation, that accepted time, that day of salvation, is what the Lord has made so; it is a continual feast, which ought to be kept with joy. Or it may very fitly be understood of the Christian sabbath, which we sanctify in remembrance of Christ's resurrection, when the rejected stone began to be exalted; and so, (1.) Here is the doctrine of the Christian sabbath:

It is the day which the Lord has made, has made remarkable, made holy, has distinguished from other days; he has made it for man: it is therefore called the Lord's day, for it bears his image and superscription. (2.) The duty of the sabbath, the work of the day that is to be done in his day: We will rejoice and be glad in it, not only in the institution of the day, that there is such a day appointed, but in the occasion of it, Christ's becoming the head of the corner. This we ought to rejoice in both as his honour and our advantage. Sabbath days must be rejoicing days, and then they are to us as the days of heaven. See what a good Master we serve, who, having instituted a day for his service, appoints it to be spent in holy joy."

Spurgeon ,FOLLOWED BY Spurgeon again quoting other authors from his "Treasury of David"work ; "Verse 22. The stone which the builders refused is become the Head Stone of the corner. Here the people magnify God for bringing his chosen servant into the honourable office, which had been allotted to him by divine decree. A wise king and valiant leader is a stone by which the national fabric is built up. David had been rejected by those in authority, but God had placed him in a position of the highest honour and the greatest usefulness, making him the chief cornerstone of the state. In the case of many others whose early life has been spent in conflict, the Lord has been pleased to accomplish his divine purposes in like manner; but to none is this text so applicable as to the Lord Jesus himself: he is the living stone, the tried

stone, elect, precious, which God himself appointed from of old. The Jewish builders, scribe, priest, Pharisee, and Herodian, rejected him with disdain. They could see no excellence in him that they should build upon him; he could not be made to fit in with their ideal of a national church, he was a stone of another quarry from themselves, and not after their mind nor according to their taste; therefore they cast him away and poured contempt upon him, even as Peter said, "This is the stone which was set at nought of you builders"; they reckoned Him to be as nothing, though he is Lord of all. In raising him from the dead the Lord God exalted him to be the head of his church, the very pinnacle of her glory and beauty. Since then he has become the confidence of the Gentiles, even of them that are afar off upon the sea, and thus he has joined the two walls of Jew and Gentile into one stately temple, and is seen to be the binding cornerstone, making both one. This is a delightful subject for contemplation. Jesus in all things hath the preeminence, he is the principal stone of the whole house of God. We are accustomed to lay some one stone of a public building with solemn ceremony, and to deposit in it any precious things which may have been selected as a memorial of the occasion: henceforth that cornerstone is looked upon as peculiarly honourable, and joyful memories are associated with it. All this is in a very emphatic sense true of our blessed Lord, "The Shepherd, the Stone of Israel." God himself laid him where he is, and hid within him all the precious things of the eternal covenant; and there he shall for ever remain, the foundation of all our hopes, the glory of all our joys, the united bond of all our fellowship. He is "the head over all things to the church," and by him the church is fitly framed together, and groweth unto a holy temple in the Lord. Still do the builders refuse him: even to this day the professional teachers of the gospel are far too apt to fly to any and every new philosophy sooner than maintain the simple gospel, which is the essence of Christ: nevertheless, he holds his true position amongst his people, and the foolish builders shall see to their utter confusion that his truth shall be exalted over all. Those who reject the chosen stone will stumble against him to their own hurt, and ere long will come his second advent, when he will fall upon them from the heights of heaven, and grind them to powder."

Portions of these commentaries are from Spurgeon's "Treasury of David"

Verse 22. The stone. The head stone of the corner. Christ Jesus is a stone: no firmness, but in him. A fundamental stone: no building, but on him. A corner

stone: no piecing nor reconciliation, but in him.” James Ford, 1856.

Verse 22. The stone which the builders rejected, etc. To apply it to Christ, “The Stone” is the ground of all. Two things befall it; two things as contrary as may be, --

1. Refused, cast away; then, called for again, and made head of the building. So, two parts there are to the eye.

2. The refusing;

3. The raising; which are His two estates, His humiliation, and His exaltation.

...

Again, exalted, by whom? The next words are a Domino, by God, as good a builder, nay, better than the best of them; which makes amends for the former. And How far? Placed by him, not in any part of the building; but in the part most in the eye (the corner), and in the highest place of it, the very head.

So, rejected, and that by the builders, and to the lowest estate: and from the lowest estate exalted in *caput anguli*, to the chiefest place of all; and that by God himself.” Lancelot Andrewes.

Verse 22. The stone which the builders refused, etc. We need not wonder, that not only the powers of the world are usually enemies to Christ, and that the contrivers of policies, those builders, leave out Christ in their building, but that the pretended builders of the church of God, though they use the name of Christ, and serve their turn with that, yet reject himself, and oppose the power of his spiritual kingdom. There may be wit and learning, and much knowledge of the Scriptures, amongst those that are haters of the Lord Jesus Christ, and of the power of godliness, and corrupters of the worship of God. It is the spirit of humility and obedience, and saving faith, that teach men to esteem Christ, and build upon him. The vanity and folly of these builders’ opinion appears in this, that they are overpowered by the great Architect of the church: his purpose stands. Notwithstanding their rejection of Christ, he is still made the head corner stone. They cast him away by their reproaches, and by giving him up to be crucified and then cast into the grave, causing a stone to be rolled upon this stone which they had so rejected, that it might appear no more, and so thought themselves sure. But even from thence did he arise, and became the head of the corner.” Robert Leighton.

Verse 22. “The stone which the builders refused, etc. That is to say, God sent a living, precious, chosen stone on earth; but the Jews, who then had the building of the church, rejected that stone, and said of it, “This man, who observeth not the Sabbath, is not of God and, “We have no king but Caesar,” and, That seducer said, I will rise after three days”; and many similar things beside. But this stone, so rejected by the builders as unfit for raising the spiritual edifice, is become the head of the corner; has been made by God, the principal architect, the bond to connect the two walls and keep them together; that is to say, has been made the head of the whole church, composed of Jews and Gentiles; and such a head, that whoever is not under him cannot be saved; and whoever is built under him, the living stone, will certainly be saved. Now all this is the Lord’s doing, done by his election and design, without any intervention on the part of man, and therefore, it is wonderful in our eyes. For who is there that must not look upon it as a wonderful thing, to find a man crucified, dead and buried, rising, after three days, from the dead, immortal, with unbounded power, and declared Prince of men and angels, and a way opened through him for mortal man, to the kingdom of heaven, to the society of the angels, to a happy immortality?” Robert Bellarmine.

Verse 22. “The stone which the builders refused. Here we behold with how strong and impregnable a shield the Holy Ghost furnishes us against the empty vaunting of the Papal clergy. Be it so, that they possess the name, “chief builders”; but if they disown Christ, does it necessarily follow that we must disown him also? Let us rather condemn and trample under our feet all their decrees, and let us reverence this precious stone upon which our salvation rests. By the expression, is become the head of the corner, we are to understand the real foundation of the church, which sustains the whole weight of the edifice; it being requisite that the corners should form the main strength of buildings.” John Calvin.

Verse 22.”The stone, etc. That is, I, whom the great men and rulers of the people rejected (1 Samuel 26:19), as the builders of a house reject a stone unfit to be employed in it, am now become king over Israel and Judah; and a type of that glorious King who shall hereafter be in like manner refused (Luke 19:14 Luke 20:17), and then be by God exalted to be Lord of all the world, and the foundation of all men’s happiness.” Thomas Fellton.

Verse 22 The stone. The author of *Historia Scholastica* mentions it as a



tradition that at the building of the second temple there was a particular stone of which that was literally true, which is here parabolically rehearsed, viz., that it had the hap to be often taken up by the builders, and as oft rejected, and at last was found to be perfectly fit for the most honourable place, that of the chief cornerstone, which coupled the sides of the walls together, the extraordinariness whereof occasioned the speech here following: This is the Lord's doing; it is marvellous in our eyes. Henry Hammond.

Verse 22." The head stone of the corner. How of the "corner"? The corner is the place where two walls meet: and there be many twos in this building: the two walls of nations. Jews and Gentiles; the two of conditions, bond and free; the two of sex, male and female: the great two (which this Easter day we celebrate) of the quick and the dead; above all, the greatest two of all, heaven and earth." Lancelot Andrewes.

Verse 22. "Is become the head stone of the corner.

Higher yet and ever higher, passeth he those ranks above,

Where the seraphs are enkindled with the flame of endless love;

Passeth them, for not even seraphs ever loved so well as He

Who hath borne for his beloved, stripes, and thorns, and shameful tree;

Ever further, ever onward, where no angel's foot may tread,

Where the twenty-four elders prostrate fall in mystic dread:

Where the four strange living creatures sing their hymn before the throne,

The Despised One and rejected passeth, in his might alone;

Passeth through the dazzling rainbow, till upon the Father's right

He is seated, His Co-Equal, God of God, anti Light of Light." R. F. Littledale.

Verse 22."Head stone of the corner. It is now clear to all by divine grace whom Holy Scripture calls the cornerstone. Him in truth who, taking unto himself from one side the Jewish, and from the other the Gentile people, unites, as it were, two walls in the one fabric of the Church; them of whom it is written, "He hath made both one"; who exhibited himself as the Cornerstone, not only in things below, but in things above, because he united on earth the nations of the Gentiles to the people of Israel, and both together

to angels. For at his birth the angels exclaimed, “On earth peace, good will toward men.” Gregory, quoted by Henry Newland, 1860.

Verse 22. “The corner. By Bede it is rendered as a reason why the Jewish builders refused our Saviour Christ for the head place, .... They could endure no corner; they must stand alone upon their own single wall; be of themselves, not join with Gentiles or Samaritans. ” Lancelot Andrewes.

Spurgeon gives a summary of Verse 22-27.” By the consent of all expositors, in this Psalm is typed the coming of Christ, and his kingdom of the gospel. This is manifested by an exaltation, by an exultation, by a petition, by a benediction.

The exaltation:

Psalms 118:22, The stone which the builders refused is become the head stone of the corner. The Jews refused this stone, but God hath built His church upon it.”

The exaltation:

Psalms 118:24, This is the day which the Lord hath made; we will rejoice and be glad in it. A more blessed day than that day was wherein he made man, when he had done making the world; “Rejoice we, and be glad in it.”

The petition: Psalms 118:25, Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Thy justice would not suffer thee to save without the Messiah; he is come, “Save now, O LORD, I beseech thee.” Our Saviour is come, let mercy and salvation come along with him.

The benediction makes all clear: Psalms 118:26, Blessed be he that cometh in the name of the LORD. For what David here prophesied, the people after accomplished: Matthew 21:9, “Blessed is he that cometh in the name of the Lord.” The corollary or sum is in my text: Psalms 118:27, God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thomas Adams.”

**Psalm 2:6-7, LXX (Thomson's Version), vs. 6: "But as for me, by Him I am appointed king on Sion, His holy mountain.**

**Psalm 2:7 I proclaim the decree of the Lord; to me the Lord said: Thou art My son, this day I have begotten thee,**

Cross references:

Psalm 45:6 "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness."

Psalm 89:27 And I will make him *my* first-born, higher than the kings of the earth.

Psalms 89:36 His seed shall endure forever, and his throne as the sun before me.

Psalms 89:37 Psalm 89:37 and as the moon *that is* established for ever, and as the faithful witness in heaven. Pause.

Psalms 110:1 Yahweh said unto my Master, Sit thou at my right hand, until I make thine enemies thy footstool.

Psalm 110:2 The Lord shall send out a rod of power for thee out of Sion: rule thou in the midst of thine enemies.

Isaiah 9:6 -7, LXX (Thomson version), vs 6 ; "Because for us a child is born, and to us a son is given, whose government is on his own shoulder ; and his name is called *The Messenger of Great Counsel*. For I will bring peace on the rulers of health for him.

Vs. 7 His government shall be great and to his peace there is no boundary, on the throne of David and over his kingdom, to re-establish it, and support it with judgment and justice, henceforth and forever. The zeal of the Lord of Hosts will do this."

Daniel 7:13, LXX, ; "I beheld in the night vision, and, lo, *one* coming with the clouds of heaven as the Son of man, and he advanced to the Ancient of days, and was brought near to him.

Daniel 7:14, LXX ; "And to him was given the dominion, and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed."

Matthew 19:28 And Jesus said to them, Verily I say to you, that ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Acts 13:33 (AV/KJV) "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

Romans 1:4 "And declared *to be* the Son of God with power, according to the spirit of holiness, by the

resurrection from the dead.”

Hebrews 1:1 God, who at various times and in various ways spoke in time past to the fathers by the prophets,

2 has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

3 who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

5 For to which of the angels did He ever say: "You are My Son, Today I have begotten You"? And again: "I will be to Him a Father, And He shall be to Me a Son"?

6 But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him."

7 And of the angels He says: "Who makes His angels spirits And His ministers a flame of fire."

8 But to the Son *He says*: "Your throne, O God, *is* forever and ever; A scepter of righteousness *is* the scepter of Your Kingdom.

9 You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions."

Cf. Hebrews 5:5-8 ; vs. 5 ; "So also Christ did not glorify Himself to become High Priest, *but it* was He who said to Him: "You are My Son, Today I have begotten You."

6 As *He* also *says* in another *place*: "You *are* a priest forever According to the order of Melchizedek";

7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,

8 though He was a Son, *yet* He learned obedience by the things which He suffered.”

John Gill; "...Thou art my Son, this day have I begotten thee: (Heb. 1:5) and if not to any of the angels, much less to *David*, or any other; and is therefore very justly produced by the apostles, as a proof of the Messiah's resurrection, which is very aptly expressed by *a begetting*, even as the general resurrection

of the dead is called paliggenesia (Greek: paliggenesia), *the regeneration*, or *a begetting again*; (Matthew 19:28) and it is upon this account that Jesus is called *the first born from the dead* (Col. 1:18). Besides, as there is a very great affinity between the birth and resurrection of a person, so the resurrection of Christ was really *natalis imperii*, the birthday of his kingdom, or when he was *made* or declared to be both *Lord and Christ*; nay, he was thereby *declared to be the Son of God with power*, so that these words, *Thou art my Son, this day have I begotten thee*, are very pertinently applied by the apostles to this present purpose.”

John Gill ; Ver. 6. *Yet have I set my King upon my holy hill of Zion.*] "...by

Zion is meant the church of God, especially under the Gospel dispensation; see Hebrews 12:22 , Revelation 14:1; so called, because, as Zion was, it is the object of God's love and choice, the place of his habitation and residence; where divine worship is observed, and the word and ordinances of God administered; and where the Lord distributes his blessings of grace; and which is the perfection of beauty, through Christ's comeliness put upon her; and will be the joy of the whole earth: it is strongly fortified by the power and grace of God, and is immovable and impregnable, being built on Christ, the Rock of ages; and, like Zion, it is an high hill, eminent and visible; and more especially will be so when the mountain of the Lord's house is established upon the tops of the mountains: and it is an Holy One, through the presence and worship of God in it, and the sanctification of his Spirit. And over this hill, the church, Christ is King; he is King of saints, and is acknowledged by them; and it is for their great safety and security, their joy, comfort, and happiness, that he is set over them: he is called by his Father "my King", because he who is King of Zion is his Anointed, as in Psalm 2:2; and his Son, his begotten Son, as in Psalm 2:7; his firstborn, his fellow and equal; and because he is his as King; not that he is King over him, for his Father is greater than he, as man and Mediator, or with respect to his office capacity, in which he is to be considered as King; and therefore he is rather King under him: but he is a King of his setting up, and therefore called his; he has appointed him his kingdom, given him the throne of his father David; put a crown of pure gold on his head, and crowned him with glory and honour, and the sceptre of righteousness in his hand, and has given him a name above every name. He did not make himself a King, nor was he made so by men; but he was set up, or "anointed" by God the Father, as the word here used signifies; and may refer either to the inauguration of Christ into his kingly office, and his investiture with it from all eternity, as in Proverbs 8:23, where the same word is used as here; and anointing with oil being a ceremony performed at the installment of kings into their office, the phrase is used for the thing itself: or rather, since Christ was anointed with the Holy Ghost in the human nature, at his incarnation and baptism, and especially at the time of his ascension, when he was made or declared to be LORD and CHRIST; this may refer to the time when he, as the ascended Lord and King, gave gifts to men, to his apostles, and qualified them in an extraordinary manner to carry his Gospel into the Gentile world, and spread it there, as they did with

success; whereby his kingdom became more visible and glorious, to the great vexation of the Jews; for, in spite of all their opposition, Christ being set by his Father King over his church and people, continued so, and his kingdom was every day more and more enlarged, to their great mortification.”

Matthew Henry ; “ ‘This day have I begotten thee’, which refers both to His eternal generation itself, for it is quoted (Heb. 1:5) to prove that He is the brightness of His Father’s glory and the express Image of His person (v. 3), and to the evidence and demonstration given of it by His resurrection from the dead, for to that also it is expressly applied by the apostle, Acts 13:33. He hath raised up Jesus again, as it is written, ‘Thou art my Son, this day have I begotten Thee’. It was by the resurrection from the dead, that sign of the prophet Jonas, which was to be the most convincing of all, that He was declared to be the Son of God with power, Rom. 1:4. Christ is said to be the First-Begotten and First-Born from the dead, Rev. 1:5; Col. 1:18.

Immediately after His resurrection He entered upon the administration of His mediatorial kingdom; it was then that He said, All power is given unto Me, and to that especially He had an eye when He taught His disciples to pray, ‘Thy kingdom come’.

Adam Clarke ; “*I will declare the decree*] These words are supposed to have been spoken by the Messiah. I will declare to the world the decree, the purpose of God to redeem them by my blood, and to sanctify them by my Spirit. My death shall prove that the required *atonement* has been made; my *resurrection* shall prove that this atonement has been *accepted*.

**This day have I begotten thee** – “By thy resurrection thou art declared to be the Son of God, ἐν δυνάμει, by miraculous power, being raised from the dead. Thus by thy wondrous and supernatural nativity, most extraordinary death, and miraculous resurrection, thou art declared to be the Son of God. And as in that Son dwelt all the fullness of the Godhead bodily, all the sufferings and the death of that human nature were stamped with an infinitely meritorious efficacy. We have St. Paul’s authority for applying to the resurrection of our Lord these words, “Thou art my Son; this day have I begotten thee;” - see Act 13:33; see also Heb 5:6; - and the man must indeed be a bold interpreter of the Scriptures who would give a different gloss to that of the apostle. It is well known that the words, “Thou art my Son; this day

have I begotten thee,” have been produced by many as a proof of the eternal generation of the Son of God. On the subject itself I have already given my opinion in my note on Luk 1:35, from which I recede not one hair’s breadth. Still however it is necessary to spend a few moments on the clause before us. haiyom, Today, Is in no part of the sacred writings used to היום The word express eternity, or any thing in reference to it; nor can it have any such signification. To-day is an absolute designation of the present, and equally excludes time past and time future; and never can, by any figure, or allowable latitude of construction, be applied to express eternity. But why then does the Divine Spirit use the word begotten in reference to the declaration of the inauguration of the Messiah to his kingdom, and his being seated at the right hand of God? Plainly to show both to Jews and Gentiles that this Man of sorrows, this Outcast from society, this Person who was prosecuted as a blasphemer of God, and crucified as an enemy to the public peace and a traitor to the government, is no less than that eternal Word, who was in the beginning with God, who was God, and in whom dwelt all the fullness of the Godhead bodily: that this rejected Person was he for whom in the fullness of time a body was prepared, begotten by the exclusive power of the Most High in the womb of an unspotted virgin, which body he gave unto death as a sin-offering for the redemption of the world; and having raised it from death, declared it to be that miraculously-begotten Son of God, and now gave  
”.farther proof of this by raising the God-man to his right hand

Edersheim ; contrasting the animal sacrifices with that of His Begotten and Beloved Son ; “... God gave His sanction to a far different offering, by for ever substituting animal sacrifices for that surrender of the Best Beloved which human despair had prompted for an atonement for sin. And yet God Himself gave up His Beloved, His own only Begotten Son for us, - and of this the sacrifice of Isaac was intended to be a glorious type; and as Abraham received this typical sacrifice again from the dead “in a figure,” so we in reality, when God raised up His own Son, Jesus Christ, from the dead, and has made us sit together with Him in heavenly places.”

Flavel ; “It is spoken of the day of his resurrection, when He had just finished His suffering. And so the apostle expounds and applies it, (Acts 13: 32, 33). For then did the Lord wipe away the reproach of His cross, and invested Him with such glory, that He looked like Himself again. As if the Father had said, now Thou hast again recovered Thy glory, and this day is to Thee as **a new**

## birth-day.

These are the encouragements and rewards proposed and promised to Him by the Father. This was the “joy set before Him”, (as the apostle paraphraseth it in Hebrews 12:2) which made Him so patiently to ‘endure the cross, and despise the shame.’ ”

F.F. Bruce ; “An interpretation of Psalm 2:7 in reference to Christ’s resurrection has indeed been supported by a passage in Midrash Tehillim (on Ps. 2:7) and Midrash Samuel, ch 19 (with the readings of Yalqut Shim’oni ii620): ‘Rabbi Huna says in the name of Rabbi Acha, The sufferings are divided into three parts : one for David and the fathers, one for our own generation, and one for King Messiah, as it is written, ‘He was wounded for our transgressions’, etc. And when the hour comes, the Holy One, -blessed be He!- says to them, I must create Him a new creation, even as it is said, ‘This day have I begotten thee.’ This the hour when he is made a new creation.’ ”

Again F.F. Bruce ; “An interpretation of Psalm 2:7 in reference to Christ’s resurrection has indeed been supported by a passage in Midrash Tehillim (on Ps. 2:7) and Midrash Samuel, ch 19 (with the readings of Yalqut Shim’oni ii620): ‘Rabbi Huna says in the name of Rabbi Acha, The sufferings are divided into three parts : one for David and the fathers, one for our own generation, and one for King Messiah, as it is written, ‘He was wounded for our transgressions’, etc. And when the hour comes, the Holy One, -blessed be He!- says to them, I must create Him a new creation, even as it is said, ‘This day have I begotten thee.’ This the hour when he is made a new creation.’ ”

**Psalm 18:47-50, LXX ;vs 47 ; “ It is God that avenges me, and has subdued the nations under me; <sup>48</sup> my deliverer from angry enemies: thou shalt set me on high above them that rise up against me: thou shalt deliver me from the unrighteous man. <sup>49</sup> Therefore will I confess to thee, O Lord, among the Gentiles, and sing to thy name. Vs 50 LXX (Thomson Version) ; “He is magnifying the deliverences of His king, and shewing mercy to His anointed-to David and his seed forever.”**



## Cross references:

2 Samuel 22:48-51, LXX (Thomson version) ; vs 48 ; “The might Lord Who is my avenger, Who chastiseth the people under me, who leadeth me out from my enemies,-

vs 49 From them who are stirred up against me, Thou wilt raise me up. From the man of violence, Thou wilt deliver me.

Vs 50 For this cause I will give Thee thanks, O Lord, among the nations.

I will sing melodiously to Thy name.

Vs 51 He is magnifying the deliverances of His own king, And shewing mercy to His anointed- To David and his seed forever.”

Psalms 47:2-9 (Thomson version) ; vs. 2 ; “for the Lord Most High is awful- a great king over all the earth.

Vs 3 He hath subjected tribes to us, nations also under our feet.

Vs 4 He hath chosen for us His inheritance the excellency of Jacob which He loved.

Vs 5 God ascended at the triumphant shout-the Lord, at the trumpet’s sounding.

Vs. 6 O sing praises to our God ; sing praises. Sing praises to our king ; sing praises.

Vs 7 Since God is king of the whole earth ; O sing praises with understanding.

Vs 8 God hath commenced His reign over the nations : God is seated on His holy throne.

Vs 9 The heads of families assembled with the God of Abraham. Because the mighties of the land belong to God, they have been exceedingly exalted.” (vs.2 “aweful” or “terrible” is in today’s vernacular “awesome”)

Romans 15:8-9 “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises {made} to the fathers: <sup>9</sup> And that the Gentiles might glorify God for {his} mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing to thy name.”

John Gill ; Ver. 48. “ ‘He delivereth me from mine enemies’, &c.] From Saul and his men, from Ishbosheth and Abner, from Absalom, and the conspirators with him; so all believers are delivered out of the hands of their enemies by Christ, as that they can serve the Lord without fear; and so Christ himself is delivered from all his enemies, being raised from the dead, and set at the right hand of God, where he must reign till all enemies are put under his feet; ‘yea, thou liftest me up above those that rise up against me’; David was lifted up from a low and mean estate, and placed on the throne of Israel, above all those that rose up against him, and sought to destroy him; and the saints are set upon their high places in Christ, where they are out of the reach of their enemies to do them any harm; and Christ, he is highly exalted at the right

hand of God, above all principality and power, might and dominion, and every name that is named in this world; ‘thou hast delivered me from the violent man’; either from Saul, from whom David was delivered; or from Satan the enemy, the son of wickedness, who shall no more exact upon and afflict the Messiah,...” Ver. 50. Great deliverance giveth he to his king, &c.] Not that is king over him; for he is King of kings and Lord of lords; but that is made king by him, as David was; who did not usurp the throne, but was anointed king by the appointment of God, and was placed by him upon the throne; to whom he gave great deliverance from his enemies, or “magnified salvations” to him; which were great in kind, and many in number; and as Christ is, whom God has set as his King on his holy hill of Sion, against whom the Heathen raged, and kings and princes set themselves; but **he is delivered from them all, and saved from the power of death and the grave, and ever lives to reign over, protect, and defend his people;** in cf.2Sa 22:51, it is, he is “the tower of salvation for his king”, with which compare cf. Proverbs 18:10; vs.50 “...’and sheweth mercy to his anointed, to David, and to his seed for evermore’; which may be understood either of David literally, who was the Lord’s anointed, and to whom God showed mercy in various instances; and then by his seed is meant the Messiah, who was of his seed according to the flesh; or of the Messiah, whose name signifies Anointed; and who is often called David, cf.Ezekiel 34:23,24 37:24,25 cf. Hosea 3:5; and so some of the Jewish doctors from this verse prove that the name of the Messiah is David: and by his seed are meant his spiritual seed; all the elect of God, who are given him as his children, to whom he stands in the relation of the everlasting Father: and as mercy is kept with him for evermore, cf.Psalm 89:28; so it is shown to them in regeneration, in the forgiveness of their sins, and in their everlasting salvation.”

Matthew Henry ; “ Thus the Son of David, though he sees not yet all things put under him, yet knows he shall reign till all opposing rule, principality, and power shall be quite put down. 2. That his seed should be forever continued in the Messiah, who, he foresaw, should come from his loins, v. 50. He shows mercy to his anointed, his Messiah, to David himself, the anointed of the God of Jacob in the type, and to his seed for evermore. He saith not unto seeds, as of many, but to his seed, as of one, that is Christ, Galatians 3:16. It is he only that shall reign for ever, and of the increase of whose government and peace there shall be no end. Christ is called David, Hosea 3:5. God has called him

his king, Psalm 2:6. Great deliverance God does give, and will give to him, and to his church and people, here called his seed, for evermore. In singing these verses we must give God the glory of the victories of Christ and his church hitherto and of all the deliverances and advancements of the gospel kingdom, and encourage ourselves and one another with an assurance that the church militant will be shortly triumphant, will be eternally so.”

J.F.B. commentary ; “ vss. 49, 50. Paul (Romans 15:9) quotes from this doxology to show that under the Old Testament economy, others than the Jews were regarded as subjects of that spiritual government of which David was head, and in which character his deliverances and victories were typical of the more illustrious triumphs of David’s greater Son.”

Keil and Delitzsch; “...“**Psa 18:49-50** - (Hebr. Bible.: 18:50-51); “Paul has a perfect right to quote Psa 18:50 of this Psalm (Rom 15:9), together with Deu 32:43 and Psa 117:1, as proof that salvation belongs to the Gentiles also, according to the divine purpose of mercy. What is said in Psa 18:50 as the reason and matter of the praise that shall go forth beyond Israel, is an echo of the Messianic promises in 2Sa 7:12-16 which is perfectly reconcileable with the Davidic authorship of the Psalm, as Hitzig acknowledges.

“...In whom, but in Christ, the son of David, has the fallen throne of David any lasting continuance, and in whom, but in Christ, has all that has been promised to the seed of David eternal truth and reality? The praise of Jahve, the God of David, His anointed, is, according to its ultimate import, a praising of the Father of Jesus Christ.”

1 Kings 17 :17-23, LXX (Thomson Version) ; “ And it happened that the son of the woman, the mistress of the house, fell sick; and the disorder increased till there was no breath left in him.

vs. 18 Upon which she said to Elias, ‘ What hast thou to do with me, O man of God? Art thou come to me to bring my sins into remembrance and cause my son to die?’

vs. 19 And Elias said to the woman, Give me thy son. So he took him out of her bosom and carried him up into the upper chamber where he lodged, and laid him on his bed.

vs. 20 Then Elias cried and said ‘ Woe is me! O Lord! Here is the witness of the widow with whom I dwell. Thou hast afflicted her in causing her son to die .

vs. 21 And when he had breathed on the child three times and called on the Lord, he said, ‘ O Lord, my God, I beseech Thee let this child’s life be restored to him’

vs.22 And so it came to pass and the child cried.

Vs.23 Then Elias brought it down from the upper chamber, and delivering him to his mother, said, See, thy son liveth. ”

1 Kings 17:17-23, KJV/AV <sup>17</sup>”And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no <sup>1</sup> breath left in him. <sup>18</sup> And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? <sup>19</sup> And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. <sup>20</sup> And he cried unto the LORD, and said, O LORD my God, hast thou also <sup>1</sup> brought evil upon the widow with whom I sojourn, by slaying her son? <sup>21</sup> And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. <sup>22</sup> And the LORD heard the voice of Elijah; and the soul

*of the child came into him again, and he revived. <sup>23</sup> And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.”*

### Cross references :

**2 Kings 4:34** LXX “And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and bowed himself upon him, and the flesh of the child grew warm.

Deuteronomy 32:39 “See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

1 Samuel 2:6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

2 Kings 13:21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

Luke 8:54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

Acts 20:12 And they brought the young man alive, and were not a little comforted.

Romans 14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

Revelation 11:11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.”

Alfred Edersheim ; “...The story speaks to us of Him through Whom “death is swallowed up in victory.” As we think of Him Who, as God Incarnate, and as the Sent of the Father, is to us the Representative and the Prophet of God in a unique sense, we recall that it was not, as by Elijah or Elisha, through prayer and personal contact, but by the Word of His power that He raised the dead (Mark 5:39-42; Luke 7:13-15; John 11:43, 44). And beyond this we remember that “the hour... now is, when the dead shall hear the Voice of the Son of God: and they that hear shall live”; and that “whosoever liveth and believeth” in Christ “shall never die” (John 5:25; 11:26).”

Keil and Delitzsch ; “ Through this miracle, in which Elijah showed himself

as the forerunner of Him who raiseth all the dead to life, the pious Gentile woman was mightily strengthened in her faith in the God of Israel. She now not only recognised Elijah as a man of God, as in vs. 18, but perceived that the word of Jehovah in his mouth was truth, by which she confessed implicitly her faith in the God of Israel as the true God.”

A. Rowland of the Pulpit Commentary ; “...AN EARNEST OF TRUE RESURRECTION. Elijah could not give life, but he could ask God for it. Nor can we arouse to new life by preaching, though God can do so through preaching. Our words are only the media through which the Holy Spirit works. The Atlantic cable is useless except as the message is flashed forth by mysterious unseen power.

This distinguishes the miracles of our Lord Jesus from those of His servants. (Compare Luke 7:14 with Acts 3:12-16.) There is a resurrection wherein saints shall be raised by the power of God to a life of immortality, the promise and pledge of which we have in the resurrection of Christ, who is the “firstfruits of them that sleep.” There is also a spiritual resurrection, to which Paul refers when he appeals to Christians as those “risen with Christ; and of this, as well as of that, is there an illustration in our text. Raised to newness of life we, like the child Elijah prayed for, have to live for awhile in the old sphere. The prophet gave the child to his mother. Jesus restored Lazarus to his sisters, the young man at Nain to his mother, and the ruler’s daughter to her parents; and so to us, who have “passed from death unto life,” He says, “Return to thine own house, and show how great things God hath done for thee.” This miracle constrained the widow to accept as God’s truth the declaration of His servant (ver. 24).

How much more reason have we, who believe in the supernatural works of His Son, to say, “We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him!” —

MacDonald of the Pulpit Commentary ; “... Why did Elijah stretch himself upon the child? He was a type of Christ.

So he made himself like the dead to foreshow that Christ by dying in our room (place) should give us life. This He does morally. Also physically, viz., in the resurrection of the body. (Comp. 2 Kings 4:34; John 11:43-45;...”

J. Waite of the Pulpit Commentary ; “*It is prophetic of the future glorious*

*resurrection.* We see here one of the many witnesses that gleam out amid the obscurity of the olden times to the truth that God would surely one day “bring life and immortality to Light,” while it points us on to the time when, “at the voice of the son of God, all that are in their graves shall come forth.” “Then shall be brought to pass the saying that is written, Death is swallowed up in victory”

*Isaiah 26:19 Dead Sea Scrolls(A) ; “ [But] your dead ones shall live [with] My dead body they shall arise. They shall awake and sing O inhabitants of the dust. Because your dew is as the dew of light and the earth shall cast out the departed.”*

*KJV Isaiah 26:19 “ Thy dead [men] shall live, [together with] my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew [is as] the dew of herbs, and the earth shall cast out the dead.”*

*Isaiah 26:19 LXX (Thomson version) “The dead shall be raised up again, even they in the tombs shall be raised up: and they in this land shall be filled with joy: for the dew from Thee is healing for them, but the land of the ungodly shall fall.”* [my ft]

(my ft) the LXX is in agreement with Ireanaus’ LXX (“The dead shall rise again, and they who are in the tombs shall arise, and they who are in the earth shall rejoice. For the dew which is from Thee is health to them.”

## Cross references:

**Matthew 27:52-53** <sup>52</sup> “And the graves were opened, and many bodies of saints who slept, arose, <sup>53</sup> And came out of the graves after his resurrection, and went into the holy city, and appeared to many.”

**1 Corinthians 15:20-23** <sup>20</sup> “But now is Christ raised from the dead, {and} become the first-fruits of

them that slept. <sup>21</sup> For since by man {came} death, by man {came} also the resurrection of the dead.

<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive. <sup>23</sup> But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming."

**Isaiah 25:8** Webster's Bible ; "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people will he remove from all the earth: for the LORD hath spoken {it}."

**Isaiah 60:1-2 Dead Sea Scrolls** ; "Rise, shine; for your light is come, the glory of YHWH is risen upon you. (2 .) For, behold, the darkness shall cover the earth, and thick darkness the nations but He shall arise *even* YHWH will shine on you, and his glory upon you shall be seen."

**Isaiah 60:1-2, LXX** ; "Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. <sup>2</sup> Behold, darkness shall cover the earth, and *there shall be* gross darkness on the nations: but the Lord shall appear upon thee, and his glory shall be seen upon thee."

**Psalms 110:3, LXX, (Thomson version)** ; "With thee shall be the government; in the day of thy power- in the splendours of thy holies from the womb : before the morning star I begot thee."

This verse of prophecy supports the promise that Messiah's (ie. "My dead body") would be resurrected and that of particular note declared in the LXX as well as the Dead Sea Scroll text ; is that the "dew of light" shall fall on "your dead ones" (as the Dead Sea Scrolls has it) that were to be cast out of the earth. (ft1)

[ft1] see Matthew 27: 52&53; " And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after His resurrection, and went into the holy city, and appeared unto many." This verse (Isaiah 26:19) also shows the word-picture association of "dew" and "light" in prophecies of Christ's and our resurrection. The Vulgate (Douay-Rheims) and the Dead Sea Scrolls use this same imagery and the Douay- Rheims has it as ; "Thy dead men shall live, my slain shall rise again: awake, and give praise, ye that dwell in the dust: for thy dew is the dew of the light: and the land of the giants thou shalt pull down into ruin."

Jamieson, Faucett, and Brown; "...However, as Jesus is the antitype to Israel (Matthew\_2:15), English Version gives a true sense, and one ultimately contemplated in the prophecy: Christ's dead body being raised again is the source of Jehovah's people (all, and especially believers, the spiritual Israelites) also being raised (1Corinthians 15:20-22).

Keil and Delitzsch ; "...there is born the gentle dew, which gives **new life to the bones that have been sown in the ground...**" and "... The dew from the



glory of God falls like a heavenly seed into the bosom of the earth...”

John Gill ; “ Ver. 19. “[together with] **my dead body shall they arise**”; or, “arise my dead body”; the church, the mystical body of Christ, and every member of it, though they have been dead, shall arise, everyone of them, and make up that body, which is the fullness of Him that filleth all in all, and that by virtue of their union to Him: there was a pledge and presage of this, when Christ rose from the dead, upon which the graves were opened, and many of the saints arose, “..(ft2 see Mt 27:51-53”) [ft]

[ft] Matthew 27:51-53, vs.51 ; “And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose

53 And came out of the graves after His resurrection, and went into the holy city, and appeared unto many....”

as sure as Christ’s dead body was raised, so sure shall everyone of His people be raised; Christ’s resurrection is the pledge and earnest of theirs; because He lives, they shall live also; He is the First Fruits of them that slept: or as in like manner He was raised, so shall they; as He was raised incorruptible, powerful, spiritual, and glorious, and in the same body, so shall they; their vile bodies shall be fashioned like unto his glorious body. This is one of the places in Scripture from whence the Jews [ft]

[ft] T. Bab. Sanhedrin, fol. 90. 2, & Cetubot, fol. 111. 1. Midrash Kohelet, fol. 62. 3. Targum in loc. Elias Levita in his Tishbi, p. 109. says the word <sup>^hlbn^</sup> is never used in Scripture but of the carcass of a beast or fowl that is dead; and never of a man that is dead, but of him that dies not a natural death, excepting this place, which speaks of the resurrection of the dead;...”

prove the resurrection of the dead; and which they apply to the times of the Messiah, and to the resurrection in His days.”

“**Awake and sing, ye that dwell in the dust**”; this is a periphrasis ( evasion of speech) of the dead, of such as are brought to the dust of death, and sleep there; as death is expressed by sleeping, so the resurrection by awaking out of sleep; which will be brought about by the voice of Christ, which will be so loud and powerful, that the dead will hear it, and come out of their graves; and then will they “sing”, and have reason for it, since they will awake in the likeness of Christ, and bear the image of Him the heavenly One: “for thy dew [is as] the dew of herbs”; the power of Christ will have as great effect upon, and as easily raise the dead, as the dew has upon the herbs, to refresh, raise,

and revive them; so that their “bones”, as the prophet says, “shall flourish like an herb”, see Isaiah 66:14 [ft4]

[ft4]”When you see this, your heart shall rejoice, And your bones shall flourish like grass; The hand of the LORD shall be known to His servants, And His indignation to His enemies.”

“and the earth shall cast out the dead”; deliver up the dead that are in it, at the all powerful voice of Christ; see “see Rev. 20:13”. The Targum is, “but the wicked to whom thou hast given power, and they have transgressed thy word, thou wilt deliver into hell;” see “Revelation 20:14,15”.( for the demise of the ungodly that are not found in the “ Book of Life”)

(John Gill continues) ; “ But the words are spoken of one who did not die a natural, but a violent death, even the Messiah Jesus; and so just according to the Rabbin’s own observation.”-

Ireanaus ; “ 1. Now, that He who at the beginning created man, did promise him a second birth after his dissolution into earth, Esaias thus declares: “The dead shall rise again, and they who are in the tombs shall arise, and they who are in the earth shall rejoice. For the dew which is from Thee is health to them.” and again (Isaiah 66:14): “I will comfort you, and ye shall be comforted in Jerusalem: and ye shall see, and your heart shall rejoice, and your bones shall flourish as the grass; and the hand of the Lord shall be known to those who worship Him.And Ezekiel speaks as follows: “And the hand of the LORD came upon me, and the LORD led me forth in the Spirit, and set me down in the midst of the plain, and this place was full of bones.

And He caused me to pass by them round about: and, behold, there were many upon the surface of the plain very dry. And He said unto me, Son of man, can these bones live? And I said, Lord, Thou who hast made them dost know. And He said unto me, Prophecy upon these bones, and thou shalt say to them, Ye dry bones, hear the word of the LORD. Thus saith the LORD to these bones, Behold, I will cause the spirit of life to come upon you, and I will lay sinews upon you, and bring up flesh again upon you, and I will stretch skin upon you, and will put my Spirit into you, and ye shall live; and ye shall know that I am the LORD. And I prophesied as the Lord had commanded me. And it came to pass, when I was prophesying, that, behold, an earthquake, and the bones were drawn together, each one to its own articulation: and I beheld, and, lo, the sinews and flesh were produced upon

them, and the skins rose upon them round about, but there was no breath in them. And He said unto me, ‘Prophecy to the breath, son of man, and say to the breath, These things saith the LORD, Come from the four winds (spiritibus), and breathe upon these dead, that they may live. So I prophesied as the Lord had commanded me, and the breath entered into them; and they did live, and stood upon their feet, an exceeding great gathering.’” And again he says, “Thus saith the LORD, Behold, I will set your graves open, and cause you to come out of our graves, and bring you into the land of Israel; and ye shall know that I am the LORD, when I shall open your sepulchers, that I may bring my people again out of the sepulchers: and I will put my Spirit into you, and ye shall live; and I will place you in your land, and ye shall know that I am the LORD. I have said, and I will do, saith the LORD.” As we at once perceive that the Creator (Demiurgo) is in this passage represented as vivifying our dead bodies, and promising resurrection to them, and resuscitation from their sepulchers and tombs, conferring upon them immortality also (He says, “For as the tree of life, so shall their days be”), Matthew Henry ; “...as the spring-dews, that water the earth, and make the herbs that lay buried in it to put forth and bud, so shall they flourish again, and the earth shall cast out the dead, as it casts the herbs out of their roots. The earth, in which they seemed to be lost, shall contribute to their revival. When the church and her interests are to be restored neither the dew of heaven nor the fatness of the earth shall be wanting to do their part towards the restoration. Now this (as Ezekiel’s vision, which is a comment upon it) may be fitly accommodated, (1.) To the spiritual resurrection of those that were dead in sin, by the power of Christ’s gospel and grace. So Dr. Lightfoot applies it, ... in John 12.24. [my ft]

[ft] **John 12:24** Verily, verily, I say to you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

“The Gentiles shall live; with My body shall they arise”; that is, they shall be called in after Christ’s resurrection, shall rise with Him, and sit with Him in heavenly places; nay, they shall arise My body (says he); they shall become the mystical body of Christ, and shall arise as part of Him.” (2.) To the last resurrection, when dead saints shall live, and rise together with Christ’s dead body; for He arose as the First-Fruits, and believers shall arise by virtue of

their union with Him and their communion in His resurrection.

He is shown to be the only God who accomplishes these things, and as Himself the good Father, benevolently conferring life upon those who have not life from themselves.”

E.J. Young ; “ What man has lost, God can restore. His purposes will be carried out, irrespective of what man may say or do. The verse thus constitutes a glorious declaration of triumph; more than that, it is also a prayer directed to God Himself. Those who have died are His; for that reason they shall live.””

From Adam Clarke’s Commentary; “Kimchi refers these words to the days of the Messiah, and says, “Then many of the saints shall rise from the dead.” And quotes Daniel 12:2. Do not these words speak of the resurrection of our blessed Lord; and of that resurrection of the bodies of men, which shall be the consequence of his body being raised from the dead?” and “The dew of herbs “The dew of the dawn”- Lucis, according to the Vulgate; so also the Syriac and Chaldee.”

Benjamin Keach ; “In the world to come , and resurrection from the dead, Isaiah 26:19, ‘Thy dew is as the dew of herbs.’ This is an acclamation of God, whose gracious power and most powerful grace which He exercises in the resurrection of believers is called dew, and compared to the dew that falls upon herbs : as if He had said, *as the dew of heaven refreshes and raises up those herbs* which were, as it were, dead and withered because of the sun’s heat so thy power, O God, shall raise up and make Thy dead to live, &c. For the connection of the whole verse, and propriety of the words, show that the resurrection of the dead is here treated of.”

Adam Clarke ; “...Do not these words speak of the resurrection of our Blessed Lord; and of that resurrection of the bodies of men, which shall be the consequence of His body being raised from the dead ?”

**Isaiah 61:10-11 LXX/N.T. ; “And they shall rejoice in the Lord with joy.**

**Rejoice in the Lord, O my soul, for He hath clothed me with the mantle of Salvation, and with a coat of gladness, He hath crowned me as a bridegroom with a crown and adorned me as a bride, with jewels, and like the earth blooming with flowers. And as a garden causeth its seeds to vegetate, so will the Lord God cause Righteousness to spring up, and joy, in the presence of all nations.” [my ft]**

[ft] Barnes referring to another ancient Greek translation; “The version of Aquila and Symmachus comes nearest to it: ὡς ὁ νυμφίον ὑερατευόμενον στεφανῶν · “as a bridegroom decked with a priestly crown.”

[my ft] I capitalized Righteousness as I believe this refers to Christ Himself who sprang up from the garden tomb; Who is our righteousness. see Jeremiah 23:6 “In his days Judah shall be saved, and Israel shall dwell in safety: and this is his name by which he shall be called, **THE LORD OUR RIGHTEOUSNESS.**” The word “coat” (or tunic) is as it is translated in the New Testament rather than “undergarment” as Thomson has.

**Isaiah 61:10-11 AV/MT ; “ I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.**

**For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations” [my ft]**

[ft] Dead Sea Scroll (DSS) Qumran ; (10.) “I will greatly rejoice in YHWH, my soul shall be joyful in my God; because he clothed me with the garments of salvation, *with the* robe of righteousness he wrapped me, as a bridegroom beautifies *himself* like a priest, and as a bride puts on her jewels. (11.) because as the earth puts out her branch, and as the garden causes her seeds to spring up; so the YHWH God will cause righteousness and praise to spring up in the presence of all the Gentiles.”

Psalms 85:11-13 LXX <sup>11</sup> “Truth has sprung out of the earth; and righteousness has looked down from heaven. <sup>12</sup> For the Lord will give goodness; and our land shall yield her fruit. <sup>13</sup> Righteousness shall go before him; and shall set his steps in the way.”

John 12:23-24 <sup>23</sup> And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. <sup>24</sup> Verily, verily, I say to you, Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

2 Peter 1:1 “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like

*precious faith with us through the righteousness of God and our Saviour Jesus Christ.”*

Psalm 19:1-5 LXX <<For the end, a Psalm of David.>> The heavens declare the glory of God; and the firmament proclaims the work of his hands. <sup>2</sup> Day to day utters speech, and night to night proclaims knowledge. <sup>3</sup> There are no speeches or words, in which their voices are not heard. <sup>4</sup> Their voice is gone out into all the earth, and their words to the ends of the world. <sup>5</sup> In the sun he has set his tabernacle; and he comes forth as a bridegroom out of his chamber: he will exult as a giant to run his course.”

Psalm 93:1-2 <<For the day before the Sabbath, when the land was *first* inhabited, the praise of a Song by David.>> The Lord reigns; **he has clothed himself with honour: the Lord has clothed and girded himself with strength;** for he has established the world, which shall not be moved. <sup>2</sup> Thy throne is prepared of old: thou art from everlasting.”

**Revelation 1:13** and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.”

**Revelation 19:12-16** <sup>12</sup> His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. <sup>13</sup> And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. <sup>14</sup> And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. <sup>15</sup> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. <sup>16</sup> And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

**Revelation 1:13** And in the midst of the seven lampstands *one* like the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden band.

My comment “...*He hath clothed me with the mantle of Salvation*” Christ is the Righteousness of God and need not be clothed with righteousness and salvation, (or as the LXX “put on the mantle of salvation”) and as Jesu (Jeshua) He is God’s Salvation; nevertheless He had become “sin for us” therefore after the resurrection He was glorified. He is now seen in heaven with His “...vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” And “...clothed with a garment down to the foot, and girt about the breasts with a golden band.” He is now “...clothed with majesty; the LORD is clothed with strength, *with which he hath girded*

himself:” (see Psalm 93:1) Now He bestows His righteousness to us and salvation. T. Mc.

A.B. Simpson ; “ Christ, the Second Adam, is represented in type in the first head of humanity. From one father all the generations of earth have sprung, inheriting his curse and transmitted nature and depravity, by virtue of their oneness with him in blood and birth. So Christ, the Second Adam, has also His spiritual seed and offspring, and by virtue of their union with Him they share His high place of acceptance and sonship, and partake in all the benefits of His obedience and satisfaction to the claims of justice. **We were recognized in Him when He died and rose again.** We were born out of Him in our regeneration. And we share with Him all His rights and destinies. “As in Adam all die, so **in Christ all will be made alive**” ( 1 Corinthians 15:22). This does not mean that all men shall be made alive in Christ, but ‘ all men who are in Christ’ shall be made alive.”

Matthew Henry ; “ v. 11. It is not like a day of triumph, which is glorious for the present, but is soon over. No; the righteousness and salvation with which the church is clothed are durable clothing; so they are said to be, ch. 23:18. The church, when she is pleasing herself with the righteousness and salvation that Jesus Christ has clothed her with, rejoices to think that these inestimable blessings shall both spring for future ages and spread to distant regions. (1.) They shall spring forth for ages to come, as the fruits of the earth which are produced every year, from generation to generation. As the earth, even that which lies common, brings forth her bud, the tender grass at the return of the year, and as the garden enclosed causes the things that are sown in it to spring forth in their season, so duly, so constantly, so powerfully, and with such advantage to mankind will the Lord God cause righteousness and praise to spring forth, by virtue of the covenant of grace, as, in the former case, by virtue of the covenant of providence. See what the promised blessings are—righteousness and praise (for those that are clothed with righteousness show forth the praises of him that clothed them); these shall spring forth under the influence of the dew of divine grace. Though it may sometimes be winter with the church, when those blessings seem to wither and do not appear, yet the root of them is fixed, a spring-time will come, when **through the reviving beams of the approaching Sun of righteousness they shall flourish again.** (2.)

They shall spread far, and spring forth before all the nations; the great salvation shall be published and proclaimed to all the world and the ends of the earth shall see it.”

Albert Barnes : *For as the earth bringeth forth* - This figure is several times used by the prophet (see the notes at Isa\_45:8; Isa\_55:10-11). The idea is an exceedingly beautiful one, that, on the coming of the Messiah, truth and righteousness would spring up and abound like grass and fruits in the vegetable world when the earth is watered with rain.

***Her bud*** - ... The Hebrew word, however, (d/a)*semach*), rather means the germ, the shoot, or the young and tender plant as it comes up from the earth; that which first appears from the seed.”

W. Clarkson (Pulpit Commentary) ; “As the well-cultivated garden has in it living forces which will show themselves in fairest flowers and richest fruits, so has the Lord our God in Himself all the wisdom, grace, and power which will be manifest in righteousness and praise, springing forth in the sight of all the nations.”—

**Isaiah 49:5, LXX (Thomson version) ; " And now, thus saith the Lord, Who formed me from the womb to be His servant, to gather Jacob to Him, and Israel. I shall be gathered and glorified before the Lord. And My God shall be My strength."** [ the greek for "womb" as is in this verse is "κοιλίας ]

**Isaiah 49:5 Dead Sea Scroll : " And now says YHWH Who formed You from the womb to serve Him, to return Jacob to Him, and to gather Israel to Him, and I shall be glorious in the eyes of YHWH, and My God shall be My Strength."**



Isaiah 49:6-9 exposition is in the "Exaltation" portion of this study.

Cross references :

Isaiah 49:5-13 Dead Sea Scrolls ;(5.) And now, says YHWH who formed You from the womb to serve Him, to return Jacob to Him, and to gather Israel to Him, and I shall be glorious in the eyes of YHWH, and My God shall be My strength. (6.) And He said, Is it a light thing from your being to me a servant to raise up the tribes of Israel and to restore the Nazarenes of Jacob : I will also give you for a light to the Gentiles, to be My Salvation {Yeshua} to the end of the earth. (7.). Thus says the Lord YHWH your Redeemer of Israel, and his Holy One, to those despising *his* soul, to Him who the nation counts an abomination, to a Servant of rulers, Kings shall see and arise, princes shall worship, for the sake of YHWH who is faithful, the Holy One of Israel, shall choose You. (8.) Thus says YHWH, In an excellent time have I heard You, and in a day of Salvation [Hebrew: *Yeshua*] I helped You: and I will preserve [or "make Nazarene "] You, and I will give You for a covenant of the people, to raise up the earth, to cause them to inherit heritages of desolation; (9.) saying to the prisoners, Go out; to them that are in darkness, reveal yourselves upon all the mountains they shall feed, and in all the high places of their pastures. (10.) They shall not hunger nor thirst; neither shall it strike them the heat nor the sun : for He has mercy on them shall lead them, and onto the springs of water He guides them. (11.) And I will set all my mountains as a roadway and My highways shall be exalted. (12.) Behold, these shall come from far: and behold, these from the north and west; and these from the land of China. (13.). Sing, O heavens; and rejoice, O earth; and break out into singing, O mountains: because YHWH has comforted his people, and on the afflicted He will have mercy." [FT]

[FT] see the Dead Sea Scrolls translated to English at  
<http://www.ao.net/~fmoeller/qa-tran.htm>

Jonah 2:2 {LXX, Thomson version} "and said: In my affliction I cried to the Lord my God, and He hearkened to me. Thou didst hear my cry from the womb of Hades, Thou didst hearken to my prayer;"

Psalms 110:3 LXX (Thomson version); "With thee shall be the government; in the day of thy power-in the splendours of thy holies from the womb : before the morning star I begot thee."

**Micah 2:12 - 3:1** <sup>12</sup> Jacob shall be completely gathered with all *his people*: I will surely receive the remnant of Israel; I will cause them to return together, as sheep in trouble, as a flock in the midst of their fold: they shall rush forth from among men through the breach made before them: <sup>13</sup> they have broken through, and passed the gate, and gone out by it: and **their king has gone out before them, and the Lord shall lead them.:**"

Psalms 116:15-16 <sup>15</sup> Precious in the sight of the Lord is the death of his saints. <sup>16</sup> O Lord, I am thy servant; I am thy servant, and the son of thine handmaid: thou hast burst by bonds asunder."

Matthew 12:40 "For as Jonah was three days and three nights in the whale's belly: (κοιλία) so shall the Son of man be three days and three nights in the heart of the earth."

Colossians 1:18 And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all {things} he may have the pre-eminence."

John 17:4-5 <sup>4</sup> "I have glorified You on the earth. I have finished the work which You have given Me to do. <sup>5</sup> "And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was."

**John 17:10** <sup>10</sup> "And all Mine are Yours, and Yours are Mine, and I am glorified in them."

**Acts 3:13-15** <sup>13</sup> "The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let *Him* go. <sup>14</sup> "But you denied the Holy One and the Just, and asked for a murderer to be granted to you, <sup>15</sup> "and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

I believe there is much significance in that the term "womb" (greek κοιλία,) There is of course the traditional meaning of "womb" however it is used in the scriptures symbolically as well.

Theological Dictionary of the New Testament (Behm) has the following outtakes ; "... Of hollows in the earth, "...

[my ft] here can the tomb of Christ be thought of ...

"e.g., of the underworld, Jonah 2:3,..." [my ft]

[my ft] Jonah 2:3 "Thou didst cast me into the depths of the heart of the sea, and the floods compassed me: all thy billows and thy waves have passed upon me."

This interesting word picture is also used elsewhere of the underworld as in Jonah 2:2 LXX ; " and said, I cried in my affliction to the Lord my God, and he hearkened to me, *even* to my cry out of the belly (κοιλίας) of hell (Hades) : thou heardest my voice." Jonah's (or "Jonas") experience is a symbol of Christ's resurrection.

**Ephesians 4:9** says ; " Now that He ascended, what is it but that He also descended first into the lower parts of the earth?"

Jesus was transformed into His resurrected-glorified body in the tomb's "womb", as-it-were, early on Resurrection morning; cf. Psalm 110:3 LXX,

much as a caterpillar will undergo a transformative metamorphosis in its cocoon and exiting in a complete change going from something bound in darkness and mystery to a glorious butterfly.

Colossians 1:18 instructs us; "And He is the Head of the body, the church: who is the beginning, the **firstborn** from the dead; that in all *things* he might have the preeminence.",

Psalms 132:11, LXX ; "The Lord swore *in* truth to David, and He will not annul it, *saying*, Of the fruit of thy **body** ( the same Greek word κοιλία, koilia ) will I set a King upon thy throne." or as the Douay-Rheims version has ; thee, nor my substance, in the lowest parts of the earth. The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne."

And 1 Corinthians 15:20 But now is Christ raised from the dead, {and} become the first-fruits of them that slept."

This verse points to both Christ's incarnate birth as well as the His resurrected and glorified rebirth, for without the latter (glorified body), the former (earthly body) would not have been able to accomplish the portion of the verse that says : "to gather Jacob to Him and Israel" as that body would have otherwise remained in the grave.

The picture is clear; the earth's tomb or sepulcher that Jesus was placed in after His death on the cross would become the *womb* (figuratively speaking) or sealed cocoon or rather "womb" of Christ's transformed resurrection body."

The Pulpit Commentary : ".He proclaims alike, with the greatest distinctness, both the glory (Isaiah 9:6, 7; 42:1-8; 49:1-6) and the humiliation (Isaiah 49:7; 53:2-12), both the **exaltation** and the depression, of the Redeemer. And the event justified him, in both respects alike."

"... CHRIST'S EXALTATION AND GLORY. "Wherefore God also hath highly exalted him, and given him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"

(Philippians 2:9-12). Note the chief points of the exaltation. No sooner is he dead than he descends to Hades, "preaches to the spirits in prison," and deprives hell of its prey; then rises, "loosens the bonds of death, because it was not possible that he should be holden of it," cheers his "little flock" with his presence for forty days, ascends to heaven, and sits at God's right hand, King of kings and Lord of lords for evermore. On earth he has "a Name above every name." "In heaven the angels worship him; he sits upon the great white throne, and before him are the four and twenty elders, and the host of angels, and the ten thousand thousand saints, and the song is sung, "Salvation unto our God which sitteth upon the throne, and unto the Lamb;" and all the angels stand about the throne, and about the elders and the four beasts, and fall on their face before the throne, and worship him, saying, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen" (Revelation 7:9-12).

John Gill ; " Ver. 5. And now, saith the Lord, &c.] Jehovah the Father, in confirmation of the call, office, and work of Christ, which he hath declared, Isaiah 49:1,3: that formed me from the womb to be his servant; who preordained him to this service before the world began, and prepared him for it from the womb of his mother Mary, by filling him with grace and wisdom and with the Spirit without measure; anointing him with the oil of gladness above his fellows, and so fitting him as man and Mediator for the preaching of the Gospel, and every other service he called him: to bring Jacob again, to him; the lost sheep of the house of Israel, God's elect among the Jews, which were as straying sheep; or all his chosen people, whether Jews or Gentiles, which were scattered abroad, and were afar off from God, whom Christ was to bring back again, and bring nigh unto God, and did:"...

..."And so it is by Jarchi, Aben Ezra, and Kimchi, and by the Septuagint, Syriac, and Arabic versions, and by Aquila: "yet shall I be glorious" in the eyes of the Lord; or "I shall be glorious",[my ft]

[ft] the Dead Sea Scrolls has "...I shall be glorious in the eyes of YHWH, and my God shall be my strength." Note also the apparent error in the King James Version ( here from the Hebrew Bible, the Masoretic text of Isaiah 49:5) where it has "Though Israel be not gathered."

&c.; as He was at His baptism and transfiguration on the mount; by the wonderful things done in heaven and on earth at the time of His death, at His resurrection from the dead, His ascension to heaven, and exaltation at the

**right hand of God**, far above all principalities and powers, angels, authorities, and powers, being subject to Him; and by the ministration of the Gospel in the Gentile world, and particularly when He shall reign gloriously in the latter day, and in the New Jerusalem church state:"

Matthew Henry ; "Though few of the Jewish nation were converted by Christ's preaching and miracles, and many of them loaded Him with ignominy and disgrace, yet God put honour upon Him, and made Him glorious, at His baptism, and in His transfiguration, spoke to Him from heaven, sent angels to minister to Him, made even His shameful death glorious by the many prodigies that attended it, **much more His resurrection.**"

The writers of the Holy scriptures as well as the early church "fathers" show clearly that the word "gather" is used often in the context of our being assembled with the Lord Himself:

**Psalm 102:22** "When the people are assembled, and the kingdoms, to serve the LORD."

**John 11:51-52 (KJV)** "And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; <sup>52</sup> And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."

Clement taught (2Cl 2 Clement 17:4) For the Lord said, " **I come to gather** together all the nations, tribes, and tongues." This He speaketh of the day of His appearing, when He shall come and redeem us, each one according to his works.

Clement (2Cl 2 Clement 17:3) "And let us not think to give heed and believe now only, while we are admonished by the presbyters, but also when we have returned home, remembering the commandments of the Lord; and let us not be dragged away by worldly lusts, but coming more frequently let us attempt to make advances in the commandments of the Lord, **that all being of the same mind we may be gathered together unto life.**"

Justin Martyr (MPo Martyrdom of Polycarp 22:3 ) "**...that the Lord Jesus Christ may also gather me along with His elect into His heavenly kingdom, to whom,**

with the Father and the Holy Spirit, be glory for ever and ever. Amen."

Isaiah 55:3 LXX ; "Give heed with your ears, and follow my ways: hearken to me, and your soul shall live in prosperity; and I will make with you an everlasting covenant, the sure mercies of David."

Isaiah 55:3,KJV/MT ; "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

Isaiah 55:(3.), Dead Sea Scroll ; "Extend your ear, and come to me: hear, and your soul shall live; and I will make with you an everlasting covenant, the faithful mercies of David."

This Scripture is also referenced and commented on in the "Our Resurrection Union and Reign With With Christ" section of this study.

For commentary on Isaiah 55:4-5 see the "Christ's Resurrection In Accordance With the Greek Scriptures or LXX" section of this study.

Cross references:

Isaiah 53:10 (MT/AV) "Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

2 Samuel 23:5, LXX ; "For my house *is* not so with the Mighty One: for he has made an everlasting covenant with me, ready, guarded at every time; for all my salvation and all my desire *is*, that the wicked should not flourish."

"Genesis 49:27 Douay-Rheims (from the Latin Vulgate); "Benjamin a

ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.”

Acts 13:34, NKJV ; "And that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I will give you the sure mercies of David.'”

Jeremiah 30:9, LXX, ; “but they shall all serve the Lord their God; and I will raise up to them David their king.”

Jeremiah 32:40, LXX ;”And I will make with them an everlasting covenant, which I will by no means turn away from them, and I will put my fear into their heart, that they may not depart from me.”

2 Samuel 7:8, LXX ; “And now thus shalt thou say to my servant David, Thus says the Lord Almighty, I took thee from the sheep-cote, that thou shouldest be a prince over my people, over Israel.”

2 Samuel 7:13, LXX “He shall build for me a house to my name, and I will set up his throne even for ever.”

2 Samuel 7:16, LXX “And his house shall be made sure, and his kingdom for ever before me, and his throne shall be set up for ever.”

Psalms 89:28, LXX ; “I will keep my mercy for him for ever, and my covenant shall be firm with him.”

Psalms 89:36, LXX ; “ His seed shall endure for ever, and his throne as the sun before me;”

Ezekiel 37:24 And my servant David shall be a prince in the midst of them: there shall be one shepherd of them all; for they shall walk in mine ordinances, and keep my judgments, and do them.

Ezekiel 37:25, LXX ; “And they shall dwell in their land, which I have given to my servant Jacob, where their fathers dwelt; and they shall dwell upon it: and their children and their children’s children for ever””

John Gill ;” *And I will make an everlasting covenant with you*; “which is to be understood not of the covenant of works, nor of the covenant of circumcision, nor of the Sinai covenant; but of the covenant of grace, which is an "everlasting one"; it is from everlasting, being founded in the



everlasting love of God, is according to his eternal purposes; Christ is the Mediator of it, who as such was set up from everlasting, and the promises and blessings of it were so early put into his hands; and it will continue to everlasting, sure, firm, unalterable, and immovable. This, properly speaking, was made with Christ from all eternity, and his people in him; it is made manifest to them at conversion, when they are shown it, and their interest in it; when God makes himself known to them as their covenant God, and Christ as the Mediator of it is revealed to them; when the Lord puts his Spirit into them, and makes them partakers of the grace of it; shows them their interest in the blessings of it, and opens and applies the promises of it unto them; and these are made manifest in the ministration of the Gospel, and in the administration of ordinances: even "the sure mercies of David"; that is, the Messiah, the son of David, and his antitype, whence he is often called by his name, Ezekiel 34:23,24 37:24,25 Ho 3:5,[my ft]

[ft] Ezekiel 34:23 And I will set up one Shepherd over them, and He shall feed them, even My servant David. He shall feed them, and He shall be their Shepherd.

Ezekiel 34:24 And I, the LORD, will be their God, and My servant David a prince among them. I, the LORD, have spoken it.

Ezekiel 37:24 "And David My servant shall be King over them, and they all shall have one Shepherd. They shall also walk in My judgments, and observe My statutes, and do them.

Ezekiel 37:25 And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children and their children's children for ever. And My servant David shall be their Prince for ever.

Hosea 3:5 Afterward shall the children of Israel return, and seek the LORD their God and David their king, and shall fear the LORD and His goodness in the latter days."

and so Aben Ezra, Kimchi, and others , interpret it. The blessings of the covenant are called "mercies", because they spring from the mercy of God, as



redemption, pardon of sin, regeneration, salvation, and eternal life; and they are the mercies of David, or of Christ, for the promises of them were made to him, and the things themselves put into his hands, and are ratified and confirmed by his blood, and through him come to his people: and these are "sure", firm, and steadfast, through the faithfulness and holiness of God, who has given them to Christ; through being in a covenant ordered in all things and sure; and also being in the hands of Christ, in whom the promises are yea and amen, and the blessings sure to all the seed;”

“ , As another proof, out of the Old Testament, that the Messiah was to rise from the dead, the apostles produce (Acts 13:34) Isaiah 55:3. I will give you the sure mercies of David. That the Messiah is here intended, appears very manifest from His name David, which name is frequently given to him (see Jeremiah. 30:9; Ezekiel. 34:23, 24; Hosea 3:5); as also from His several offices in the following verse, where He is said to be given for a witness to the people, a leader and commander of them; which words, as well as the former, are by Aben Ezra and Kimchi understood of the Messiah; but the greatest difficulty is how this appears to be a pertinent proof of the Messiah’s resurrection from the dead; and therefore, in order to make it appear to be so, let it be observed, that by the sure mercies of David, are to be understood the blessings of the everlasting covenant, which the Messiah, by His death and sufferings, was to procure for all His people; but had He only died and not been raised from the dead, those blessings had not been ratified or made sure unto them; therefore, when God promises His people, that he will give them the sure mercies of David, or of the Messiah, He promises that the Messiah shall not only die to procure mercies for them, but that He shall rise again from the dead to make them sure to them.”

;...and why may it not be applied to Christ Himself, seeing the blessing of Benjamin by Moses, Deuteronomy 33:12 seems to belong to Him? He is God’s ‘Benjamin’, ‘the son and man of his right hand’, as dear to Him as his right hand, in whom His power has been displayed, and Who is exalted at His right hand; and may as well be compared to a wolf as to a lion, as He is the lion of the tribe of Judah, and as God himself is compared to a lion and bear, Hosea 13:7,8 and Who is expressly said to divide the spoil with the strong, Isa 53:12 spoiled principalities and powers, delivered his people as a prey out of the hands of the mighty, and will make an utter destruction of all His and their enemies. Some of these things were done in the morning of the Gospel

dispensation, and others will be done in the evening of it, Colossians 2:15  
Revelation 19:11,15.' [see my ft]

[ft] cf. Isaiah 53:12 DEAD SEA SCROLL ; "Therefore I will apportion to him among the great ones and with the mighty ones he shall divide the spoil because he laid bare to death his soul and with the transgressors he was numbered, and he, the sins of many, he bore, and for their transgressions he entreated."

LXX(Thomson's Version) ; " therefore He shall inherit much and divide the spoils of the strong."

Cf ; Colossians 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

cf ; Revelation 19:11 "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war."

cf ; Revelation 19:15 And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God."

"...so as not to die any more, and be laid in the grave, and there corrupted; as was the case of those who were raised from the dead by the prophets, under the Old Testament, or by Christ himself, before his death and resurrection; for these were raised to a mortal life, and died again, and were buried, and saw corruption; but Christ was raised up from the dead, never to die more, but to live forever, having in his hands the keys of hell and death, and being the triumphant conqueror over death and the grave; in proof of which some passages are produced out of the Old Testament, as follow: "he said on this wise"; that is, God said so, or after this manner, Isa 55:3 "I will give you the sure mercies of David"; that is, of the Messiah; by which are meant the blessings of the sure and well ordered covenant of grace, which the Messiah by his sufferings and death was to ratify and secure for all his people: now had he only died, and not been raised from the dead, these blessings had not been ratified and made sure unto them; therefore, when God promises his people, that he will give them the sure mercies of David, or the Messiah, he promises that the Messiah shall not only die to procure mercies and blessings for them, but that he shall rise again from the dead, to make them sure unto them; so that these words are pertinently produced in proof of Christ's resurrection. David is a name frequently given to the Messiah, as in Jer 30:9 Eze 34:23,24, 37:24,25, Ho 3:5 David being an eminent type of Christ, and the Messiah being a son of his; and who must be meant here; and which is owned by several Jewish commentators of the best note; and which appears

from his being called a witness to the people, a leader and a commander of them, in the next verse: the blessings of the covenant are fitly called "mercies", because they spring from the grace and mercy of God, and wonderfully display it, and are in mercy to his people; and these are the mercies of David, or of Christ, because the covenant being made with him, these blessings were put into his hands for them, and come through his blood to them; and hence they are said to be "sure" ones; they are in safe hands; Christ, who is intrusted with them, faithfully distributes them: but then, as by his death he has made way for the communication of them, consistent with the justice of God; so he must rise again, and live for ever, to distribute them, or see that there is an application of them made to the persons for whom they are designed: besides, it is one of the sure mercies promised to David, to the Messiah himself, that though he died, and was laid in the grave, he should not continue there, but rise again, as the next testimony most clearly shows.”  
(this last paragraph is from Gill’s comments on Acts 13:34)

G.Rawlinson ; “ ‘The sure mercies of David’ are the loving and merciful promises which God made to Him These included the promise that the Messiah should come of His seed, and sit on His throne, and establish an everlasting kingdom (Psalm 89:2-5,19-37) and triumph over death and hell (Psalm 16:9-10), and give peace and happiness to Israel (Psalm 132: 15-18). The Promises made to David rightly understood, involve all the essential points of the Christian covenant.”

F.F.Bruce ; “And not only did God raise up Jesus as Israel’s Messiah, but He raised Him up also in another sense when He brought Him back from the dead, and this too was a fulfilment of OT scripture.

The promises made to David and his posterity could not have been fulfilled apart from the resurrection of the crucified Messiah.

Centuries after the promises were made to David himself. God renewed them by assuring His people that He would yet give them the holy and sure blessings promised to David (Isa. 55:3, quoted here in a form similar to the LXX) [my ft].

[ft] F.F.Bruce is quoting and commenting here on Acts 13:34  
“And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you

the sure mercies of David.”

But not only did these blessings requite the resurrection of Christ for their realization; the resurrection of Christ was actually one of these promised blessings, in accordance with the words of Ps. 16:10, previously quoted in the same sense by Peter on the day of Pentecost (cf. Ch. 2:27): “Thou wilt not give Thy Holy One to see corruption.”

Charles Spurgeon ; “The covenant is all in Christ, Jesus, Immanuel, God with us. With him this covenant is made. Great David’s greater Son is given to us to be our leader. The covenant is with him. He stood for us in that dread day when the Judge of all the earth executed justice upon our Surety. The storm was made to burst upon his head; the sword of justice found its sheath in his heart; and now he stands the covenant-head of all believers; and God has made with us in Christ ‘an everlasting covenant, even the sure mercies of David.’ ”

Isaiah 55:4-5, LXX <sup>4</sup> “Behold I have made him a testimony among the Gentiles, a prince and commander to the Gentiles. <sup>5</sup> Nations which know thee not, shall call upon thee, and peoples which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Lord thy God, the Holy One of Israel; for he has glorified thee.”

Isaiah 55:4-5 Dead Sea Scroll (4.) "Behold, I have given him for a witness

*to the people, a leader and commander to the people. (5.) Behold, a nation that you do not know you shall call, and a nation that you have not known shall run to you because of YHWH your God, and the Holy One of Israel; for he has glorified you"*

Cross references:

“Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the LORD while he may be found, call ye upon him while he is near.” — Isaiah 55:4-6.

Isaiah 55:3 <sup>3</sup> Incline your ear, and come to me: hear, and your soul shall live; and I will make an everlasting covenant with you, {even} the sure mercies of David.

**Isaiah 45:15, LXX**, “For thou art God, yet we knew *it* not, the God of Israel, the Saviour.”

Isaiah 45(15.) Dead Sea Scroll ; “Therefore you are a God of hidden places, O God of Israel, the Savior.”

**Revelation 1:5** “And from Jesus Christ, {who is} the faithful witness, {and} the first-begotten of the dead, and the **prince** of the kings of the earth. To him that loved us, and washed us from our sins in his own blood,”

**John 17:10** “And all mine are thine, and thine are mine; and I am glorified in them.

**Acts 3:13-15** <sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let {him} go. <sup>14</sup> But ye denied the Holy One, and the Just, and desired a murderer to be granted to you, <sup>15</sup> And killed the Prince of life, whom God hath raised from the dead; of which we are witnesses.

**Acts 13:34-35** <sup>34</sup> And as concerning that he raised him from the dead, {now} no more to return to corruption, he said on this wise, I will give you the sure mercies of David. <sup>35</sup> Wherefore he saith also in another {psalm}, Thou wilt not suffer thy Holy One to see corruption.

**Isaiah 45:22, LXX** Turn ye to me, and ye shall be saved, ye that *come* from the end of the earth: I am God, and there is none other.

**Isaiah 45:22, Dead Sea Scroll** ; “Turn to me, and be saved, all the ends of the earth: because I am God, and there is no other.”

John Gill...”He is a witness of Himself; of His deity and perfections; of his

divine and eternal sonship; of his existence before His incarnation; of His Messiahship; of the end of His coming into the world; of His sufferings, death, and **resurrection**; of His second coming; and of the several characters He bears: He is a witness of the covenant itself, as well as the surety, Mediator, and messenger of it, and of truth in general; to which He has bore witness by His word and doctrines; by His works and miracles; by His sufferings and death; by the Scriptures of truth; by his Gospel, and the ministers of it; and by his spirit, and a Faithful Witness [my ft]

[ft] the word in greek is μαρτύριον marturion”(same word for martyr) meaning;”witness”,”evidence”,”proof”

F.B. Meyer gives insight on the use of the terms “leader’ or “prince” as respecting the Resurrected Messiah in this verse ; “**This title is applied to Christ after His resurrection.**” (see the ‘ Word Pictures and Types’ section of this study as respecting the words; ‘prince’,’leader’).

Pulpit Commentary ; “...Almost all commentators allow that the Christian covenant is intended — that “new covenant” (Hebrews 9:15) under which man obtains pardon and salvation through the Mediatorship of Christ. **Even the sure mercies of David.** The “sure mercies of David” are the loving and merciful promises which God made to

him. These included the promise that the Messiah should come of his seed, and sit on his throne, and establish an everlasting kingdom (Psalm 89:2- 5, 19-37), and triumph over death and hell (Psalm 16:9, 10), and give peace and happiness to Israel (Psalm 132:15-18). The promises made to David, rightly understood, involve all the essential points of the Christian covenant.

**Ver. 4. — Behold, I have given him for a witness.** By ordinary rules of grammar, the pronoun “him” should refer to David; and so the passage is understood by Gesenius, Maurer, Hitzig, Ewald, Knobel, Delitzsch, and Mr. Cheyne. But, as Isaiah frequently sets aside ordinary grammatical rules, and as the position to the person here spoken of seems too high for the historical David, a large number of commentators, including Vitranga, Michaelis, Dathe, Rosenmuller, Umbreit, and Dr. Kay, consider that the Messiah is intended. It is certainly difficult to see how the historical David could be, at this time and in the future, a “leader and commander to the

peoples” who were about to flock into the Messianic kingdom. **A witness... .a leader and commander.** Christ was all these. He “came to bear witness to the truth” (John 18:37), and “before Pilate witnessed a good confession” (1 Timothy 6:13). He “feeds and leads” his people (Revelation 7:17), and is the “Commander” under whose banner they serve (2 Timothy 2:3, 4). What he is to his people, he is also of the “peoples” generally; for they have been called into his kingdom, **People...**

**people;** rather, *peoples*.

**Ver. 5. — Thou shalt call a nation that thou knowest not** (comp. Psalm 18:43). The object of address in this verse appears to be the Messiah. He, at his coming, will “call” into his kingdom “a nation,” or rather, “people,” with whom he has had no covenant hitherto; and they will readily and gladly obey the call. Thus God’s kingdom will be enlarged, and Israel’s glory will be increased, **Because of the Lord... for he hath glorified thee.** **The great cause of the attraction will be the “glory” which God the Father has bestowed upon his Son, by raising him from the dead, and exalting him to a seat at his right hand in heaven** (Acts 2:32-35; 3:13-15).”

Spurgeon preached on these versus (edited) ; “A part of the wonder concerning Christ consists in the fact that his Father has given him to the people: “I have given him for a witness to the people, a leader and commander to the people.” Not to you, O kings and princes; — not to you, a few aristocrats picked here and there; but, “I have given him for a witness to the people.” “I have exalted one chosen out of the people.” He is the people’s Christ, the people’s Leader, the people’s Friend, the people’s King. And the wonder increases when you recollect that the word translated” people” might be just as accurately rendered “nations.” No doubt, the Lord’s intention here is to refer to the Gentiles: “Behold, I have given him for a witness to the Gentiles, a leader and commander to the Gentiles;” — not to the chosen people, Israel, alone; but even to us, “sinners of the Gentiles,” who were outside the favored family of the Jews. The Gentiles seemed to have been passed by, and left to

perish; but, now, behold this wonder: “more are the children of the desolate than the children of the married wife.” Christ has been given as “a light to lighten the Gentiles,” as well as “the glory of his people Israel;” and now to us, in these far-off isles of the sea, where our forefathers worshipped gods that were no gods, even to us is Jehovah — Jesus preached; and he himself has come, from the courts of God, to be to us a witness, a leader, and a commander. All glory be to his blessed name! Well does the text say, “Behold,” concerning the Giver, the Gift, and the persons who receive the gift. Take care that you pass not by, without thought and admiration, that which the Holy Spirit commends to your notice by the use of the word “Behold.”

I want you, dear friends, to look upon Christ’s triple character as it is described in our text; and, first, we may see him here in three characters or relationships, in which we shall next see three excellencies, demanding from us three duties, and ensuring three benefits.

**I.** First, then, let us, with believing eye, SEE OUR LORD IN THREE CHARACTERS OR RELATIONSHIPS. First, he is a witness for the Father; secondly, he is a leader for his saved people; and, thirdly, he is a commander for those who, as yet, are not saved, of whom the next verse says, “Thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee.”

Well, then, first, our blessed Lord, to whom be all honor and reverence, is a witness for the Father, — a witness concerning the Father. We should never have known what God was like if it had not been that “the onlybegotten

Son, which is in the bosom of the Father, he hath declared him.”

God was pleased to reveal himself, to some extent, in types and emblems under the old law; yet very little of him was known in that way. The



request of Thomas, “Lord, shew us the Father,” would be the request of men still if Christ had not made him known to us. He came to show us the Father, for he that hath seen Christ hath seen the Father. If you want to know what God is like, look at Jesus. Would you know what God thinks? Then, read what Jesus thinks. Would you know how God feels? Behold how Jesus feels. Would you know, in fact, as much of the character of God as can possibly be revealed to men? You need not look upon the green fields and swelling flood, in the hope of seeing God in his works; but study the character of Christ, for there you have the fullness of the Godhead so manifested that it can be understood, as far as it is possible, by the finite mind. It is God in human flesh, — Emmanuel, God with us, — whom you must study if you would know God.

And, oh! if, indeed, I do see God in Christ, then, what a blessed God he is to me! For who would not love Jesus? Even those who have denied his Deity have been fascinated by the beauty of his character. Surely, everyone, who has ever read the Gospels of the four evangelists, must have been enraptured with their biographies of the Christ of God. What a matchless character was his! Just and good, honest and tender, full of mental power and energy, yet all the while like a holy child, — was there ever anything so unique as the life of Christ?

Nor is Christ merely the witness concerning God’s character, but he is also a witness concerning God’s bearings toward us. How does God feel with regard to his rebellious creatures? Will he destroy them in his anger, or is he ready to restore them to his favor if they repent? Has he gracious feelings toward them? This is a question which might well subdue the whole world to a solemn hush until it was answered. But Christ has come to answer it; his very coming answers it. The angels thought so, for they came with him, and they sang, “Glory to God in the highest, and on earth

peace, good will toward men.” Their song clearly meant that, now, God delighteth in mercy; he has opened his stores of love to the unthankful and the undeserving. Since Jesus Christ has come to die that sinners might live, and to live again those sinners might not die, it becomes certain that God’s bearing towards man is not that of wrath and indignation, — of stern severity, which refuses to accept the penitent; but that all is mercy, all is grace, and that Christ is the witness that it is so. True, his death, as the Substitute for his people, revealed the justice of God; but it also showed us how even justice could no longer refuse that mercy should have sway since all its demands had been satisfied by the great sacrifice of Christ. So Christ is the witness to us of how the Father feels towards the sons of men.

And he also came to be a witness of another matter, namely, that God has set up a kingdom among the sons of men. That was a faithful and true witness of Christ when he said, “My kingdom is not of this world,” — witnessing a good confession before Pontius Pilate, and, while claiming that he was a King, revealing the true character of his reign. There is a spiritual kingdom set up in the world, and it comprises those who are born again to a spiritual life, enlisted under spiritual laws, to serve God, who is a Spirit, and who must be served in spirit and in truth. Christ came to tell us all this; do we know anything about it? He has told us how to enter that kingdom; have we entered it? “Ye must be born again,” said he to Nicodemus; for, “except a man be born again, he cannot see the kingdom of God;” “except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” There is no way of entrance into the kingdom of divine grace except by regeneration; and Jesus Christ is the witness of that great truth.

Having many things to say to you, I cannot fully describe the office of Christ as a witness for the Father; that would be a sufficient theme for a

whole discourse, and for many discourses. But I may briefly say that, whatever Christ has taught concerning any truth, which has to do with our salvation, is his witness upon that point; and if we want to know the truth about anything, we must go to Christ to learn it. If we want to know how we may be reconciled to God, and effectually saved, we must sit at the feet of Jesus Christ, and receive his testimony, for he is the witness for the Father in all that affects our relationship to him.

The second office of Christ, mentioned in the text, is that of a leader to his own people. The word “leader” might be rendered “the foremost”; and, truly, beloved brethren and sisters, Christ is the foremost of all his people, — the standard-bearer among ten thousand, and the altogether lovely.

Christ is in the forefront of the whole army of the faithful; he leads the van. There is none like him among the sons of men, and none to be compared with him. We delight to accord to him his rightful pre-eminence in all things.

In the Church of God, Jesus Christ is the leader, because his life is the perfect example of practical holiness. First, he is God’s witness revealing to us the truth; then, next, he is our example, working out the practical part of that revelation in his own life. He who would be saved, then, must follow the lead of Christ. He who is saved does, by the help of the Divine Spirit, follow that lead. Wherever you see his footprint, there put down your foot. Wherever he bids you go, there go. Though the way may be rough, and treading it may cost you much self-denial, there you must go; for the God who gave you Christ to save you, gave him to you, not merely to enlighten your intellect as a witness, but to affect your life as a leader and example. Have we accepted him in both capacities? I know some who seem willing to take Christ for their leader, but not as a witness to the truth. That will not do. “What God hath joined together, let no man put asunder.” I know

others, who are willing to follow Christ doctrinally, but not practically. They would accept him as a witness, but not as a leader. That, also, will not do. A half-Christ is no Christ at all. You must have Christ as a whole, and take him in all the characters and relationships in which God gives him to you, or you cannot have him at all.

The third character our Lord bears, according to our text, is that of commander. There may be many meanings given to that title, but it seems to me that it must relate mainly to those of his people who are not yet saved. To them, he is a commander; to them he issues laws as a law-giver, for such is also the sense of the term. What are the laws, which he has given? They are all in this blessed Book; but these are some of them: “Repent ye, and believe the gospel.” “Come unto me.” “Take my yoke upon you, and learn of me.” “Go ye,” says he to his servants, “into all the world, and preach the gospel to every creature.” “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” This message is to be delivered to men, not as a request to them to do it if they will, but as a command from Christ which, if they obey, he has said that they shall be saved; but if they disobey it, he has declared that they shall be damned. I am afraid that, sometimes, we pitch the gospel note in much too low a key; I like to reach the higher key, for I believe it to be the right one. In the name of Jesus Christ, the Son of God, we say to you, O sons and daughters of men, that you are to believe in him, to trust him, to rely upon his atoning death, and so to take him to be your Savior. If you will not do so, you will justly be condemned; but if you will do as he commands you, you shall be saved. The moment you have believed in him; and yielded to his divine authority, you are, in fact, saved; but this royal proclamation must not be despised or neglected, for” how shall we escape, if we neglect so great salvation?”

But I think there is more, in this title of Christ, than the mere fact of his making the law, and bidding us publish it abroad in his name. He is also a commander because he has power to enforce his proclamations. He calls a nation that knew him not, and then they learn to know him. He invites them, and then they run unto him. There is never a sinner, who comes to Christ, till Christ calls him, and makes him come. We are bound to preach the gospel to every creature; but sinners unanimously reject the command till Christ effectually calls them by his grace; but when he calls them, then they come to him.”

“... If there were no divine power over the will of man, no man would ever be saved. If, the gospel being preached, it were left to men to accept it or reject it, and there were no exercise of divine power to lead them to receive it, we might preach our tongues out, we might weep our eyes out, we might pray till our knees refused any longer to bear us up, but never a soul would come to Christ. But he is set forth, first, as a witness to the truth; next, as an example, setting that truth before us in his life; and then, further, clothed with divine authority and girt about with almighty power, making the truth to be effectual so that men do come unto him, and live. Witness, leader, commander — you see the range and compass of our great Master’s work. God grant us grace to accept him in all three relationships!”

“...let a man know that, in the low and carnal sense, he is to be a victor, and his spirit is revived; but what will it be to hear the exultant shouts when we shall be passing into the next world,

“Victory! Victory! Victory through the blood of the Lamb”? How awful would it be to hear that dreadful dirge, “The last fight has been fought, and the campaign is lost for ever.” Will that happen to any of you? Not if Christ is the Captain of your salvation, and you are one of the rank and file of his

army. But, dying, and by faith even now living, you may hear the triumphant shout, “The battle is fought, and the victory is won for ever; henceforth, enter thou into the joy of thy Lord, and rest in him world without end.” The Lord bring us all there, for Jesus’ sake! Amen.”

“Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the LORD while he may be found, call ye upon him while he is near.” — Isaiah 55:4-6.

WE are met together with two objects; first, there is the preacher’s object, that is, to set forth and to proclaim the blessings of the covenant of grace. It is my duty, and it is my delight, to stand here and cry, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” Then, there is the object of the hearers; oh, that everyone here were heartily in pursuit of it! Nay, what is even better, I would that everyone here might attain this object, for it is that you may feed upon the blessed covenant provisions mentioned in our text. If there be water, my brethren, let us drink it. If there be wine and milk, let us be satisfied therewith. Let us pray that every soul in this place may even now delight itself in fatness. You who have already partaken of the provisions of the covenant, receive them again; come once more to the table which the Lord’s grace has so richly spread. You have a daily hunger; let that hunger be again appeased. Your appetite grows if you are in good spiritual health; come, then, and let the appetite be again satisfied. If you do so, it will grow again, and again, you will want still more of the same heavenly food, for you will Still hunger

— -blessedly hunger — after the royal dainties which the Lord has so bountifully provided for you.”

“... The Father said, “I have given him;” yet it is equally true of the Son, “He loved me, and *gave*

*himself* for me.” The Father’s gift was no violation of the will of the Son;

but the Son said, “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.”

Oh, to think that ever Jesus should give himself for you and for me! To take our nature, to descend from heaven to the manger, was a great stoop; but to take our sin, to come down from the throne of glory to the cross of Calvary, was a still greater proof of his condescending love.

Oh, think of this beloved! He so completely gave himself that he gave to us his Deity and his humanity,, his soul and his body, his life and his death;

and though he is now risen from the dead, he still gives himself to us, for he has never recalled the gift he once bestowed; and this is the very glory of his gift that he is still ours by a constant gift of himself to us.

“...Well, the Lord has appointed his Son to be a Leader and a Commander, and if we will but yield to him, to be led by him, to be commanded by him, he will lead us safely, he will lead us on to victory and to conquest, and heaven itself shall be ours in due time. He who putteth himself under this Leader shall go forth conquering and to conquer, He shall war against his sin, and win the day. He shall fight against the devil, and overcome him by the blood of the Lamb. He shall do battle with death itself, and be more than a conqueror over the last enemy. I would to God that, as I speak, some of you would say, “Christ is given as a Leader and a Commander, therefore we will enlist beneath his banner. Henceforth, the Son of David, the Son of God, shall be both Leader and Commander to us.” Happy, happy, happy day, for you and for all of whom that shall be

true!”

“...The Son of God, to whom you have been an enemy, nevertheless, out of mighty love, came here, lived, and labored, and died, giving his whole life away that the ungodly might be saved through him. Not to gain anything for himself, but out of sheer pity and abounding love, he passed under his Father’s rod, he sweat as it were great drops of blood, he suffered anguish even unto death for men’s redemption. And it was the Son of God who did this, — God over all blessed for ever. Having died, he was buried, he rose again, and now all power is given unto him in heaven and in earth, “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” He can save the drunkard, the swearer, the profligate, the eighty-years-old sinner steeped up to the neck in filthiness and vice. He is able, with a word, to deliver the most corrupt from the power of sin; he can make the most abandoned pure, and chaste, and clean. Through his precious blood, he can save them from all the guilt of their sin, and all the power of their sin, and all the penalty of their sin, ay, and, ultimately, from the very existence of their sin, so that even those who were all black from head to foot shall be “without spot, or wrinkle, or any such thing.” Oh, that the Holy Spirit would, with one glorious ray, light up the cross till you could all see it! Oh, for one beam of light to let the sinbitten see the brazen serpent lifted high! There is life in a look at Christ. O friends, I wish that you would all believe this as I say it, for I would say it, not only with my lips, but with my heart! It is the best news that ever mortals did tell; yea, even angels from their glory never descended to earth with a message so sweet as this, — Christ is lifted high to be a great Savior of great sinners; help is laid upon One who is mighty. He sits upon the throne above that he may reign over sinners; he holds the scepter of all worlds, that he may stretch it out in mercy towards the guiltlest of the



guilty.”

“...Now, beloved, as many as Christ stood for as a substitute, for so many did he take their sins, and although it is written,

“The Lord hath laid upon him the iniquity of us all,” for “he was made sin for us,” saith the apostle, and the sin of his people was actually laid upon him, imputed to him, though it was not his, yet he took it for his people, and here is the glory, that all that mass of sin no longer exists; it is gone; he hath vanquished the tyrant and “made an end of sin.” What a wonderful word — made an end of it, and brought in everlasting righteousness; he hath cast our iniquities into the depths of the sea. The blood of Christ our sins exterminated when he stood in the stead of his people; he suffered an equivalent for all that was due by them and from them to God, and the debts have ceased to be, for they are all paid and disposed of, no charge being brought against Christ’s elect, for, saith the apostle, “It is Christ that died; yea, rather that hath risen again.” In the morning when the Father raised his Son from the dead, and Jesus stood once more upon earth, no more to die, in that day the sentence went forth, “None shall lay anything to the charge of God’s elect.” Oh! what a blessed work was this to do: to take sin away where it never can be found again: to make it to cease to be: to cover it over for ever: to blot it out. But this was not all; our Lord by his death destroyed death, and him that hath the power over it, and that is the devil.

But let us think: *he disposed of death* first of all. He slept in the tomb: when the morning came the prison door was opened, and he rose the firstborn from the dead, the first fruits of them that sleep, and the harvest-sheaf of all who shall come henceforth from the sepulcher; and so now the tomb is no more a charnel house, [my ft]

[ft] vault for dead bodies]

a place of ruin; the big imprisoning stone is rolled away. “He that liveth and believeth in Christ shall never die, and he that believeth in him, though he were dead, yet shall he live.”

“...And now he hath also vanquished, once for all, for his people, *all the hosts of hell*. Satan is a cruel enemy to the Lord’s people; he molests them, he worries whom he cannot devour; but here is our consolation, that he has an invincible enemy. Christ gave Satan every advantage; he met him as an old divine saith, “on his own dunghill”; he bearded the lion in his den; nay, he bearded him on his own hill. “This is thine own hour,” saith he; Satan’s own hour, and the hour of darkness; but Jesus triumphed, triumphed when the whole artillery of hell was discharged against him, when all the floods out of the mouth of the dragon were vented forth upon him; he vanquished all the hosts, and bears the banner of a glorious triumph this day, “having led captivity captive, and ascended up on high.”

To tell of all the wonders of the cross of Calvary would take far longer than the time we can allot to it now, but we may sum it all up in the words of the text, “He hath glorified thee.” The Father hath put many crowns upon the head of him that wore the crown of thorns.

I wish to as: a minute’s attention to the next, namely, that the Father hath glorified Christ *in his present power*: the Father sustains him in the highest heavens amongst, the saints. It is no small glory that Christ should sit at the right hand of the Father, as he now does. He was made a little lower than the angels for the suffering of death, but now is crowned with glory and honor, and the loftiest, created beings delight to, do his commands. He reigns in heaven with scepter undisputed. He saith to this one, “Go, and he goeth; to another, come, and he cometh.” His intercession in heaven is part

of the glory he has received; as he pleads there like a high priest, he pleads with authority, with a power that is always felt.”

“...And it is part of the glory of Christ that his intercession should thus be so powerful for his people this day.”

“...Christ is exalted, fresh crowns are laid at his feet; the eternal Spirit, as he brings and conducts the chosen spirit up to Christ, glorifies him. And here below, brethren, let us add, as we leave this point, Jesus Christ is glorified *in the power which he possesses in the conversion of souls*. Wherever his name is preached, it becomes like ointment poured forth. I have no belief in the preaching of Christ unsuccessfully. I think a dear brother may preach the gospel for years and see no conversions, and perhaps there may be none just then, but they will come. I won’t say this to myself to comfort myself. I should be afraid I was on the wrong tack if I did not see them, and I would say to those who preach the Master’s Word faithfully, “It shall not return unto me void.” Christ is greatly glorified when his gospel becomes a heart-breaker, like a hammer; when it dashes the rock in pieces and becomes like a fire. Christ is glorified when a harlot gives up her evil trade; when the thief casts down the tools of his infamy; when the drunkard lifts his last dram to his lips; when the blasphemer washes out his mouth, and resolves to drink no more of the wine of cursing. God grant us that we may ever pray that God will glorify Christ in marvellous and manifest conversions: extraordinary sinners, being snatched from between the teeth of the old lion, and made to dedicate the rest of their days to King Jesus. Now to close: —

**GOD HAS GLORIFIED CHRIST IN HIS KINGDOM.**

We have already said that Christ is glorified in his spiritual kingdom in the midst of Zion. One is tempted to enlarge on that. The King is always glorious when he rules his people by good laws, when he has a happy and

prosperous people. But our Lord Jesus Christ rules us with the best of laws, and happy are the citizens of the new Jerusalem.

***“The King is glorious***

***When in war he is victorious.”***

And when he is beloved of his subjects, he certainly is victorious in war. The spoils belong to him; all the virgins love him, and the saintly sons consecrate their purest affections to him. Jesus Christ is exalted in his Church, then, as a King upon his throne, and there God gives him glory for the present among the nations. Christ’s glory is not revealed as we desire it, though he rules by moral influence, and the government is upon his shoulders; perhaps, if our eyes were opened, we should see in the progress of civilization and the various changes which have taken place in this world, much more of the influences of Christianity, and certainly of the power of Christ than we have been able to perceive at all times. Perhaps God is writing now, and has been during this last six thousand years, a wonderful drama, at the clearing up of which it will be seen from the first stroke of his pen to the last, God has glorified Christ.”

“...He has yet to restore this world, and make it brighter than it was before, and, beloved,

that *God will exalt Christ in the latter days*, let us never doubt that for a moment, and though men prophesy, making a profit by their prophecies, and are for everlasting muddling and unsettling weak minds by their silly predictions, let us still hold to it that this world belongs to Christ, who bought it with his precious blood, and he will have it, every inch, and there is not a corner where the dark places of cruelty shall remain, not a spot where an idol shall hold its throne, not a hill or valley where superstition shall be permitted to linger. We have but to wait; may be we shall be gathered to our Father to wait in serener places than this, for it is ordained,

and none shall stay its coming, when Christ shall reign upon earth with his ancient glory,..."

..."King of Kings and Lord of Lords." Oh! how we will salute him in that day when we shall rise to participate in the splendours with those that are alive and remain. Dear friends, those that are asleep shall rise to participate in all the splendor of that blessed land of King Jesus. My Father hath exalted Thee; to Thee, Thy Master's children bow. The sun and the moon bow down before Thee; Thou shalt reign, and we shall reign with Thee; our reign being to behold Thy reign; our glory being to participate in Thy glory. We shall be like Thee, for we shall see Thee as Thou art. May God grant us grace to have our share in that blessed advent, and he shall be blessed.

But now just one word more. God will glorify Christ, mark you, as he has done. Are we prepared to do the same, my dear brother and sister? Let us aim to glorify Christ, and shall I tell you how you may do it, for there are many small ways of doing it, not small in themselves, but only small comparatively. You can glorify Christ by your holy living, by your labors for his kingdom, by your liberality; or, if you want to do the greatest work to glorify Christ, you know what it is. Why, it is to trust him altogether with-all your concerns. Nothing glorifies Christ more than that. Now just lean your whole weight on him, and, with a faith that does not stagger, rely on the efficacy of his blood, the power of his arm, the love of his heart, and the immutability of his affections, and the divinity of his presence; lean on him, rest on him."

"...But if you trust him not, here is the alternative: he shall "break the nations with a rod of iron, he shall dash them in pieces like a potter's vessel." How stands it with you? Will you be able to endure that iron rod? Will you be able to endure the breaking, when first the body shall be broken, and then

the soul to shivers, like a potter's vessels? Be wise, therefore, oh! ye kings and ye men, sons of the earth, be wise, bow before him, accept him as your King. God will thus be glorified by the work of Christ, and if it be not so, he will be glorified by the aid of justice, which may the Lord forbid in the case of any one of us. Amen."

**Isaiah 52:13 LXX, ; "Behold, my servant shall understand, and be exalted, and glorified exceedingly."**

**Dead Sea Scroll ; "Behold, my servant shall deal prudently, he shall be exalted and lifted up, and be very high"**

cross references :

Isaiah 55:4 "Behold I have made him a testimony among the Gentiles, a prin Jer 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.ce and commander to the Gentiles.

Isaiah 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Isaiah 53:11 LXX Thomson's Version ; " Moreover, it is the determination of the Lord to take away the trouble of His soul-to shew Him light and inform Him with understanding-to justify the Righteous One Who is serving many well. And He shall bear away their sins;"

Jeremiah 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Keil and Delitzsch " it is the Servant of Jehovah who conducts his people

through suffering to glory. It is in His heart, as we now most clearly discern, that the changing of Jehovah's wrath into love takes place. He suffers with His people, suffers for them, suffers in their stead; because He has not brought the suffering upon Himself, like the great mass of people, through sin, but has voluntarily submitted to it as the guiltless and righteous One, in order that He might entirely remove it, even to its roots, ie., the guilt and the sin which occasioned it, by His own sacrifice of Himself. Thus is Israel's glory concentrated in Him like a sun."

This source (Keil and Delitzsch) also establishes that the three steps of "exaltation" in historic fulfilment are: "the Resurrection, the ascension, and the sitting down at the right hand of God."

This also brings to mind the following promise of our eternal heritage as is given in (LXX) Malachi 4:2 ; "But to you that fear my name shall the Sun of righteousness arise, and healing shall be in his wings: and ye shall go forth, and bound as young calves let loose from bonds."

Keil and Delitzsch further note that Isaiah at the close of the captivity..."that he beholds the exaltation of the Servant of Jehovah, who has died and been buried, and yet lives forever; and with His exaltation the inward and outward return of Israel, and the restoration of Jerusalem in its renewed and final glory; and with this restoration of the people of God, the conversion of the nations and the salvation of mankind."

Matthew Henry ; "Why God will bring them to him; it is because he is the Holy One of Israel, true to his promises, and he has promised to glorify him by giving him the heathen for his inheritance. When Greeks began to enquire after Christ he said, 'The hour has come that the Son of man should be glorified,' John 12:22-23. And his being glorified in his resurrection and ascension was the great argument by which multitudes were wrought upon to run to him."

John Gill ; "...the pleasure of the Lord prospered in his hands; he rode forth prosperously, destroying his and our enemies was very successful in working out salvation, as he is in his advocacy and intercession for his people, and in the ministration of his Gospel; and is the author of all prosperity in his churches, and to particular believers. The Targum is,

“behold, my servant the Messiah shall prosper;”

and so another Jewish writer says .., that the section which begins with these words is concerning the Messiah:

*he shall be exalted and extolled, and be very high*; as he has been exalted by his Father, by raising him from the dead, and giving him glory; by placing him at his own right hand, and giving him all power in heaven and in earth; by committing all judgment into his hands, that all men may honour him as they do the Father: and he is "extolled" by his people, in his person and offices, by giving him the glory of their salvation, in their hearts, thoughts, and affections, with their mouths and lips; and so he is in his house and ordinances, by his ministers and churches: and is made "very high"; higher than the kings of the earth; higher than the angels of heaven; higher than the heavens themselves. The Jews .. say of the Messiah, in reference to these words, that he is exalted above Abraham, extolled above Moses, and made higher than the ministering angels; and in another ancient book.. of theirs it is said, the kingdom of Israel shall be exalted in the days of the Messiah, as it is written, ‘he shall be exalted and extolled, ‘&c.”

Spurgeon preached on these versus (edited for this study) ; A part of the wonder concerning Christ consists in the fact that his Father has given him to the people: “ I have given him for a witness to the people, a leader and commander to the people.” Not to you, O kings and princes;

— not to you, a few aristocrats picked here and there; but, “I have given him for a witness to the people.” “I have exalted one chosen out of the people.” He is the people’s Christ, the people’s Leader, the people’s Friend, the people’s King. And the wonder increases when you recollect that the word translated” people” might be just as accurately rendered “nations.” No doubt, the Lord’s intention here is to refer to the Gentiles:

“Behold, I have given him for a witness to the Gentiles, a leader and commander to the Gentiles;” — not to the chosen people, Israel, alone; but even to us, “sinners of the Gentiles,” who were outside the favored family of the Jews. The Gentiles seemed to have been passed by, and left to



perish; but, now, behold this wonder: “more are the children of the desolate than the children of the married wife.” Christ has been given as “a light to lighten the Gentiles,” as well as “the glory of his people Israel;” and now to us, in these far-off isles of the sea, where our forefathers worshipped gods that were no gods, even to us is Jehovah — Jesus preached; and he himself has come, from the courts of God, to be to us a witness, a leader, and a commander. All glory be to his blessed name! Well does the text say, “Behold,” concerning the Giver, the Gift, and the persons who receive the gift. Take care that you pass not by, without thought and admiration, that which the Holy Spirit commends to your notice by the use of the word “Behold.”

I want you, dear friends, to look upon Christ’s triple character as it is described in our text; and, first, we may see him here in three characters or relationships, in which we shall next see three excellencies, demanding from us three duties, and ensuring three benefits.

**I.** First, then, let us, with believing eye, SEE OUR LORD IN THREE CHARACTERS OR RELATIONSHIPS. First, he is a witness for the Father; secondly, he is a leader for his saved people; and, thirdly, he is a commander for those who, as yet, are not saved, of whom the next verse says, “Thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee.”

Well, then, first, our blessed Lord, to whom be all honor and reverence, is a witness for the Father, — a witness concerning the Father. We should never have known what God was like if it had not been that “the onlybegotten

Son, which is in the bosom of the Father, he hath declared him.”

God was pleased to reveal himself, to some extent, in types and emblems under the old law; yet very little of him was known in that way. The

request of Thomas, “Lord, shew us the Father,” would be the request of men still if Christ had not made him known to us. He came to show us the Father, for he that hath seen Christ hath seen the Father. If you want to know what God is like, look at Jesus. Would you know what God thinks? Then, read what Jesus thinks. Would you know how God feels? Behold how Jesus feels. Would you know, in fact, as much of the character of God as can possibly be revealed to men? You need not look upon the green fields and swelling flood, in the hope of seeing God in his works; but study the character of Christ, for there you have the fullness of the Godhead so manifested that it can be understood, as far as it is possible, by the finite mind. It is God in human flesh, — Emmanuel, God with us, — whom you must study if you would know God.

And, oh! if, indeed, I do see God in Christ, then, what a blessed God he is to me! For who would not love Jesus? Even those who have denied his Deity have been fascinated by the beauty of his character. Surely, everyone, who has ever read the Gospels of the four evangelists, must have been enraptured with their biographies of the Christ of God. What a matchless character was his! Just and good, honest and tender, full of mental power and energy, yet all the while like a holy child, — was there ever anything so unique as the life of Christ?

Nor is Christ merely the witness concerning God’s character, but he is also a witness concerning God’s bearings toward us. How does God feel with regard to his rebellious creatures? Will he destroy them in his anger, or is he ready to restore them to his favor if they repent? Has he gracious feelings toward them? This is a question which might well subdue the whole world to a solemn hush until it was answered. But Christ has come to answer it; his very coming answers it. The angels thought so, for they came with him, and they sang, “Glory to God in the highest, and on earth

peace, good will toward men.” Their song clearly meant that, now, God delighteth in mercy; he has opened his stores of love to the unthankful and the undeserving. Since Jesus Christ has come to die that sinners might live, and to live again those sinners might not die, it becomes certain that God’s bearing towards man is not that of wrath and indignation, — of stern severity, which refuses to accept the penitent; but that all is mercy, all is grace, and that Christ is the witness that it is so. True, his death, as the Substitute for his people, revealed the justice of God; but it also showed us how even justice could no longer refuse that mercy should have sway since all its demands had been satisfied by the great sacrifice of Christ. So Christ is the witness to us of how the Father feels towards the sons of men.

And he also came to be a witness of another matter, namely, that God has set up a kingdom among the sons of men. That was a faithful and true witness of Christ when he said, “My kingdom is not of this world,” — witnessing a good confession before Pontius Pilate, and, while claiming that he was a King, revealing the true character of his reign. There is a spiritual kingdom set up in the world, and it comprises those who are born again to a spiritual life, enlisted under spiritual laws, to serve God, who is a Spirit, and who must be served in spirit and in truth. Christ came to tell us all this; do we know anything about it? He has told us how to enter that kingdom; have we entered it? “Ye must be born again,” said he to Nicodemus; for, “except a man be born again, he cannot see the kingdom of God;” “except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” There is no way of entrance into the kingdom of divine grace except by regeneration; and Jesus Christ is the witness of that great truth.

Having many things to say to you, I cannot fully describe the office of Christ as a witness for the Father; that would be a sufficient theme for a

whole discourse, and for many discourses. But I may briefly say that, whatever Christ has taught concerning any truth, which has to do with our salvation, is his witness upon that point; and if we want to know the truth about anything, we must go to Christ to learn it. If we want to know how we may be reconciled to God, and effectually saved, we must sit at the feet of Jesus Christ, and receive his testimony, for he is the witness for the Father in all that affects our relationship to him.

The second office of Christ, mentioned in the text, is that of a leader to his own people. The word “leader” might be rendered “the foremost”; and, truly, beloved brethren and sisters, Christ is the foremost of all his people, — the standard-bearer among ten thousand, and the altogether lovely.

Christ is in the forefront of the whole army of the faithful; he leads the van. There is none like him among the sons of men, and none to be compared with him. We delight to accord to him his rightful pre-eminence in all things.

In the Church of God, Jesus Christ is the leader, because his life is the perfect example of practical holiness. First, he is God’s witness revealing to us the truth; then, next, he is our example, working out the practical part of that revelation in his own life. He who would be saved, then, must follow the lead of Christ. He who is saved does, by the help of the Divine Spirit, follow that lead. Wherever you see his footprint, there put down your foot. Wherever he bids you go, there go. Though the way may be rough, and treading it may cost you much self-denial, there you must go; for the God who gave you Christ to save you, gave him to you, not merely to enlighten your intellect as a witness, but to affect your life as a leader and example. Have we accepted him in both capacities? I know some who seem willing to take Christ for their leader, but not as a witness to the truth. That will not do. “What God hath joined together, let no man put asunder.” I know

others, who are willing to follow Christ doctrinally, but not practically. They would accept him as a witness, but not as a leader. That, also, will not do. A half-Christ is no Christ at all. You must have Christ as a whole, and take him in all the characters and relationships in which God gives him to you, or you cannot have him at all.

The third character our Lord bears, according to our text, is that of commander. There may be many meanings given to that title, but it seems to me that it must relate mainly to those of his people who are not yet saved. To them, he is a commander; to them he issues laws as a law-giver, for such is also the sense of the term. What are the laws, which he has given? They are all in this blessed Book; but these are some of them: “Repent ye, and believe the gospel.” “Come unto me.” “Take my yoke upon you, and learn of me.” “Go ye,” says he to his servants, “into all the world, and preach the gospel to every creature.” “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” This message is to be delivered to men, not as a request to them to do it if they will, but as a command from Christ which, if they obey, he has said that they shall be saved; but if they disobey it, he has declared that they shall be damned. I am afraid that, sometimes, we pitch the gospel note in much too low a key; I like to reach the higher key, for I believe it to be the right one. In the name of Jesus Christ, the Son of God, we say to you, O sons and daughters of men, that you are to believe in him, to trust him, to rely upon his atoning death, and so to take him to be your Savior. If you will not do so, you will justly be condemned; but if you will do as he commands you, you shall be saved. The moment you have believed in him; and yielded to his divine authority, you are, in fact, saved; but this royal proclamation must not be despised or neglected, for” how shall we escape, if we neglect so great salvation?”

But I think there is more, in this title of Christ, than the mere fact of his making the law, and bidding us publish it abroad in his name. He is also a commander because he has power to enforce his proclamations. He calls a nation that knew him not, and then they learn to know him. He invites them, and then they run unto him. There is never a sinner, who comes to Christ, till Christ calls him, and makes him come. We are bound to preach the gospel to every creature; but sinners unanimously reject the command till Christ effectually calls them by his grace; but when he calls them, then they come to him.”

“... If there were no divine power over the will of man, no man would ever be saved. If, the gospel being preached, it were left to men to accept it or reject it, and there were no exercise of divine power to lead them to receive it, we might preach our tongues out, we might weep our eyes out, we might pray till our knees refused any longer to bear us up, but never a soul would come to Christ. But he is set forth, first, as a witness to the truth; next, as an example, setting that truth before us in his life; and then, further, clothed with divine authority and girt about with almighty power, making the truth to be effectual so that men do come unto him, and live. Witness, leader, commander — you see the range and compass of our great Master’s work. God grant us grace to accept him in all three relationships!”

“...let a man know that, in the low and carnal sense, he is to be a victor, and his spirit is revived; but what will it be to hear the exultant shouts when we shall be passing into the next world,

“Victory! Victory! Victory through the blood of the Lamb”? How awful would it be to hear that dreadful dirge, “The last fight has been fought, and the campaign is lost for ever.” Will that happen to any of you? Not if Christ is the Captain of your salvation, and you are one of the rank and file of his

army. But, dying, and by faith even now living, you may hear the triumphant shout, “The battle is fought, and the victory is won for ever; henceforth, enter thou into the joy of thy Lord, and rest in him world without end.” The Lord bring us all there, for Jesus’ sake! Amen.”

“Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the LORD while he may be found, call ye upon him while he is near.” — Isaiah 55:4-6.

WE are met together with two objects; first, there is the preacher’s object, that is, to set forth and to proclaim the blessings of the covenant of grace. It is my duty, and it is my delight, to stand here and cry, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” Then, there is the object of the hearers; oh, that everyone here were heartily in pursuit of it! Nay, what is even better, I would that everyone here might attain this object, for it is that you may feed upon the blessed covenant provisions mentioned in our text. If there be water, my brethren, let us drink it. If there be wine and milk, let us be satisfied therewith. Let us pray that every soul in this place may even now delight itself in fatness. You who have already partaken of the provisions of the covenant, receive them again; come once more to the table which the Lord’s grace has so richly spread. You have a daily hunger; let that hunger be again appeased. Your appetite grows if you are in good spiritual health; come, then, and let the appetite be again satisfied. If you do so, it will grow again, and again, you will want still more of the same heavenly food, for you will Still hunger

— -blessedly hunger — after the royal dainties which the Lord has so bountifully provided for you.”

“... The Father said, “I have given him;” yet it is equally true of the Son, “He loved me, and *gave himself* for me.” The Father’s gift was no violation of the will of the Son;

but the Son said, “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.”

Oh, to think that ever Jesus should give himself for you and for me! To take our nature, to descend from heaven to the manger, was a great stoop; but to take our sin, to come down from the throne of glory to the cross of Calvary, was a still greater proof of his condescending love.

Oh, think of this beloved! He so completely gave himself that he gave to us his Deity and his humanity,, his soul and his body, his life and his death; and though he is now risen from the dead, he still gives himself to us, for he has never recalled the gift he once bestowed; and this is the very glory of his gift that he is still ours by a constant gift of himself to us.

“... Well, the Lord has appointed his Son to be a Leader and a Commander, and if we will but yield to him, to be led by him, to be commanded by him, he will lead us safely, he will lead us on to victory and to conquest, and heaven itself shall be ours in due time. He who putteth himself under this Leader shall go forth conquering and to conquer, He shall war against his sin, and win the day. He shall fight against the devil, and overcome him by the blood of the Lamb. He shall do battle with death itself, and be more than a conqueror over the last enemy. I would to God that, as I speak, some of you would say, “Christ is given as a Leader and a Commander, therefore we will enlist beneath his banner. Henceforth, the Son of David, the Son of God, shall be both Leader and Commander to us.” Happy, happy, happy day, for you and for all of whom that shall be



true!”

“...The Son of God, to whom you have been an enemy, nevertheless, out of mighty love, came here, lived, and labored, and died, giving his whole life away that the ungodly might be saved through him. Not to gain anything for himself, but out of sheer pity and abounding love, he passed under his Father’s rod, he sweat as it were great drops of blood, he suffered anguish even unto death for men’s redemption. And it was the Son of God who did this, — God over all blessed for ever. Having died, he was buried, he rose again, and now all power is given unto him in heaven and in earth, “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” He can save the drunkard, the swearer, the profligate, the eighty-years-old sinner steeped up to the neck in filthiness and vice. He is able, with a word, to deliver the most corrupt from the power of sin; he can make the most abandoned pure, and chaste, and clean. Through his precious blood, he can save them from all the guilt of their sin, and all the power of their sin, and all the penalty of their sin, ay, and, ultimately, from the very existence of their sin, so that even those who were all black from head to foot shall be “without spot, or wrinkle, or any such thing.” Oh, that the Holy Spirit would, with one glorious ray, light up the cross till you could all see it! Oh, for one beam of light to let the sinbitten see the brazen serpent lifted high! There is life in a look at Christ. O friends, I wish that you would all believe this as I say it, for I would say it, not only with my lips, but with my heart! It is the best news that ever mortals did tell; yea, even angels from their glory never descended to earth with a message so sweet as this, — Christ is lifted high to be a great Savior of great sinners; help is laid upon One who is mighty. He sits upon the throne above that he may reign over sinners; he holds the scepter of all worlds, that he may stretch it out in mercy towards the guiltlest of the

guilty.”

“...Now, beloved, as many as Christ stood for as a substitute, for so many did he take their sins, and although it is written,

“The Lord hath laid upon him the iniquity of us all,” for “he was made sin for us,” saith the apostle, and the sin of his people was actually laid upon him, imputed to him, though it was not his, yet he took it for his people, and here is the glory, that all that mass of sin no longer exists; it is gone; he hath vanquished the tyrant and “made an end of sin.” What a wonderful word — made an end of it, and brought in everlasting righteousness; he hath cast our iniquities into the depths of the sea. The blood of Christ our sins exterminated when he stood in the stead of his people; he suffered an equivalent for all that was due by them and from them to God, and the debts have ceased to be, for they are all paid and disposed of, no charge being brought against Christ’s elect, for, saith the apostle, “It is Christ that died; yea, rather that hath risen again.” In the morning when the Father raised his Son from the dead, and Jesus stood once more upon earth, no more to die, in that day the sentence went forth, “None shall lay anything to the charge of God’s elect.” Oh! what a blessed work was this to do: to take sin away where it never can be found again: to make it to cease to be: to cover it over for ever: to blot it out. But this was not all; our Lord by his death destroyed death, and him that hath the power over it, and that is the devil.

But let us think: *he disposed of death* first of all. He slept in the tomb: when the morning came the prison door was opened, and he rose the firstborn from the dead, the first fruits of them that sleep, and the harvest-sheaf of all who shall come henceforth from the sepulcher; and so now the tomb is no more a charnel house, [my ft]

[ft] vault for dead bodies]

a place of ruin; the big imprisoning stone is rolled away. “He that liveth and believeth in Christ shall never die, and he that believeth in him, though he were dead, yet shall he live.”

“...And now he hath also vanquished, once for all, for his people, *all the hosts of hell*. Satan is a cruel enemy to the Lord’s people; he molests them, he worries whom he cannot devour; but here is our consolation, that he has an invincible enemy. Christ gave Satan every advantage; he met him as an old divine saith, “on his own dunghill”; he bearded the lion in his den; nay, he bearded him on his own hill. “This is thine own hour,” saith he; Satan’s own hour, and the hour of darkness; but Jesus triumphed, triumphed when the whole artillery of hell was discharged against him, when all the floods out of the mouth of the dragon were vented forth upon him; he vanquished all the hosts, and bears the banner of a glorious triumph this day, “having led captivity captive, and ascended up on high.”

To tell of all the wonders of the cross of Calvary would take far longer than the time we can allot to it now, but we may sum it all up in the words of the text, “He hath glorified thee.” The Father hath put many crowns upon the head of him that wore the crown of thorns.

I wish to as: a minute’s attention to the next, namely, that the Father hath glorified Christ *in his present power*: the Father sustains him in the highest heavens amongst, the saints. It is no small glory that Christ should sit at the right hand of the Father, as he now does. He was made a little lower than the angels for the suffering of death, but now is crowned with glory and honor, and the loftiest, created beings delight to, do his commands. He reigns in heaven with scepter undisputed. He saith to this one, “Go, and he goeth; to another, come, and he cometh.” His intercession in heaven is part

of the glory he has received; as he pleads there like a high priest, he pleads with authority, with a power that is always felt.”

“...And it is part of the glory of Christ that his intercession should thus be so powerful for his people this day.”

“...Christ is exalted, fresh crowns are laid at his feet; the eternal Spirit, as he brings and conducts the chosen spirit up to Christ, glorifies him. And here below, brethren, let us add, as we leave this point, Jesus Christ is glorified *in the power which he possesses in the conversion of souls*. Wherever his name is preached, it becomes like ointment poured forth. I have no belief in the preaching of Christ unsuccessfully. I think a dear brother may preach the gospel for years and see no conversions, and perhaps there may be none just then, but they will come. I won’t say this to myself to comfort myself. I should be afraid I was on the wrong tack if I did not see them, and I would say to those who preach the Master’s Word faithfully, “It shall not return unto me void.” Christ is greatly glorified when his gospel becomes a heart-breaker, like a hammer; when it dashes the rock in pieces and becomes like a fire. Christ is glorified when a harlot gives up her evil trade; when the thief casts down the tools of his infamy; when the drunkard lifts his last dram to his lips; when the blasphemer washes out his mouth, and resolves to drink no more of the wine of cursing. God grant us that we may ever pray that God will glorify Christ in marvellous and manifest conversions: extraordinary sinners, being snatched from between the teeth of the old lion, and made to dedicate the rest of their days to King Jesus. Now to close: —

#### **IV. GOD HAS GLORIFIED CHRIST IN HIS KINGDOM.**

We have already said that Christ is glorified in his spiritual kingdom in the midst of Zion. One is tempted to enlarge on that. The King is always glorious when he rules his people by good laws, when he has a happy and

prosperous people. But our Lord Jesus Christ rules us with the best of laws, and happy are the citizens of the new Jerusalem.

***“The King is glorious***

***When in war he is victorious.”***

And when he is beloved of his subjects, he certainly is victorious in war. The spoils belong to him; all the virgins love him, and the saintly sons consecrate their purest affections to him. Jesus Christ is exalted in his Church, then, as a King upon his throne, and there God gives him glory for the present among the nations. Christ’s glory is not revealed as we desire it, though he rules by moral influence, and the government is upon his shoulders; perhaps, if our eyes were opened, we should see in the progress of civilization and the various changes which have taken place in this world, much more of the influences of Christianity, and certainly of the power of Christ than we have been able to perceive at all times. Perhaps God is writing now, and has been during this last six thousand years, a wonderful drama, at the clearing up of which it will be seen from the first stroke of his pen to the last, God has glorified Christ.”

“...He has yet to restore this world, and make it brighter than it was before, and, beloved,

that *God will exalt Christ in the latter days*, let us never doubt that for a moment, and though men prophesy, making a profit by their prophecies, and are for everlasting muddling and unsettling weak minds by their silly predictions, let us still hold to it that this world belongs to Christ, who bought it with his precious blood, and he will have it, every inch, and there is not a corner where the dark places of cruelty shall remain, not a spot where an idol shall hold its throne, not a hill or valley where superstition shall be permitted to linger. We have but to wait; may be we shall be gathered to our Father to wait in serener places than this, for it is ordained,

and none shall stay its coming, when Christ shall reign upon earth with his ancient glory,..."

..."King of Kings and Lord of Lords." Oh! how we will salute him in that day when we shall rise to participate in the splendours with those that are alive and remain. Dear friends, those that are asleep shall rise to participate in all the splendor of that blessed land of King Jesus. My Father hath exalted Thee; to Thee, Thy Master's children bow. The sun and the moon bow down before Thee; Thou shalt reign, and we shall reign with Thee; our reign being to behold Thy reign; our glory being to participate in Thy glory. We shall be like Thee, for we shall see Thee as Thou art. May God grant us grace to have our share in that blessed advent, and he shall be blessed.

But now just one word more. God will glorify Christ, mark you, as he has done. Are we prepared to do the same, my dear brother and sister? Let us aim to glorify Christ, and shall I tell you how you may do it, for there are many small ways of doing it, not small in themselves, but only small comparatively. You can glorify Christ by your holy living, by your labors for his kingdom, by your liberality; or, if you want to do the greatest work to glorify Christ, you know what it is. Why, it is to trust him altogether with-all your concerns. Nothing glorifies Christ more than that. Now just lean your whole weight on him, and, with a faith that does not stagger, rely on the efficacy of his blood, the power of his arm, the love of his heart, and the immutability of his affections, and the divinity of his presence; lean on him, rest on him."

"...But if you trust him not, here is the alternative: he shall "break the nations with a rod of iron, he shall dash them in pieces like a potter's vessel." How stands it with you? Will you be able to endure that iron rod? Will you be able to endure the breaking, when first the body shall be broken, and then

the soul to shivers, like a potter's vessels? Be wise, therefore, oh! ye kings and ye men, sons of the earth, be wise, bow before him, accept him as your King. God will thus be glorified by the work of Christ, and if it be not so, he will be glorified by the aid of justice, which may the Lord forbid in the case of any one of us. Amen."

*Ezekiel 17:22, LXX (Thomson Version) "For thus saith the Lord: I will Myself take one of the choicest cedars from a summit ; ( their hearts I will nip) and I will plant it on a lofty mountain;*

*(vs.23) I will cause it to be suspended on a lofty mountain of Israel ; and I will plant it , and it shall blossom and bear fruit, and become a great cedar ; and under it shall rest every bird, even all the winged tribe shall repose in its shade ; its branches shall be renewed*

*(vs.24) and all the trees of the plain shall know that I am the Lord Who bringeth down the lofty tree, and exalteth the tree which is low, and Who causeth the green tree to wither, and the withered tree to flourish. I the Lord have spoken and I will perform."*

*Ezekiel 17:22 -24 AV/MT <sup>22</sup> Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set {it}; I will crop off from the top of its young twigs a tender one, and will plant {it} upon a high mountain and eminent: <sup>23</sup> In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shade of its branches shall they dwell. <sup>24</sup> And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried*

*up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done  
it.* “

## Cross references:

Luke 1:32 “ He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David:”

Luke 1:30-33 <sup>30</sup> And the angel said to her, Fear not, Mary: for thou hast found favor with God. <sup>31</sup> And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. <sup>32</sup> He will be great, and will be called the Son of the Highest; and the Lord God will give to him the throne of his father David. <sup>33</sup> And he will reign over the house of Jacob for ever, and of his kingdom there will be no end.”

Isaiah 4:2 KJV/MT “In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

Isaiah 11:1-10, LXX (Thomson version) ; vs.1 ; "And there shall spring up a shoot from the root of Jessai -even from that root shall spring up a blooming shoot;

vs.2 and the Spirit of God will rest upon him- a spirit of wisdom and understanding; a spirit of counsel and majesty; a spirit of knowledge and pity-

vs.3 by this spirit he will be filled with the fear of God. He will not judge according to opinion, nor will he reprove according to report;

vs.4 but he will administer justice to the lowly, and work conviction in the meek of the earth. And he will smite the earth with the word of his mouth, and with a breath from his lips destroy the wicked.

vs.5 His loins will be girded with saving goodness, and his reins clothed with truth.

Vs.6 And a wolf shall pasture with a lamb ; and a leopard shall lie down with a kid; and the calf, and bull and lion shall pasture together; and a little child shall lead them.

Vs.7 The cow and bear shall feed together; and together their young shall herd; and the lion shall eat chaff like an ox.

Vs.8 And the sucking child shall lay it's hand on the holes of asps and on the bed of young asps.

Vs.9 And they shall not hurt nor have power to destroy anyone on the mountain which is My sanctuary. Because the whole earth is filled with the knowledge of the Lord as abundant water covereth depths of seas.”

Jeremiah 23:5-6, 9 LXX (Thomson version) , verse 5 ; “Behold the days are coming, saith the Lord, when I will raise up for David a righteous shoot who shall reign as king and shall understand and execute judgement and justice on the earth.

Vs.6 In his days Juda shall be saved, and Israel shall dwell securely.

Vs.9 (LXX) And the name which the Lord will give him by the prophets shall be Josedek [Lord our righteousness].”

Vs.10 “And in that day there shall be a root of Jesse, and he that shall arise to rule over the Gentiles; in him shall the Gentiles trust, and his rest shall be glorious.

Romans 15:12 (from the LXX) ; “And again Isaiah saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.”



Zechariah 6:12-13 “And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: vs.13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.”

John Gill “...by the “cropping off” of this tender twig seems to be designed not the incarnation of the Messiah, but his sufferings and death; whereby He was cut off, not for himself, but for the sins of his people, and in which His divine Father had a considerable hand,...”...”and will plant [it] on a high mountain and eminent”; which may be expressive not of the incarnation of Christ, but rather of His ascension to heaven after His death, and resurrection from the dead; and the constitution of Him upon that as Lord and Christ, or the setting of him up as King over God’s holy hill of Zion, the church of God: and no doubt but there is an allusion to Mount Zion, and to Jerusalem, from whence the Gospel first went forth, and where the first Gospel church was planted; and being said to be on a mountain high and eminent, may note both the visibility and stability of the church of Christ.

Matthew Henry ; “The house of David shall again be magnified, and out of its ashes another phoenix shall arise. The metaphor of a tree, which was made us of in the threatening, is here presented in the promise, Ezekiel 17:22-23. This promise had its accomplishment in part when Zerubbabel, a branch of the house of David, was raised up to head the Jews in their return out of captivity, and to rebuild the city and temple and re-establish their church and state; but it was to have its full accomplishment in the kingdom of the Messiah, who was a root out of a dry ground, and to whom God, according to promise, gave the throne of his father David, Luke 1:32”...

“...Our Lord Jesus was the highest Branch of the high cedar, the furthest of all from the root (for soon after He appeared the house of David was all cut off and extinguished), but the nearest of all to heaven, for His kingdom was not of this world. He was taken from the top of the young twigs, for He is the man, the Branch, a tender plant, and a root out of a dry ground (Isaiah 53:2), but a Branch of righteousness, the Planting of the Lord, that He may be glorified.”

“...The Christian church was at first like a grain of mustard seed, but became,

like this tender branch, a great tree, its beginning small, but its latter end increasing to admiration. When the Gentiles flocked into the church then did the fowl of every wing (even the birds of prey, which those preyed upon, as the wolf and the lamb feeding together, Isaiah 11:6) come and dwell under the shadow of this goodly cedar. ...”

“God himself will herein be glorified, The setting up of the Messiah’s kingdom in the world shall discover more clearly than ever to the children of men that God is the King of all the earth, Isaiah 4:2 ‘In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.’ Never was there a more full conviction given of this truth, that all things are governed by an infinitely wise and mighty Providence, than that which was given by **the exaltation of Christ and the establishment of his kingdom among men**; for by that it appeared that God has all hearts in his hand, and the sovereign disposal of all affairs. All the trees of the field shall know,...

“... All the enemies of Christ shall be abased and made His footstool, and His interests shall be confirmed and advanced: I the Lord have spoken (it is the decree, the declared decree, that Christ must be exalted, must be the headstone of the corner), and I have done it, that is, I will do it in due time, but it is as sure to be done as if it were done already....”

J.R. Thompson (Pulpit Commentary) ; “After words of darkness and ruin, there appears the wonderful Messianic prophecy of restoration and future blessings. Sometimes this prophecy is expressed in general terms; but here the personal Messiah is distinctly predicted under the image of a shoot taken from the fallen cedar.

## **I. THE PLANTING OF THE NEW CEDAR.**

**1. *It is a cutting from the old cedar.*** That proud and once venerable tree has been cruelly torn by the fierce eagle. One of its topmost twigs has been carried away, for Jehoiachin has been taken to Babylon. But another shoot from the same tree is destined to a glorious future. Christ is of the stock of David. He is called God’s Servant, “the Branch” (Zechariah 3:8). The people hailed Jesus as the “Son of David” (Matthew 20:30). Christ comes as a King, and he comes to fulfil God’s ancient promises to David. He unites the present to the past, and accomplishes in himself what the throne of David had failed

to attain.

**2. *It appears as a slender twig.*** It was said of the Christ, “He shall grow up before him as a tender plant, and as a root out of a dry ground” (Isaiah 53:2). Jesus entered the world in the lowly estate of the infant Child of a poor woman, and his earthly life was one of humiliation and slight visible achievements.

**3. *It is planted on a mountain.***

**(1) *At Zion.*** Christ appears on the holy hill of Zion. He was welcomed with hosannahs as he went up to Jerusalem. His truth first shone out of Judaism, and for the benefit of the people of Zion.

**(2) *In exaltation.*** Christ was exalted by God, although he presented a humble appearance to men.

**(3) *In a conspicuous place.*** Christ appeared openly before men. His gospel is for the world.

## **II. THE GROWTH OF THE NEW CEDAR.**

**1. *It is to grow in size.*** It shall bring forth boughs. The cutting becomes a cedar tree. The mustard seed grows into a great tree. Christ not only grew in stature, wisdom, and grace as a Child (Luke 2:14). He grew in power afterwards, being made perfect by the things that he suffered (Hebrews 5:8, 9), and being exalted to the right hand of God on account of his great self sacrifice at the cross. Christ continues to grow in the extension of his kingdom, in the progress of the Church, which is his body.

**2. *It is to be fruitful.*** “And bear fruit.” This cedar is to share the merits of the vine. Great as the monarch of Lebanon is it is to be fruitful as the tender plants of the vineyard. Christ is not only great and exalted, and ever growing in the power of his kingdom. He gives out grace. His fruit is for the healing of the nations. He is the Bread of life, and his people feed upon him. Christianity is not merely a big success, like Mohammedanism. It is a blessing to the world as beneficent as it is victorious. The great Oriental monarchies were destructive, bringing a blast from the desert over the countries they conquered. The kingdom of heaven is healthful and fertilizing, promoting goodness, enterprise, civilization. We do not simply admire a great Lord in his solitary grandeur, like some awful, barren, Alpine peak. We are grateful to One who is as a fruitful tree.

**3. *It is to afford shelter.*** The birds are to roost in its branches, and take refuge from the storm under its foliage. So was it to be with the mustard tree (Matthew 13:31).

**(1)** Christ is a *Refuge*.

**(2)** His shelter is *for all* who need him, as under the cedar “shall dwell all fowl of every wing.”

J.D. Davies (Pulpit commentary) ; ““... As a word from him started into being the material globes, so a word from him shall “create new heavens and a new earth.” The promised good is imaged in a prosperous tree.

**I. A TENDER SHOOT PLANTED.** “I will take the highest branch of the high cedar, and will set it.” This is but a variation of Isaiah’s prediction that a rod should spring out of the stem of Jesse. and a branch spring from his root. As the cedar was the most renowned among their trees, so the dynasty of David was the most illustrious of their princely families. Of this ancestral tree should the Messiah spring. Commencements are always full of interest. They are pregnant with hope. The appearance of a new child awakens tire imagination; much more the opening of a new epoch, the founding of a new kingdom. In this case the interest is immeasurably enhanced because God himself is the immediate Actor. “I, saith Jehovah, I will do it.”

**II. THE GARDEN PLOT CHOSEN.** “In the mountain of the height of Israel will I plant it.” Mountains may not the best localities in which to plant trees. They flourish better if rooted in shady valleys or on alluvial plains.

But, inasmuch as the reference here is to the cedars of Lebanon, it is seemly that a mountain locality should be chosen. Still more is this appropriate when we consider that the language is metaphorical, and carries a spiritual meaning. The mountain here points to Zion — the cradle

of the Messianic kingdom. “Out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.” We are not to separate between this predicted king and his matchless kingdom. The Church “is his body, the fulness of him that filleth all in all.” In Jerusalem this new empire was founded; from the literal Mount Zion the first heralds and ambassadors went forth. And the Church is a moral elevation. It stands above the common level of human life. It holds a conspicuous place in the earth. Still is it true that “the Lord is King in Zion.”

**III. ITS GROWTH AND BEAUTY.** “It shall bring forth boughs..., and be a goodly cedar.” From a small beginning it shall steadily develop and increase. Nature is prolific in growth, especially in favoured places; but this growth shall transcend nature — it shall awaken on all sides surprise and admiration. The fulfilment has been equal to the promise. From a feeble and despised beginning it has become already a splendid empire. It has sent its boughs into every land; and, like the drooping branches of the banyan tree, these have taken root and commenced a new life. It has sent its plastic influence into every department and province of human life. It is symmetrical in its proportions, graceful in outline, replete with beauty —  
“a goodly cedar.”

**IV. ITS FRUITFULNESS.** It shall “bear fruit.” It is said of the tree of life, seen in the Apocalyptic vision, that it bore twelve manner of “fruits, and yielded her fruit each month.” Of this goodly tree it may with truth be said that it yields an infinite variety of fruits. It would be difficult to enumerate them. Knowledge, wisdom, pardon, hope, joy, peace, gentleness, meekness, temperance, forbearance, strength, love, conquest over sin, victory over death, — these are a few of the fruits gathered from this generous tree. As years roll on, the productiveness of this tree, instead of diminishing, increases. There is no human want that cannot here find a suitable supply.

**V. ITS WORLDWIDE USEFULNESS.** “Under it shall dwell all fowl of every wing.” This description is parallel to the language of our Lord himself, when he likened his kingdom to a grain of mustard seed, which, having sprung into a tree, all the fowls of the heavens lodge in the branches thereof. Under the sceptre of King Jesus every useful thing is sheltered — childhood is protected, womanhood is honoured, good legislation spreads, commerce prospers, art and science grow, every beneficent institution is nurtured. Beneath the regis of this gracious Monarch human life is enhanced in value, lands are recovered from desolation, Music learns to tune her lyre, international concord abounds. The world of man is gradually revolutionized and beautified.

**VI. THE CERTAINTY OF THE EVENT.** “I the Lord have spoken and have done it.” God’s word is equivalent to a deed; his promise is equal to a performance. With him a volition is omnipotent; therefore he speaks of things that are not as though they were. At the Creation a single word was sufficient.

“He spake, and it was done;” “By the breath of the Lord were the heavens made.” So in the redemption of the world a word was enough.

Heaven and earth may pass away, but his word — never! When the Son of God walked our earth, a word from him sufficed forevery occasion. If he spake, the tempest slept, the fig tree withered, disease vanished, the grave gave up its dead, vice was conquered. He smiles, and men live. He frowns, and the earth quakes. It’ only God has spoken, we may wait with confidence and calmness for the performance.

**VII. THE EVENT SHALL BRING UNIVERSAL HONOUR TO JEHOVAH.** “All the trees of the field shall know that I the Lord” have done it. In other words, all kings and statesmen shall learn that “I Jehovah am supreme — am King over all mankind.” “By me kings rule;” “He putteth down one, and setteth up another.” And has not this prophecy been fulfilled? Has not faith in idols ceased among most of the civilized nations?

Has not our God obtained for himself great renown? There is a more intelligent belief in God today than ever there has been in the past; and this admiration of God grows and strengthens. The number of real atheists is small; they are the units. Men of intelligence and culture confess that there is, behind all the machinery of the visible world, an Unseen Power — the hand of the wonder-working God! Waves of scepticism may now and again pass over the surface of human thought; but these are soon spent; and when they are past, there is seen the solid rock of intelligent belief and reverent faith. His Name shall eventually shine resplendent as the noonday sun.”

Albert Barnes; **The highest branch of the high cedar** - The rightful representative of the royal house of David, the Messiah.

**Tender one** - The Messiah. This prophecy rests upon Isa\_11:1, Isa\_11:10.

**Eze 17:23 - In the mountain of the height of Israel** - The parallel passage Eze\_20:40 points to the mountain on which the temple stood. But it is not here the actual Mount Moriah so much as the kingdom of which that mountain was the representative, the seat of the throne of the anointed Son of God (Psa\_2:6; compare Psa\_40:2).

**All fowl of every wing** - (or, of every kind) are those who flock from all

lands to this kingdom. Compare Mat\_13:32.

The prophet brings prominently forward the future exaltation of the king; and he furnishes us thereby with hope, encouragement, and consolation, at such times as we see the Church of Christ in like depression.”

Spurgeon;...” I see that forest stretched over sea and land, over mountain and valley. It is a forest of men. There stands the Pharisees, the self-righteous, the tyrants, the autocrats of haughty mien, the men of profound intellect with lofty brows; the men that questioned God’s government; the infidels who said “Atheos,” (without God) “and denied His being. I see the high trees, that towered to such an elevation, and attracted so much admiration; and there, too, are the low trees contented to be low, for Christ of Nazareth was lowly. He whose disciples they are, came riding on an ass even in the day of His highest earthly triumph.”

**Jonah 1:17 LXX (Thomson version) ; “ Now the Lord had commanded a great fish to swallow Jonas, so Jonas was three days and three nights in the belly of the fish.” [my ft]**

[ft] Thomson correctly describes the animal as a “great fish” in accordance with three greek lexicons translate this word as ‘sea-mongster’ or ‘huge fish.’

Cross references:

Matthew 12:40 For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.

Matthew 16:4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Luke 11:30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this

generation.

Jonas 3:4 LXX (only) Thomson version; “And Jonas began at his entering the city, and for about one day’s journey cried with a loud voice and said. “Yet **three days** and Ninive shall be destroyed.”

“Habakkuk 3:2 LXX (Thomson version) ; “O Lord, I have heard the report of Thee and am terrified; I have considered thy works and am struck with amazement. In the midst of two living beings Though shalt be known ; when the years draw nigh Thou wilt be acknowledged; when the time is come Thou wilt be pointed out: when my soul is troubled, in wrath remember mercy.”

Esther 5:1 LXX (Thomson version) ; “And on the third day, when she had ceased her prayer, she laid aside her lowly garb, and put on her most glorious apparel...” [my ft]

[ft] the LXX has more to this verse as follows: “And being splendidly clad, having called upon God, the Beholder and Protector of all things, she took along her two maids, and upon one she leaned daintily, and the other followed, lifting up her train. And she bloomed in the perfection of her beauty, with a cheerful and friendly expression, but with a heart strained by fear. And having passed through all the doors, she stood before the king, who was seated upon his royal throne robed in all his majesty, with gold and precious stones. And having raised his countenance, glowing in majesty he looked fiercely upon her ; and the queen swooned and paled with faintness, and bowed herself upon the head of the maid that went before her.

Then God changed the spirit of the king to gentleness, and with deep feeling he sprang from his throne and held her in his arms till she revived, and comforted her with soothing words, and said unto her, ‘What is amiss, Ester? I am thy brother, be of good cheer. Thou shalt not die, even though our decree be declared. Draw near’”

Pulpit commentary : “...**Three days and three nights**; *i.e.*, according to Hebrew usage, parts of the days and nights; *i.e.* one whole day, and parts of the day before and after this. Jonah was released on the third day (comp. Matthew 12:40 with 1 Corinthians 15:4; and Esther 4:16 with 5:1). The historical nature of this occurrence is substantiated by Christ’s reference to it as a figure of his own burial and resurrection. The antitype confirms the truth of the type.”

Matthew Henry ; “ An illustrious type of Christ, who was buried and rose again according to the scriptures (1 Cor. 15:4), according to this scripture, for, as Jonah was three days and three nights in the whale’s belly, so was the Son of man three days and three nights in the heart of the earth, Mt. 12:40. Jonah’s burial was a figure of Christ’s. God prepared Jonah’s grave, so he did Christ’s, when it was long before ordained that he should make his grave with the rich, Isa. 53:9. Was Jonah’ grave a strange one, a new one? So was Christ’s, one in which never man before was laid. Was Jonah there the best part of three days and three nights? So was Christ; but both in order to their



rising again for the bringing of the doctrine of repentance to the Gentile world. Come, see the place where the Lord lay.”

John Gill ; “ Ver. 17. “Now the Lord had prepared a great fish to swallow up Jonah”, &c.] “and Jonah was in the belly of the fish three days and three nights”: that is, one whole natural day, consisting of twenty four hours, and part of two others; the Jews having no other way of expressing a natural day but by day and night; and to this the antitype answers; namely, our Lord’s being so long in the grave; of whose death, burial, and resurrection, this was a type, as appears from Matthew 12:40”; for which reason Jonah was so miraculously preserved; and a miracle it was that he should not in this time be digested in the stomach of the creature; that he was not suffocated in it, but breathed and lived;...

Justin the Martyr ; “And that He would rise again on the third day after the crucifixion, it is written in the memoirs that some of your nation, questioning Him, said, ‘Show us a sign;’ and He replied to them, ‘An evil and adulterous generation seeketh after a sign; and no sign shall be given them, save the sign of Jonah.’ And since He spoke this obscurely, it was to be understood by the audience that after His crucifixion He should rise again on the third day.” and again “ “And though all the men of your nation knew the incidents in the life of Jonah, and though Christ said amongst you that He would give the sign of Jonah, exhorting you to repent of your wicked deeds at least after He rose again from the dead, and to mourn before God as did the Ninevites, in order that your nation and city might not be taken and destroyed,...” Ignatius declares ; “Jesus Christ, the Son of God, who was descended from David, and was also of Mary; who was truly begotten of God and of the Virgin, but not after the same manner. For indeed God and man are not the same. He truly assumed a body; for “the Word was made flesh,” and lived upon earth without sin. For says He, “Which of you convicteth me of sin?” He did in reality both eat and drink. He was crucified and died under Pontius Pilate.

He really, and not merely in appearance, was crucified, and died, in the sight of beings in heaven, and on earth, and under the earth. By those in heaven I mean such as are possessed of incorporeal natures; by those on earth, the Jews and Romans, and such persons as were present at that time when the Lord was crucified; and by those under the earth, the multitude that arose along with the Lord. For says the Scripture, “Many bodies of the saints that

slept arose,” their graves being opened. He descended, indeed, into Hades alone, but He arose accompanied by a multitude; and rent asunder that means of separation which had existed from the beginning of the world, and cast down its partition-wall. He also rose again in three days, the Father raising Him up; and after spending forty days with the apostles, He was received up to the Father, and “sat down at His right hand, expecting till His enemies are placed under His feet.” On the day of the preparation, then, at the third hour, He received the sentence from Pilate, the Father permitting that to happen; at the sixth hour He was crucified; at the ninth hour He gave up the ghost; and before sunset He was buried. During the Sabbath He continued under the earth in the tomb in which Joseph of Arimathaea had laid Him. At the dawning of the Lord’s day He arose from the dead, according to what was spoken by Himself, “As Jonah was three days and three nights in the whale’s belly, so shall the Son of man also be three days and three nights in the heart of the earth.” The day of the preparation, then, comprises the passion; the Sabbath embraces the burial; the Lord’s Day contains the resurrection.” and “...He really died, and was buried, and rose from the dead, even as He prayed in a certain place, saying, “But do Thou, O Lord, raise me up again, and I shall recompense them.” And the Father, who always hears Him, answered and said, “Arise, O God, and judge the earth; for Thou shall receive all the heathen for Thine inheritance.”(Psalm 82:8)

**Jonah 1:12 And Jonas said to them, Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you.**

cross references;

Mark 4:39 “And He arose, and rebuked the wind, and said to the sea, Peace, be still: and the wind ceased, and there was a great calm.”

John 20:19 “Then the same day at evening, being the first {day} of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and saith to them, Peace {be} to you.”

John 12:32-33 <sup>2</sup> And I, if I shall be lifted up from the earth, will draw all {men} to me. <sup>33</sup> (This he said, signifying what death he should die.)”

Ecclesiastes 11:1 Cast thy bread upon the waters for thou shalt find it after many days.

Luke 23:46 <sup>46</sup> And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he expired.”

Chronicles 21:17 “And David said unto God, "Is it not I that commanded the people to be numbered? Even I it is who have sinned and done evil indeed; but as for these sheep, what have they done? Let Thine hand, I pray Thee, O LORD my God, be on me and on my father's house, but not on Thy people, that they should be plagued."

(Note that both David and Jonah asked that their lives be offered for sin but they both were given life nevertheless.)

Revelation 1:4 “John to the seven churches which are in Asia: Grace {be} to you, and peace, from him who is, and who was, and who is to come; and from the seven Spirits who are before his throne;”

Matthew Henry : “Jonah is herein a type of Christ, that he gives his life a ransom for many; but with this material difference, that the storm Jonah gave himself up to still was of his own raising, but that storm which Christ gave himself up to still was of our raising. Yet, as Jonah delivered himself up to be cast into a raging sea that it might be calm, so did our Lord Jesus, when he died that we might live.”

John Gill ; “Jonah was a type of Christ, who willingly gave himself to suffer and die, that he might appease divine wrath, satisfy justice, and save men; only with this difference, Jonah suffered for his own sins, Christ for the sins of others; Jonah to endure a storm he himself had raised by his sins, Christ to endure a storm others had raised by their sins.”

Alfred Barnes comments on Jonas' (unwittingly) prefigured Christ's greatest accomplishments; “...as a prophet, that he might, in his three days' burial, prefigure Him who, after His Resurrection, should convert, not Nineveh, but the world, the cry of whose wickedness went up to God.”

**Jonah 1:17 and 2:1-3 LXX “Now the Lord had commanded a great fish to swallow Jonas, so Jonas was three days and three nights, in the belly of the fish. And when out of the belly of the great fish, Jonas prayed to the Lord his God, and said, In my affliction I cried to the Lord my God, and He hearkened to me: thou didst hear my cry from the womb of Hades: thou didst hearken to my prayer: thou hast cast me into the depths of the heart of the sea. When streams encompassed me-all thy billows and thy waves passed over me.” [my ft]**

[ft] the greek is literally “hades” rather than “hell” as the Friberg Lexicon states ; “... Hades (lit. an unseen place); (1) the place of the dead underworld (Acts 2.27); (2) usu. in the NT as the temporary underworld prison where the souls of the ungodly await the judgment (Luke 16.23); ...” also, verse 1 is actually verse 17 of chapter 1 in Charles Thomson’s unedited version)

### Cross reference:

Psalm 86:13 LXX (Thomson version) “For Thy mercy to me hath been great; Thou hast delivered my soul from the deepest mansion of the dead.”

Psalm 4:1 LXX (Thomson version) ; “When I made my supplication, my righteous God heard me: Thou hast enlarged me in distress: be gracious to me and hear my prayer.”

Psalm 16:10 LXX, (Thomson version) ; ...” that thou wilt not leave my soul in the mansion of the dead, nor suffer thine Holy One to see corruption.” [my ft]

[my ft] The MT/KJV or so-called “authorized version” has ; “Psalm 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.”

**Apostolic (Peter) commentary and scripture reference Acts 2:22-36** <sup>22</sup> "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know -- <sup>23</sup> "Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; <sup>24</sup> "whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. <sup>25</sup> "For David says concerning Him: 'I foresaw the LORD always before my face, For He is at my right hand, that I may not be shaken. <sup>26</sup> Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope. <sup>27</sup> For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption. <sup>28</sup> You have made known to me the ways of life; You will make me full of joy in Your presence.' <sup>29</sup> "Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. <sup>30</sup> "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, <sup>31</sup> "he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see

corruption. <sup>32</sup> "This Jesus God has raised up, of which we are all witnesses. <sup>33</sup> "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. <sup>34</sup> "For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand, <sup>35</sup> Till I make Your enemies Your footstool." ' <sup>36</sup> "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

1 Samuel 30:6 <sup>6</sup> "Now David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. But David strengthened himself in the LORD his God."

Psalm 18:5-6 LXX, (Thomson version) ; "The pangs of Hades surrounded me, and the snares of death were before me.

Vs 6 In my distress I called on the Lord, and to my cry before Him reached His ears."

**Hebrews 5:7-9 :** "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears to him that was able to save him from death, and was heard, in that he feared;

<sup>8</sup> Though he was a Son, yet he learned obedience by the things which he suffered; <sup>9</sup> And being made perfect, he became the author of eternal salvation to all them that obey him;"

Matthew Henry comments;"...When Christ lay, as Jonah, three days and three nights in the grave, though he prayed not, as Jonah did, yet his very lying there cried to God for poor sinners, and the cry was heard. "...and..."As a type and figure of Christ's resurrection He died and was buried, to lay in the grave, as Jonah did, three days and three nights, a prisoner for our debt; but the third day he came forth, as Jonah did, by his messengers to preach repentance, and remission of sins, even to the Gentiles. And thus was another scripture fulfilled, After two days he will receive us, and the third day he will raise us up, "(Hosea 6:2)

John Gill : "...In this Jonah was a type of Christ, who, amidst his agonies, sorrows, and sufferings, prayed to his Father, and claimed his interest in him as his God, \_."

"..."out of the belly of the grave" (b); out of the midst of it; that is, out of the belly of the fish, which was as a grave to him, as Jarchi observes; where he lay as out of the land of the living, as one dead, and being given up for dead: and it may also respect the frame of his mind, the horror and terror lie was in, arising from a sense of his sins, and the apprehensions he had of the wrath of God, which were as a hell in his conscience; and amidst all this he cried to

God, and he heard him; and not only delivered him from the fish's belly, but from those dreadful apprehensions he had of his state and condition; and spoke peace and pardon to him.”...

“...and the floods compassed me about; all thy billows and thy waves passed over me; which was his case as soon as cast into the sea, before the fish had swallowed him, as well as after: this was literally true of Jonah, what David says figuratively concerning his afflictions, and from whom the prophet seems to borrow the expressions, Psa 42:7; and indeed he might use them also in a metaphorical sense, with a view to the afflictions of body, and sorrows of death, that compassed him; and to the billows and waves of divine wrath, which in his apprehension lay upon him, and rolled over him.”

Jonah 2:10 LXX ; “Upon this a command was given by the Lord to the whale,

and it cast forth Jonas upon the dry ground.”

**Matthew 12:40** “For as Jonah was three days and three nights in the belly of the great fish so shall the Son of man be three days and three nights in the heart of the earth.”

Genesis 1:12-13, LXX Thomson version; vs 12 “The earth indeed produced the grassy plant with sowing seed according to kind and according to likeness, and the fruit tree together with fruit, the seed of which is in it, according to kind, in the earth, And God saw that it was good. [13] And there was an evening and there was a morning. The third day.”

Jonas 2: 1-9 LXX (Thomson version) [1] “And from out of the belly of the great whale, Jonas prayed to the Lord his God, [2] and said: In my affliction I cried to the Lord my God, and He hearkened to me. Thou didst hear my cry from the womb of Hades, Thou didst hearken to my prayer; [3] Thou hast cast me into the depths of the heart of the sea. When streams encompassed me-all Thy billows and Thy waves passed

over me. [4] Then I said, I am cast out from Thy sight; nevertheless I will continue to look towards Thy holy temple. [[5] The

water was poured around me to my soul, and the lowest abyss encompassed me; my head hath gone down into the clefts of mountains. [6] I have gone down to a land, the bars of which are everlastingly fixed. Let my soul now, corrupted as it is, ascend, O Lord, my God. [7] When my soul was fainting I remembered the Lord; let my prayer now come to Thee into Thy holy temple. [8] They who worship vanities and lies have forsaken their mercy: [9] but I will sacrifice to Thee with the voice of praise and thanksgiving. I will pay Thee what I have vowed to the Lord for my deliverance.”

Albert Barnes ; “What it prefigured, that that vast animal on the third day gave back alive the prophet which it had swallowed, no need to ask of us, since Christ explained it. As then Jonah passed from the ship into the fish’s belly, so Christ from the wood into the tomb or the depth of death. And as he for those imperiled in the tempest, so Christ for those tempest-tossed in this world. And as Jonah was first enjoined to preach to the Ninevites, but the preaching of Jonah did not reach them before the fish cast him forth, so prophecy was sent beforehand to the Gentiles, but did not reach them until after the resurrection of Christ” . “Jonah prophesied of Christ, not so much in words as by a suffering of his own; yet more openly than if he had proclaimed by speech His Death and Resurrection. For why was he received into the fish’s belly, and given back the third day, except to signify that Christ would on the third day return from the deep of hell?”

Pulpit commentary; “The great fish continues under God’s control, and having carried Jonah safely through the deep, deposits him on the dry land. “As you see the foamy track the creature leaves behind gradually melting into the quiet green of the sea; as you turn and look at the prophet, washing himself from the filth of his living grave, and then standing upon the shore, inhaling the fresh breeze, rejoicing in heaven’s blessed light, and —— ...”

The darkest night may have a morning. The deepest grave has a resurrection portal. A voyage wrapped in whirling storm, and horrible with engulfing dangers, may yet end in safety on a sunny shore” (Raleigh).

Matthew Henry;”...We have here Jonah’s discharge from his imprisonment, and his deliverance from that death which there he was threatened with-his return, though not to life, for he lived in the fish’s belly, yet to the land of the

living, for from that he seemed to be quite cut off-his resurrection, though not from death, yet from the grave, for surely never man was so buried alive as Jonah was in the fish's belly." and ..."As a type and figure of Christ's resurrection.

He died and was buried, to lay in the grave, as Jonah did, three days and three nights, a prisoner for our debt; but the third day he came forth, as Jonah did, by his messengers to preach repentance, and remission of sins, even to the Gentiles. And thus was another scripture fulfilled, After two days he will receive us, and the third day he will raise us up, Hosea 6:2. The earth trembled as if full of her burden, as the fish was of Jonah."

John Gill;"Jonah's deliverance was a type of our Lord's resurrection from the dead on the third day, (see Matthew 12:40); and a pledge of ours; for, after this instance of divine power, why should it be thought a thing incredible that God should raise the dead?"

Fairbairn (from JFB) ; "Thus the sign had a twofold aspect, a direct bearing on the Ninevites, an indirect bearing on the Jews in Christ's time. To the Ninevites he was not merely a prophet, but himself a wonder in the earth, as one who had tasted of death, and yet had not seen corruption, but had now returned to witness among them for God. If the Ninevites had indulged in a captious spirit, they never would have inquired and so known Jonah's wonderful history; but being humbled by God's awful message, they learned from Jonah himself that it was the previous concealing in his bosom of the same message of their own doom that caused him to be entombed as an outcast from the living. Thus he was a "sign" to them of wrath on the one hand, and, on the other, of mercy. Guilty Jonah saved from the jaws of death gives a ray of hope to guilty Nineveh."

"[FAIRBAIRN]."Thus God, who brings good from evil, made Jonah in his fall, punishment, and restoration, a sign (an embodied lesson or living symbol) through which the Ninevites were roused to hear and repent, as they would not have been likely to do, had he gone on the first commission before his living entombment and resurrection. To do evil that good may come, is a policy which can only come from Satan; but from evil already done to extract an instrument against the kingdom of darkness, is a triumphant display of the grace and wisdom of God. To the Pharisees in Christ's time, who, not content with the many signs exhibited by Him, still demanded a sign from heaven,



He gave a sign in the opposite quarter, namely, Jonah, who came “out of the belly of hell” (the unseen region). They looked for a Messiah gloriously coming in the clouds of heaven; the Messiah, on the contrary, is to pass through a like, though a deeper, humiliation than Jonah; He is to lie “in the heart of the earth.” Jonah and his Antitype alike appeared low and friendless among their hearers; both victims to death for God’s wrath against sin, both preaching repentance. Repentance derives all its efficacy from the death of Christ, just as Jonah’s message derived its weight with the Ninevites from his entombment. The Jews stumbled at Christ’s death, the very fact which ought to have led them to Him, as Jonah’s entombment attracted the Ninevites to his message. As Jonah’s restoration gave hope of God’s placability to Nineveh, so Christ’s resurrection assures us God is fully reconciled to man by Christ’s death. But Jonah’s entombment only had the effect of a moral suasive; Christ’s resurrection assures us God is fully reconciliation between God and man.”

The instrument of death, the cross leading to the grave, in turn became the symbol of the Life that rose from the grave.

*KJV Jonah 2:6 ; “I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God.”*

*Jonah 2:6 LXX ; “I have gone down to a land, the bars of which are everlastingly fixed.*

*Let my life now, corrupted as it is, ascend, O Lord, my God.”*

[ft] note (latter part of verse 6) that the word used for “corrupted”

[*corruption*; greek **fqora**] decay, ruin, destruction, and death, yet such a one may be transformed in resurrection ; 1 Corinthians 15:42 “So also is the

resurrection of the dead. It is sown in *corruption*; it is raised in incorruption.”

Cf. Psalms 40:2 “He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.”

1 Corinthians 15:42 “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.”

Psalms 69:1 “... A Psalm of David. Save me, O God; for the waters are come in unto my soul.”

Psalms 69:2 “I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.”

Jonas 2: 1-9 LXX (Thomson version) [1] “And from out of the belly of the great whale, Jonas prayed to the Lord his God, [2] and said: In my affliction I cried to the Lord my God, and He hearkened to me. Thou didst hear my cry from the womb of Hades, Thou didst hearken to my prayer; [3] Thou hast cast me into the depths of the heart of the sea. When streams encompassed me-all Thy billows and Thy waves passed

over me. [4] Then I said, I am cast out from Thy sight; nevertheless I will continue to look towards Thy holy temple. [[5] The

water was poured around me to my soul, and the lowest abyss encompassed me; my head hath gone down into the clefts of mountains. [6] I have gone down to a land, the bars of which are everlastingly fixed. Let my soul now, corrupted as it is, **ascend**, O Lord, my God. [7] When my soul was fainting I remembered the Lord; let my prayer now come to Thee into Thy holy temple. [8] They who worship vanities and lies have forsaken their mercy: [9] but I will sacrifice to Thee with the voice of praise and thanksgiving. I will pay Thee what I have vowed to the Lord for my deliverance.”

John Gill ; “...yet hast thou brought up my life from corruption, O Lord my God”; notwithstanding these difficulties, which were insuperable by human power, and these seeming impossibilities of, deliverance; yet the Lord brought him out of the fish’s belly, as out of a grave, the pit of corruption, and where he must otherwise have lain and rotted, and freed his soul from those terrors which would have destroyed him; and by this also we learn, that this form of words was composed after he came to dry land: herein likewise he was a type of Christ, who, though laid in the grave, was not left there so long as to see corruption,...”

Matthew Henry ; “... If the Lord be our God, He will be to us the resurrection and the life, will redeem our lives from destruction, from the power of the grave.”

**Hosea 6:2, LXX (Thomson Version); “In two days He can restore us to health ; on the third day we shall be raised up and live before Him.”**

**Hosea 6:2; KJV ; “After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.”**

Tertullian’s LXX has the first part of the verse as ; “After a space of two days, on the third day...” then he comments ; “which is His glorious resurrection

Cross references:

1 Samuel 2:6 “The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.”

Job 5:18 “For he maketh sore, and bindeth up: he woundeth, and his hands make whole.”

Hosea 13:14 “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.”

2 Kings 20:5 “Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.”

1 Corinthians 15:4 And that he was buried, and that he rose again the third day according to the scriptures:”

Jamieson, Faucett, Brown; “**Hos 6:2** - Primarily, in type, Israel's national revival, in a short period ("two or three" being used to denote a few days,

Isa\_17:6; Luk\_13:32-33); antitypically the language is so framed as to refer in its full accuracy only to Messiah, the ideal Israel (Isa\_49:3; compare Mat\_2:15, with Hos\_11:1), raised on the third day (Joh\_2:19; 1Co\_15:4; compare Isa\_53:10). "He shall prolong His days." Compare the similar use of Israel's political resurrection as the type of the general resurrection of which "Christ is the first-fruits" (Isa\_26:19; Eze\_37:1-14; Dan\_12:2). “

Barnes; “**Hos 6:2** -

**After two days will He revive us (or quicken us, give us life,) in the third day He will raise us up** - The Resurrection of Christ, and our resurrection in Him and in His Resurrection, could not be more plainly foretold. The prophet expressly mentions “two days,” after which life should be given, and a “third day, on” which the resurrection should take place. What else can this be than the two days in which the Body of Christ lay in the tomb, and the third day, on which He rose again, as “the Resurrection and the life” Joh\_11:25, “the first fruits of them that slept” 1Co\_15:20, the source and earnest and pledge of our resurrection and of life eternal? The Apostle, in speaking of our resurrection in Christ, uses these self-same words of the prophet; “God, who is rich in mercy, for His great love wherewith He loved us - hath quickened us together with Christ, and hath raised us up and made us to sit together in heavenly places in Christ Jesus” Eph\_2:4-6.

The Apostle, like the prophet, speaks of that which took place in Christ our Head, as having already taken place in us, His members. : “If we unhesitatingly believe in our heart,” says a father, “what we profess with our mouth, we were crucified in Christ, “we” died, “we” were buried, “we” also were raised again on that very third day. Whence the Apostle saith, “If ye rose again with Christ, seek those things which are above, where Christ sitteth at the right hand of God” Col\_3:1. “As Christ died for us, so He also rose for us. “Our old man was nailed to the wood, in the flesh of our Head, and the new man was formed in that same Head, rising glorious from the tomb.” What Christ, our Head, did, He did, not for Himself, but for His redeemed, that the benefits of His Life, Death, Resurrection, Ascension, might redound to all. Christ did it for them; they partook of what He did.

In no other way, could our participation of Christ be foretold. It was not the

prophet's object here, nor was it so direct a comfort to Israel, to speak of Christ's Resurrection in itself. He took a nearer way to their hearts. He told them, "all we who turn to the Lord, putting our whole trust in Him, and committing ourselves wholly to Him, to be healed of our wounds and to have our griefs bound up, shall receive life from Him, shall be raised up by Him." They could not understand "then," how He would do this. The "after two days" and, "in the third day," remained a mystery, to be explained by the event. But the promise itself was not the less distinct, nor the less full of hope, nor did it less fulfill all cravings for life eternal and the sight of God, because they did not understand, "how shall these things be." Faith is unconcerned about the "how." Faith believes what God says, because He says it, and leaves Him to fulfill it, "how" He wills and knows. The words of the promise which faith had to believe, were plain. The life of which the prophet spoke, could only be life from death, whether of the body or the soul or both. For God is said to "give life," only in contrast with such death. Whence the Jews too have ever looked and do look, that this should be fulfilled in the Christ, though they know not that it has been fulfilled in Him. They too explain it ; "He will quicken us in the days of consolation which shall come; in the day of the quickening of the dead; he will raise us up, and we shall live before Him."

In shadow, the prophecy was never fulfilled to Israel at all. The ten tribes were never restored; they never, as a whole, received any favor from God, after He gave them up to captivity. And unto the two tribes, (of whom, apart from the ten, no mention is made here) what a mere shadow was the restoration from Babylon, that it should be spoken of as the gift of life or of resurrection, whereby we should live before Him! The strictest explanation is the truest. The "two days" and "the third day" have nothing in history to correspond with them, except that in which they were fulfilled, when Christ, "rising on the third day from the grave, raised with Him the whole human race" .

**And we shall live in His sight** - Literally, "before His Face." In the face, we see the will, and mind, the love, the pleasure or displeasure of a human being whom we love. In the holy or loving face of man, there may be read fresh depths of devotion or of love. The face is turned away in sorrowful displeasure; it is turned full upon the face it loves. Hence, it is so very expressive an image of the relation of the soul to God, and the Psalmists so

often pray, “Lord lift up the light of Thy countenance upon us; make Thy Face to shine upon Thy servant; God bless us, and cause His Face to shine upon us; cast me not away from Thy presence or Face; look Thou upon me and be merciful unto me; look upon the Face of thine anointed; how long wilt Thou hide Thy Face from me? hide not Thy Face from Thy servant” (Psa\_4:6; Psa\_31:16 (from Num\_6:25); Psa\_67:1; Psa\_80:7; Psa\_119:135; Psa\_51:11; Psa\_119:132; Psa\_84:9; Psa\_13:1; Psa\_69:17, etc.); or they profess, “Thy Face, Lord, will I seek” (Psa\_27:8; see Psa\_24:6; Psa\_105:4); or they declare that the bliss of eternity is in “the Face of God” Psa\_11:7; Psa\_16:11; Psa\_17:15.

God had just said, that He would withdraw His presence, until they should “seek” His “Face;” now He says, they should “live before His Face.” To Abraham He had said, “Walk before Me” Gen\_17:1, literally, “before My Face, and be thou perfect.” Bliss from the Creator, and duty from the creature, answer to one another. We “live in His sight,” in the way of duty, when we refer ourselves and our whole being, our courses of action, our thoughts, our love, to Him, remembering that we are ever in His presence, and ever seeking to please Him. “We live in His sight,” in the bliss of His presence, when we enjoy the sense of His favor, and know that His Eye rests on us in love, that He cares for us, guides us, guards us; and have some sweetness in contemplating Him. Much more fully shall we live in His sight, when, in Him, we shall be partakers of His Eternal Life and Bliss, and shall behold Him “face to face,” and “see Him as He is,” and the sight of Him shall be our bliss, “and in His light we shall see light” Psa\_36:9.”

Matthew Henry ; “...But this seems to have a further reference to the resurrection of Jesus Christ; and the time limited is expressed by *two days* and the *third day*, that it may be a type and figure of Christ’s rising the *third day*, which he is said to do *according to the scriptures*, according to this scripture; for all the prophets testified of *the sufferings of Christ and the glory that should follow*. Let us see and admire the wisdom and goodness of God, in ordering the prophet’s words so that when he foretold the deliverance of the church out of her troubles he should at the same time point out our salvation by Christ, which other salvations were both figures and fruits of; and, though they might not be aware of this mystery in the words, yet now

that they are fulfilled in the letter of them in the resurrection of Christ it is a confirmation to our faith that *this is he that should come*, and we are to *look for no other*. And it is every way suitable that a prophecy of Christ's rising should be thus expressed,

"He will raise *us* up, and *we* shall live,"

for Christ rose as the first-fruits, and we revive with him, we live through him; he rose for our justification, and all believers are said to be *risen with Christ*. See Isaiah 26:19. And it would serve for a comfort to the church then, and an assurance that God would raise them out of their low estate, for in his fulness of time he would raise his Son from the grave, who would be the life and glory of his people Israel. Note, A regard by faith to a rising Christ is a great support to a suffering Christian, and gives abundant encouragement to a repenting returning sinner; for he has said, *Because I live, you shall live also*. [my ft]

[ft] Matthew Henry goes on to say of verse 3 ; “(2.) That then they shall improve in the knowledge of God (Hosea 6:3): Then shall we know, if we follow on to know, the Lord. Then, when God returns in mercy to his people and designs favour for them, he will, as a pledge and fruit of his favour, give them more of the knowledge of himself; the earth shall be full of that knowledge, Isaiah 11:9. Knowledge shall be increased, Daniel 12:4. All shall know God, Jereremiah 31:34. We shall know, we shall follow to know, the Lord, ( so the words are); and it may be taken as the fruit of Christ's resurrection, and the life we live in God's sight by him, that we shall have not only greater means of knowledge, but grace to improve in knowledge by those means. Note, When God designs mercy for a people he gives them a heart to know him, Jer 24:7. Those that have risen with Christ have the spirit of wisdom and revelation given them. And if we understand our living in his sight, as the Chaldee paraphrast does, of the day of the resurrection of the dead, it fitly follows, We shall know, we shall follow to know, the Lord; for in that day we shall see him be perfected, and yet be eternally increasing...”

Adam Clarke ; “...in the third day He will raise us up ] ...These words are supposed to refer to the death and resurrection of our Lord; and it is thought

that the apostle refers to them, 1 Corinthians 15:15: 'Christ rose again the third day, according to scripture'... Then they who trusted in him could believe that they should be quickened together with him."

'And we shall live in his sight.'— His resurrection being a proof of theirs.

Verse 3. 'Then shall we know'— We shall have the fullest evidence that we have not believed in vain....

'His going forth'— The manifestation of his mercy to our souls is as certain as the rising of the sun at the appointed time.

'And he shall come unto us as the rain'— As surely as the early and the latter rain come. The first, to prepare the earth for the seed; this fell in autumn: the second, to prepare the full ear for the harvest; this fell in spring. Here is strong confidence; but not misplaced, however worthless the persons were. As surely as the sun, who is now set, is running his course to arise on us in the morning, and make a glorious day after a dreary night, so surely shall the 'Lord come again from his place', and the Sun of righteousness shall arise on our souls with healing in his wings."

Spurgeon ; "as Jesus came up out of the earth on the third day, so those who have felt the sentence of death in themselves shall come out into the joy of resurrection-life to praise and bless his name."

John Gill ; though he saw other application to this verse he nevertheless acknowledged that ; "...The ancient fathers generally understood these words of Christ, who was buried on the sixth day, lay in the grave the whole seventh day, and after these two days, on the third, rose again from the dead; and to this passage the apostle is thought to have respect, 1Co 15:3; and also of the resurrection of his people in and with him, and by virtue of his: and true it is that Christ rose from the dead on the third day, and all his redeemed ones were quickened and raised up together with him as their head and representative,..."

Keil and Delitzsch in reference to versus 1 and 2 ; "Many of the fathers, on the one hand, and many of the early Lutheran commentators, have found in them a prediction of the death of Christ (here alluding to the Hebr./Mt... 'for He has torn, and He will heal us') and His resurrection on the third day."

Tertullian ; "...it is said by Hosea : 'To seek my face they will watch till day-



light, saying unto me “Come, and let us return to the Lord: for He has taken away, and He will heal us; He hath smitten, and He will bind us up; after two days will He revive us : in the third day He will raise us up”... ,[my ft]

[ft] apparantly from an ancient form of the LXX , the Septuagint extant today has ; “In their affliction they will seek me early, saying, Let us go, and return to the Lord our God; for he has torn, and will heal us; he will smite, and bind us up.”

“But when they ‘found not the body’ ‘His sepulchre was removed from the midst of them.’ according to the prophecy of Isaiah.” (see Isaiah 57:2) [my ft]

[ft] Isaiah 57:2, LXX, Thomson version; “His sepulture shall be in peace. He is taken from among you.”

According to the prophecy of Isaiah. ‘Two angels, however appeared there.’ For just so many honorary companions were required by the word of God, which ususally prescribes ‘*two witnesses.*’ ...”

*Song of Solomon 4:6 LXX ; “Until the day dawn, and the shadows depart, I will betake me to the mountain of myrrh, and to the hill of frankincense.”*

*Song of Solomon 4:6 LXX (Thomson version) “Till the day breeze spring up and the shades are removed, I will go by myself to the mountain of myrrh, and to the hill of frankincense.”*

**John 19:39** “And there came also Nicodemus, who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.”

**John 20:1** The first *day* of the week cometh Mary Magdalene early, when it was yet dark, to the sepulchre, and seeth the stone taken away from the sepulchre.

**John 16:16** A little while, and ye shall not see me: and again, a little while, and ye shall see me,, because I go to the Father.

Spurgeon; ( from his message entitled “Come, My Beloved”) “...After Jesus had come over the mountains of our sins, after He had killed the lions and the leopards that stood in our way, He gave up His soul into His Father’s hands and loving friends took His body, and wrapped it in a white linen, and Joseph of Arimathaea and Nicodemus brought myrrh and aloes to preserve His blessed body, that matchless casket of a perfect soul; and, having wrapped Him up, they laid Him in a new tomb, which thus became the garden or mountain of myrrh [my ft]

[ft] see Spurgeons likening of Christ to myrrh in the “ Word Pictures section of this study).

A bitter thing was that grave out of which he became victorious over death, that grave wherein He buried all our sin, that He might justify His people. That was the mountain of myrrh to which Jesus went for a brief season. Scarcely three days was He there; but I think I can hear His Church standing behind at the tomb, saying, “ Make haste, my Beloved! Be Thou like a roe, or a young hart, and come quickly from Thy sleep with the dead in the mountains of myrrh.” It was but a short time that He was there, even as He said to His disciples, “ A little while, and ye shall not see Me; and again a little while, and ye shall see Me.” Soon was that slumber over, and when He awoke as Sampson carried away the gate of Gaza, so Christ arose, and took up the gates of death, posts and bar and all, and carried them away, and neither death nor hell can ever bring them back again. By the resurrection of Christ, the tomb is opened, never to be closed again.”

Jamieson, Faucett, Brown ; “...Historically, the hill of frankincense is Calvary, where, "through the eternal Spirit He offered Himself"; the mountain of myrrh is His embalmment (John 19:39) till the resurrection

"daybreak." The third Canticle occupies the one cloudless day of His presence on earth, beginning from the night (Song of Solomon 2:17) and ending with the night of His departure (Song. 4:6). His promise is almost exactly in the words of her prayer (Song. 2:17), (the same Holy Ghost breathing in Jesus Christ and His praying people), with the difference that she then looked for His visible coming. He now tells her that when He shall have gone from sight, He still is to be met with spiritually in prayer (Psalm 68:16 Matthew 28:20), until the everlasting day break, when we shall see face to face (1Corinthians 13:10,12)."

Matthew Henry "...in heaven it will be all frankincense, and no myrrh. Prayer is compared to incense, and Christ will meet his praying people and will bless them."

**Psalm 97:11 LXX, (Thomson version) ; "A Light is sprung up for the righteous, and gladness for the upright in heart."**

**Psalm 96:11 (Douay-Rheims American Edition); "Light is risen to the just, and joy to the right of heart."**

Cross references:

Psalm 112:4-6 LXX (Thomson version) "To the upright **light sprang up in darkness. He** is merciful, compassionate and just; [5] a beneficent man who commiserateth and lendeth. He will manage his affairs with judgment; [6] because he is never to be shaken; the righteous shall be in everlasting remembrance:"

Isaiah 60:1-2, Dead Sea Scroll; "Rise, shine; for your light is come, the glory of YHWH is risen upon you. (2) For, behold, the darkness shall cover the earth, and thick darkness the nations but **He shall arise** *even* YHWH will shine on you, and his glory upon you shall be seen."

Micah 4:2 LXX (Thomson version) "But to you who fear My name the Sun of righteousness will arise

with healing in his wings; and you shall go forth and leap for joy like young bullocks loosed from yokes.”

Isaiah 62:1-5, LXX (Thomson version) ;vs1 “For Sion's sake I will not be silent, and for the sake of Jerusalem I will not rest; until the righteousness thereof break forth as light, and my salvation blaze like a torch; [2] and nations see thy righteousness, and kings this glory of thine. When he shall call thee by a new name which the Lord Himself will give thee; [3] then thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. And thou shalt no more be called, Forsaken; nor shall thy land any more be called The desert; but thy name shall be called My delight; and that of thy country, The inhabited land. Because the Lord is well pleased with thee, therefore thy land shall be thickly inhabited: and as a youth cohabiting with a virgin bride, so shall thy sons inhabit it; and as a bridegroom will rejoice in his bride, so will the Lord rejoice over thee.”

Revelation 22:5 “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

Proverbs 16:15 LXX (Thomson version) ; “The son of a king is in the light of life : and they who are acceptable to him are as an evening cloud.”

John Gill; “The Septuagint, Vulgate Latin, and all the Oriental versions, render it, “light is risen for the righteous”; and so the Targum, “light is risen and prepared for the righteous;” Christ, the light of the world, the sun of righteousness, is risen for them, and upon them, with healing in his wings, which bring joy and comfort to them.”and gladness for the upright in heart”; such as have new hearts and right spirits formed in them, and are Israelites indeed, that have the truth of grace and the root of the matter in them: gladness is prepared, provided, and promised to them, and sooner or later they shall have it; the seed of it is sown, and it will spring up, and a large crop shall be enjoyed. Kimchi’s note is, “light is sown for the righteous in this world, and they shall reap light and joy in time to come, in the days of the Messiah.” [my ft]

[ft] David Kimchi ( c.1160-1235) opposed the Christian interpretations of Scripture but wittingly or unwittingly often supported the Messianic Christian views in his commentaries as John Gill has obviously deduced in his commentaries.

Matthew Henry;...”What is sown will come up again in due time; though, like a winter seedness, it may lie long under the clods, and seem to be lost and buried, yet it will return in a rich and plentiful increase.”

“...And those that rejoice in Christ Jesus, and in his exaltation, have fountains of joy prepared for them. Those that sow in tears, shall reap in joy.”....and... “Christ told his disciples, at parting (John 16:20), You shall be sorrowful, but

your sorrow shall be turned into joy.”; and elsewhere Matthew Henry states; “The exaltation of Christ, and the advancement of God’s glory among men thereby, are the rejoicing of all the saints”

Spurgeon ; “...Seed that is sown is not in hand. After the husbandman has scattered his wheat he cannot say, “Here it is.” It is out of sight; gone from him. You may walk over the fields for the next few weeks and see no trace of it, and fools might say, “Ah! now so much wheat is gone from him; he is so much the poorer; he has it not.” So the gladness which belongs to the righteous is not to be regarded as a thing of the present. Their great store of pleasure is yet to come; it is light that is sown, not light that now gleams upon their eyes; it is a gladness that has been buried beneath the clods for a special purpose, not a gladness which is now spread upon the table as bread that has been baked in the oven. The believer’s greatest happiness is not like bread ready for food, it is seed buried by the sower. Brethren, let us remember that this world is not our rest.

***“We look for a city that hands have not piled,  
We seek for a country by sin undefiled.”***

To look for happiness here were to seek for the living among the dead. Christ is not here, for He hath risen; and our joy is not here, for our joy has risen with Him. Seed sown then is not within sight; and the great bulk of the Christian’s happiness is not a thing of present enjoyment, not what he can see with the eyes, and hear with the ears, and touch with the hands; it is a matter of faith; it is not to be feasted on to-day, but for a purpose it is withheld until patience has had her perfect work, and seen her joy blossom and bud, and open and ripen under the smile of the Lord her God.”

Benjamin Keach ; “...’Light is sown for the righteous,’ the explication follows, ‘and gladness for the upright in heart [my ft]

[ft] quoted from the King James Version

The word ‘sowing’ is also emphatical, as if he had said, *it is reposed and hidden, as seed is in the ground, but in it’s own time it will certainly come forth.* See Isaiah 61:11, Collosians 3:3-4. It is sown with the seed of the heavenly Word, and a most full and bright harvest of this celestial seed will follow in the resurrection to eternal life.”

Spurgeon, speaks of God the Son as a Sower ; “He sowed happiness for His

people when He joined the Father in covenant and promised to be the substitute for His saints. But the actual sowing took place when He came on earth and sowed Himself in death's dark sepulchre for us. Well did He Himself say, 'Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit.' He dropped Himself like a priceless seed-corn into the tomb, and what fruit He has brought forth let heaven and all the blood washed company declare. The flower that springs from His root is immortality and life. Jesus Christ has brought all manner of heavenly things unto His saints, and made them rich to all the intents of bliss, by the sowing of Himself as the life of His people."

"...when He arose from the dead, the fact of His resurrection was a preparing and storing up of future blessedness for His redeemed. When He ascended up on high, leading our captivity captive, did He not then scatter gladness for us? And when He received gifts for men, yea, for the rebellious also, did He not accomplish a boundless sowing of light for the elect people! At this moment, standing as He does the High Priest of our profession, pleading before the Majesty of heaven, what are those pleadings but a sowing of happiness for us, a laying up of bliss which we possess today in measure, and shall enjoy hereafter without measure in His presence before the throne?"

*Psalm 132:8, LXX (Thomson version) "Arise, O Lord, and go up to Thy rest, Thou and the ark of Thy holiness."*

*Psalm 132:8 Dead Sea Scrolls : "Arise, O Lord, into thy resting place; Thou, and the ark of thy strength."*

## Cross references :

Numbers 10:35 And it came to pass when the ark set forward, that Moses said, Arise, O Lord, and let thine enemies be scattered: let all that hate thee flee.

Numbers 10:36 And in the resting he said, Turn again, O Lord, the thousands and tens of thousands in Israel.

2 Chronicles 6:41 And now, O Lord God, arise into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, clothe themselves with salvation, and thy sons rejoice in prosperity.

2 Chronicles 6:42 O Lord God, turn not away the face of thine anointed: remember the mercies of thy servant David.”

Augustine ; “Arise, O Lord, into Thy resting place” (ver. 8). He saith unto the Lord sleeping, “Arise.” Ye know already who slept, and who rose again... “Thou, and the ark of Thy sanctification:” that is, Arise, that the ark of Thy sanctification, which Thou hast sanctified, may arise also. He is our Head; His ark is His Church: He arose first, the Church will arise also. The body would not dare to promise itself resurrection, save the Head arose first.”

John Gill ; “It was a type of Christ, who is the power of God, and the mighty God; and, as man, made strong by the Lord; and, as Mediator, has all strength in him for his people. And so the words may be considered as a request to him, either to arise and enter into his rest in heaven, having done his work of redemption and salvation here on earth, for which he became incarnate; or to grant his presence with his church, and take up his rest there, and give them spiritual peace and rest for their souls.”

Edward Simms (from Spurgeon’s “Treasury of David”) in "A Spiritual Commentary on the Book of Psalms", (A.D.1882) "Both he that sanctifieth and they who are sanctified are all of one" Hebrews 2:11. Now Christ, our Great High Priest, is gone up into the holy resting place. Of him it is said, "Arise": for he arose from the dead, and ascended into heaven. And to his "ark", the church, it is said, "Arise": because he lives, all in him shall live also.”

Keil and Delitzsch ; “...The prayer for the priests, for all the saints, and more especially for the reigning king, that then resounded at the dedication of the Temple, is continued so long as the history of Israel lasts, even in a time when Israel has no king, but has all the stronger longing for the fulfilment of the Messianic promise.”

**Psalm 132:17-18 ; LXX (Thomson version) ; “I will cause a horn for David to spring up there: I have prepared a lamp for mine anointed.”**

**Vs. 18 “His enemies I will clothe with a shame; but upon Him shall my crown flourish.”**

### Cross references :

Psalms 72:8 (71:8) “And he shall have dominion from sea to sea, and from the river to the ends of the earth”

Isaiah 9:7 “Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

2 Samuel 22:3, LXX, ; “my God; he shall be to me my guard, I will trust in him: *he is* my protector, and the **Horn of my salvation**, my helper, and my sure refuge; thou shalt save me from the unjust man.”

Psalm 18:2, LXX ; “The Lord is my firm support, and my refuge, and my deliverer; my God is my helper, I will hope in him; *he is* my defender, and the **Horn of my salvation**, and my helper.”

Luke 1:69 “and hath raised up a horn of salvation for us in the house of His servant David.”

Augustine ; "Upon Him shall My sanctification flourish." The glory of



sanctification shall flourish. The sanctification of Christ therefore in Christ Himself, is the power of the sanctification of God in Christ. In that he saith, "shall flourish," he refers to His glory:"

Adam Clarke ; ""There will I make the horn of David to flourish," &c. That is, the kingdom of the Messiah.

The fourth benefit God promises is the confusion of their enemies, and the eternal authority in this kingdom: "His enemies will I clothe with shame, but upon himself shall his crown flourish."

Wesley ; "17. There - In Jerusalem. To bud - His power and glory to flourish. A lamp - A successor to continue for ever [my ft]

[ft] in order for this to be accomplished (and it was) through Jesus Christ, He would have to necessarily be resurrected from the dead to be able to continue to "flourish" forever as successor on the throne of David

in his family, as this phrase is expounded 1 Kings 11:36; [my ft]

[ft] John Gill finds fault with the MT (Jewish Massoretic text) version of 1 Kings 11:36 ; " 'but will give one tribe to thy son' ; but it seems he had both Benjamin and Judah, and only ten tribes were rent from him; the reason of this mode of expression may be, either because he gave him one of the tribes of Israel, besides that of Judah, which was his own tribe; or only the tribe of Judah is meant, the whole tribe of Benjamin not being his, since Bethel, and some other places in that tribe, were in the possession of Jeroboam; or rather both these are called but one, because their inheritances lay together, and were mixed with one another; and particularly both had a share in the city of Jerusalem, and the kingdom always after the division went by the name of Judah only: and this tribe was given" but Gill must have been unaware the the LXX (Greek Septuagint) had it right! 1 Kings 11:36 ; "But to his son I will give the two remaining tribes, that my servant David may have an establishment continually before me in Jerusalem, the city which I have chosen for myself to put my name there."

25: 4, and particularly one eminent and glorious light, namely, the Messiah."

John Gill ; "Ver. 17. There will I make the horn of David to bud, &c.] Which the Targum interprets "a glorious" King; and both Kimchi and Ben Melech, and also Arama, understand it of the Messiah, and very rightly; called the horn of the Lord's Anointed, and the horn of salvation, 1 Samuel 2:10 Lu 1:69; expressive of his power and strength, in allusion to the horns of cattle, with which they push their enemies and defend themselves; so horns are interpreted kings, Daniel 7:24; and is fitly applied to Christ, raised up of the seed of David, the man of God's right hand, made strong for himself, who is a mighty King and an able Saviour; as appears by what he has done and

suffered, by the deliverance and salvation of his people, and by the destruction of all their enemies: and it is here promised that God would make this horn to "bud" or branch out, in allusion to another name of the Messiah, the "branch"; and it is the same as raising up to David a righteous branch, or causing the Messiah to spring forth as a branch out of his roots, for which reason he is called the Lord's servant, the branch, and the man the branch; see Jeremiah 23:5 Isaiah 11:1 Zechariah 3:8 6:12; and it should be further observed that the Lord says, "there" will I do it; that is, either at Ephratah, which is Bethlehem, the place where the Messiah was to be born, and was born; or else at Zion or Jerusalem, where he appeared and showed himself, where he taught his doctrines and wrought many of his miracles,[my ft]

[ft] not the least of which was His springing forth from the grave just outside of Jerusalem!

and near to which he suffered and died; and this shows that the Messiah must be come, that this horn of David must have budded, or the man the branch brought forth, since Bethlehem and Jerusalem are long ago demolished;"

“Ver. 18. *His enemies will I clothe with shame*, With the garments of shame, as the Targum; very different from the clothing of Zion's priests; all that are incensed against Christ as a King and Saviour shall sooner or later be ashamed; either here, when brought to a sense of their evil, to repentance for it, and faith in him; or hereafter, at the resurrection, when they will rise to shame and everlasting contempt, and when they shall see him come in the clouds of heaven, in power and great glory, to judge the world in righteousness, Isaiah 45:24 Daniel 12:2;

*but upon himself shall his crown flourish*; being crowned with glory and honour, as he now is at the right hand of God, he reigns, and will reign, till all his enemies become his footstool; his throne is for ever and ever, and his kingdom an everlasting one; and will be very flourishing in the latter day, when his subjects shall be many, and when there shall be an abundance of peace and prosperity, and of that no end; the crown of the Messiah shall flourish on him as a king, shine out and be very conspicuous, as Aben Ezra and Jarchi interpret the word used; and so his crown as a priest; the same word is used of the holy crown of the priests put upon the mitre, on which Holiness to the Lord was inscribed; and the Septuagint, Vulgate Latin, Syriac,

Arabic, and Ethiopic versions, render it, "my holiness"; and, as his own crown is a never-fading one, such an one he will give to his ministers, and all that love him appearing,.."

Matthew Henry ; "There, in Zion, will I make the horn of David to bud, Psalm 132:17. The royal dignity shall increase more and more, and constant additions he made to the lustre of it. Christ is the horn of salvation (denoting a plentiful and powerful salvation) which God has raised up, and made to bud, in the house of his servant David. David had promised to use his power for God's glory, to cut off the horns of the wicked, and to exalt the horns of the righteous (Psalm 75:10); in recompence for it God here promises to make his horn to bud, for to those that have power, and use it well, more shall be given.

(2.) Lasting honour: I have ordained a lamp for my anointed. Thou wilt light my candle, Ps 18:28. That lamp is likely to burn brightly which God ordains. A lamp is a successor, for, when a lamp is almost out, another may be lighted by it; it is a succession, for by this means David shall not want a man to stand before God. Christ is the lamp and the light of the world.

(3.) Complete victory:

"His enemies, who have formed designs against him, will I clothe with shame, when they shall see their designs baffled."

Let the enemies of all good governors expect to be clothed with shame, and especially the enemies of the Lord Jesus and his government, who shall rise, in the great day, to everlasting shame and contempt.

(4.) Universal prosperity: Upon himself shall his crown flourish, that is, his government shall be more and more his honour. This was to have its full accomplishment in Jesus Christ, whose crown of honour and power shall never fade, nor the flowers of it wither. The crowns of earthly princes endure not to all generations (Pr 27:24), but Christ's crown shall endure to all eternity and the crowns reserved for his faithful subjects are such as fade not away."

"Just as the strength of the animal is concentrated in its horn, so all the delivering power granted to the family of David for the advantage of the people will be concentrated in the Messiah." —F. Godet, in "A Commentary

on the Gospel of St. Luke." 1875.

Ver. 17. *I have ordained a lamp for mine anointed.* “We remark, 1. The designation given unto Christ by God his Father; he is

"mine anointed." Though he be despised and rejected of men; though an unbelieving world see no form or comeliness in him, why he should be desired, yet I own him, and challenge him as mine Anointed, the Prophet, Priest, and King of my church. "I have found David my servant: with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him": Ps 89:20-21.

2. The great means of God's appointment for manifesting the glory of Christ to a lost world; he has provided "a lamp" for his Anointed. The use of a lamp is to give light to people in the darkness of the night; so the word of God, particularly the gospel, is a light shining in a dark place, until the day of glory dawn, when the Lord God and the Lamb will be the light of the ransomed for endless evermore.

3. The authority by which this lamp is lighted and carried through this dark world; it is "ordained" of God; and by his commandment it is that we preach and spread the light of the gospel” (Mark 16:15,20). —Ebenezer Erskine, 1680—

Ver. 18. *Upon himself shall the crown flourish.* “The literal crown which Jesus wore was also of the vegetable kind, [my ft]

[ft] ie. the crown of thorns

and the thorn of sorrow never flourished in such rigour as on his head. Now he has got the crown of life, which shall not fade away, like the perishing verdure of the crowns of other heroes. It shall flourish for ever, with all the rigour of immortality, and bring forth all the olive fruits of peace for his people. Its branches shall spread, and furnish crowns for all the victors in the spiritual warfare”. —Alexander Pirie, —1804.

Spurgeon : (Christ) Himself crowned.

a) His crown: his dominion and glory.

b) Its flourishing. Glory extending. Subjects increasing. Wealth growing. Foes fearing, etc.”

**Psalm 132: 3-5, LXX (Thomson version) ; [3] “I will not enter the lodging of my house, nor go up to my bed of rest; [4] nor give sleep to mine eyes or slumber to mine eyelids; nor rest to my temples; [5] until I find a place for the Lord-a habitation for the God of Jacob.**

Cross references :

Isaiah 66:1-2 LXX vs1 “Thus saith the Lord, Heaven is my throne, and the earth is my footstool: what kind of a house will ye build me? and of what kind *is to be* the place of my rest? <sup>2</sup> For all these things are mine, saith the Lord: and to whom will I have respect, but to the humble and meek, and the *man* that trembles *at* my words?”

Isaiah 11:2 “and the Spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness shall fill him;

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

John 14:3 And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, *there* ye may be also.

John 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Revelation 7:15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Leviticus 26:11 And I will set my tabernacle among you: and my soul shall not abhor you.

Leviticus 26:12 And I will walk among you, and will be your God, and ye shall be my people. 21:3 And I heard a great voice out of heaven saying, Behold, the **Tabernacle of God** is with men, and **He** will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.)

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

2 Corinthians 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Psalms 19:4-6 LXX (Thomson version); vs 4 “To every land their sound is gone forth: and their doctrines to the limits of the world -. In the sun He placed His tabernacle.

Vs 5 And he is like a bridegroom coming forth from his chamber. He will rejoice as a giant to run his course.

Vs 6 His going forth is from the summit of heaven; and his course is to the summit thereof, and from his heat none can be hid.”

Malachi 4:2 LXX (Thomson version) “But to you who fear My name the Sun of righteousness will arise with healing in his wings; and you shall go forth and leap for joy like young bullocks loosed from yokes.”

Augustine “Surely they are become a temple of God; not only each respectively a temple of God, but also all a temple of God together. They have therefore become a place for the Lord. And that ye may know that one place is made for the Lord in all, Scripture saith, They were of one heart and one soul toward God.”

John Gill on verse 5 ; “habitations”, or “tabernacles” ; the temple, which is meant, consisting of three parts, the court, the holy place, and the holy of holies; this was typical of the human nature of Christ, the temple of his body, the tabernacle of God’s pitching, John 2:19 Heb 8:2 9:11; in which the fulness of the Godhead dwells, the glory of God is seen, and through whom he grants his presence to his people; and also of the church of God, the temple of the living God, where he dwells and is worshipped: and that this might be a fit habitation for God was the great desire of the Messiah, and not only the end and issue of his sufferings and death, but also the design of his preparations and intercession in heaven,...” (ft1)

[ft1] John 14:2 “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you

unto myself; that where I am, there ye may be also.

Adam Clarke ; “As the disjointed and dissolved tabernacle was afterwards set up again, Numbers 10:21, so shall our bodies in the day of the resurrection; see 1 Corinthians 15:51-54.”

*Surely I will not Come*, etc. “These were all types and figures of Christ, the true David, who, in his desire of raising a living temple, and an everlasting tabernacle to God, spent whole nights in prayer, and truly, neither entered his house, nor went up into his bed, nor gave slumber to his eyelids, nor rest to his temples, and presented to himself "a glorious church, not having spot, nor wrinkle, nor any such thing," nor built "with corruptible gold or silver," but with his own precious sweat and more precious blood; it was with them he built that city in heaven that was seen by St. John in the Apocalypse, and "was ornamented with all manner of precious stones." “ ... we can all understand the amount of care, cost and labour we need to erect a becoming temple in our hearts to God. —Robert Bellarmine (1542-1621), in "A Commentary on the Book of Psalms."

John Gill *I will not give sleep to mine eyes, or slumber to mine eyelids*. “of the eager desire of Christ to suffer and die for his people, that they might be brought near to God, and be his dwelling place, see Luke\_12:50.

*Job 19 vs.25-27, (Thomson Version, Greek Vaticanus, and Alexandrinus) ; “For I know that He is Eternal,*

*(vs. 26) Who is about to dissolve me on earth, to raise anew this body of mine which suffereth these things.”*

*Vs. 27 “For from the Lord those things have been done to me, of which I*

*alone am conscious-which mine eyes have seen, and no other ; and which have all been done to me in my bosom.”*

*Job 19 vs 25-26 Syriac (Hebrew text See Albert Barnes notes) “I know that my Redeemer liveth, and in the consummation he will be revealed upon the earth,*

*Vs 26 and after my skin I shall bless myself in these things, and after my flesh. If my eyes shall see God, I shall see light.”*

*Job 19:25-27, (NKJV, from Hebrew text) ; “For I know that my Redeemer lives, And He shall stand at last on the earth;”*

*Vs. 26 And after my skin is destroyed, this I know, That in my flesh I shall see God,*

*27 Whom I shall see for myself, And my eyes shall behold, and not another. How my heart yearns within me!*

#### Cross references:

John 5:26 “For as the Father hath life in himself; so hath he given to the Son to have life in himself;”

John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live

John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

Genesis 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

John 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.



Psalm 17:15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Psalm 16:9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Psalm 16:11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Job 9:32-34 LXX (Thomson version) “[32] For Thou art not a man as I am, with whom I can contend; that we may come together to a trial. O that there were a mediator betwixt us-one to determine between and hear us both. [34] Let Him remove His rod from me; and let not the dread of Him terrify me-“

Job 42:4-6 LXX (Thomson version) , vs 4 “ Hear me, O Lord, that I may speak. And let me ask, and do Thou teach me.

Vs 5 I have heard the report of Thee by mine ear before; but now mine eye has seen Thee.

Vs 6 Wherefore I have counted myself vile, and have fainted; and I esteem myself dust and ashes.”

Matthew 5:8 Blessed are the pure in heart: for they shall see God.

1Corinthians 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”

Clement ; in the Ante-Nicene volume 1,p.12) quotes the Septuagint here (vs. 26) ; “Thou shalt raise up this flesh of mine, which has suffered all these things.”

Elsewhere Clement says: (compare with the highlighted verse 26 in the Thomson version above)

“...Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits(13) by raising Him from the dead. Let us contemplate, beloved, the resurrection which is at all times taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day [again] departs, and the night comes on.

Let us behold the fruits [of the earth], how the sowing of grain takes place. The sower(1) goes forth, and casts it into the ground; and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then out of its dissolution the mighty power of the providence of the Lord raises it up again, and from one seed many arise and bring forth fruit.”

Spurgeon ; “If it had been Job’s desire to foretell the advent of Christ and His own sure resurrection, I cannot see what better words he could have used ;

and if those truths are not here taught..."[my ft]

[ft] note how Spurgeon associates Christ's advent and resurrection. There are other verses that are similar in interpretation ie. 1 Chronicles 17:11 (LXX)  
"And it shall come to pass when thy days shall be fulfilled, and thou shalt sleep with thy fathers, that I will **raise up** thy **seed** after thee, which shall be of thy bowels, and I will establish his kingdom." Jesus Christ is the archetype of the believer ; first a physical birth and then a spiritual rebirth.

Elsewhere Spurgeon says ; "He slew thee death, He slew thee! He rifled all thy caskets, took from thee the key of thy castle, burst open the door of thy dungeon, and now though knowest, Death, thou hast no power to hold my body..." and again

"Remember what a sowing has already gone before. Christ sowed the earth with His own self. A sower went forth to sow, and as He sowed, He passed by the garden of Gethsemane, and cast a precious handful there, steeped in His own bloody sweat: thence He went up to Gabbatha and sowed full handfuls there, where the ploughers made deep furrows: then He went up to the cross, and you know how He sowed there, for there He was that grain of wheat which fell into the ground and died, and therefore cannot abide alone, but must bring forth much fruit."

John Gill comments ; ..."the Son of God, the Lord Jesus Christ, who is our "Goel", the word here used, our near Kinsman, and so our Redeemer, to whom the right of redemption belonged; and Who was spoken of by all the holy prophets, from the beginning of the world, as the Redeemer of His people, who should redeem them from all their sins; from the law, its curses and condemnation; from Satan, and his principalities and powers; from death and hell, and everlasting destruction; and that by giving Himself a ransom for them; all which was known in the times of Job 33:24; and known by Him, who speaks of Him as living; He then existed not only as a divine Person, as He did from all eternity, but in His office capacity as Mediator, and under the character of a Redeemer; for the virtue of His future redemption reached to all the ages before it, from the foundation of the world; besides, the epithet "living" points at Him as the "living God", as He is, see Hebrews 3:12; and so equal to the work of redemption, and able to redeem, and mighty to save; of whom it is said, not that He has lived, or shall live, but "liveth"; ever lives;

and so an expression of the eternity of Christ, who is from everlasting to everlasting, the same today, yesterday, and for ever; and who, though He died in human nature, yet is alive, and lives for evermore; He has life in and of Himself, as He is God over all blessed for ever; and has life in Him for all his people, as Mediator; and is the author of spiritual life in them, and the donor of eternal life to them; and because He lives, they shall live also. Now Job had an interest in Him as the living Redeemer, and knew he had, which is the greatest blessing that can be enjoyed; an interest in Christ that is of infinitely more worth than the whole world,...and that he shall stand at the latter day upon the earth; appear in the world in human nature; be the seed of the woman, and born of one, be made flesh, and dwell among men, and converse with them, as Jesus did; who stood upon the land of Judea, and walked through Galilee, and went about doing good to the bodies and souls of men; and this was in the last days, and at the end of the world, Hebrews 1:1, 9:26; as a pledge of this there were frequent appearances of the son of God in an human form to the patriarchs; nor need it seem strange that Job, though not an Israelite, had knowledge of the incarnation of Christ,... and “...”he shall rise the last out of the earth” ..; and so it may respect his resurrection from the dead; he was brought to the dust of death, and was laid in the grave, and buried, in the earth, and was raised out of it; and whose resurrection is of the greatest moment and importance, the justification, regeneration, and resurrection of his people depending on it: but this is not to be understood as if he was the last that should rise from the dead; for he is the firstfruits of them that sleep, and the firstborn from the dead, the first that rose to an immortal life; but that He who, as to his divine nature, is the first and the last; or that, in His state of humiliation, is the last, the meanest, and most abject of men ; or rather, who, as the public and federal head of His people, is “the last Adam”, 1 Corinthians 15:45; and Who did rise as such for their justification, which makes the article of His resurrection an unspeakable benefit: or, “He shall stand over the earth in the latter day” in the last times of all, in the close of time, at the end of the world, at His appearing and kingdom, when He shall come to judge the quick and dead; those that will be alive, and those that will be raised from the dead, who will meet Him in the air over the earth, and shall be for ever with Him; and even then “he shall stand upon the earth”; for it is expressly said, that when He shall come, and all the saints with Him, “His feet shall stand on the mount of Olives”, (see) Zechariah 14:4,5; or, “He

shall stand against the earth at the latter days” ; in the resurrection morn, and shall exercise His authority over it, and command the earth and sea to give up their dead; and when at His all commanding voice the dead shall come out of their graves, as Lazarus came out of his, he shall stand then upon the dust of the earth, and tread upon it as a triumphant Conqueror, having subdued all his enemies, and now the last enemy, death, is destroyed by the resurrection of the dead: what a glorious and enlarged view had Job of the Blessed Redeemer!”

Adam Clarke "...the prophecy in question was not designed to point out the future prosperity of Job; but rather the future redemption of mankind by Jesus Christ, and the general resurrection of the human race....”

“...he shall arise, or stand up, i.e.,...”

W.F. Adeney (Pulpit Commentery) ; “...These monumental words are what Job desired to be written, noted in a book, “graven with an iron pen and lead in the rock for ever.” Certainly few words are more worthy of permanent publicity.

**I. THE ASSURANCE OF THE GREAT HOPE.** Job says, “I know.” He is not vaguely feeling after truth. He has it, and he holds it firmly. How different is this great passage from Job 3:1 In what way can we account for the new triumphant tone of the sufferer? How does Job know that his Redeemer liveth, etc.?

1. *By inspiration.* This passage bears its own evidence to its Divine origin in its tone and spirit and exalted thought. The patriarch is carried out of himself. He is almost like St. Paul in the third heavens (2 Corinthians 12:2). Yet he is in no wild ecstasy; his tone is one of calm, solemn, glad assurance. The greatest truths of redemption and resurrection are from God.

2. *Through the discipline of suffering.* Job did not see all this at first. But sorrow has given him a marvellous power of intuition. It has trained him to see the highest truth. Thus God’s revelation comes to the prepared soul.

Suddenly the black clouds are rent asunder, and the much-suffering man looks right up to the eternal blue, while the very light of God illumines and transfigures his countenance.

**II. THE GROUNDS OF THE GREAT HOPE.** The living Redeemer. Job has a *Goel*, an Avenger, who will plead his cause and deliver him from his trouble.

1. *Divine.* Clearly he is thinking of God. He has no idea of another being who shall be his friend while God remains his persecuting Enemy. He flees from God to God. He knows that, though he cannot understand God's present treatment of him, he will be ultimately delivered if he trusts in God. Although it was not given to Job to see further in this direction, we now know that his great hope and prophecy is fulfilled in Christ, who has come to be the sinner's *Goel*, the great Redeemer of man.

2. *Personal.* Job says, "my Redeemer." Each must know Christ for himself. But all may know and own him. Christ not only redeems the innocent by vindicating them — which was what Job expected. We now see that he goes further, and redeems the guilty by saving them even from their sin and doom.

3. *Living.* The Redeemer lives, though for a while we do not see him, We have a living Saviour.

**III. THE SUBSTANCE OF THE GREAT HOPE.**

1. *A future life.* Though some suppose that Job is only thinking of the cure of his diseased skin and flesh, and a vindication of him in health during his earthly life, it is difficult to see how his words could be satisfied with this simple meaning. Taking them as prophetic of a future life when the wormeaten

body is left behind, we have a grand picture of the triumph of hope in Old Testament times. Here is the answer to Job 14:14. There will be a

future life when the tabernacle of this body is laid aside.

2. *A vision of God.* Job had been longing to meet God. His prayer was lost in silence (ver. 7). God's hand was only upon him for chastisement. Now he foresees the great apocalypse.

(1) This is for the vindication of righteousness. God will then explain the mysteries and put an end to the wrongs of earth.

(2) This is itself a great joy. The beatific vision is an adequate compensation for all the sufferings of earth.

#### IV. THE CIRCUMSTANCES OF THE GREAT HOPE.

1. *Apart from the earthly body.* This is no trouble to Job. His body has become a loathsome, tormenting encumbrance. "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption" (1 Corinthians 15:50).

2. *With personal identity.* Job would not be content to be dissolved into the universe. The future life is one of personal existence. It must be linked by memory to the present life. Every one who knows Christ as his living Redeemer on earth will enjoy the personal fellowship of God in heaven."

*Zechariah 6:11-12 LXX (Thomson version), vs 11 "And thou shalt take silver and gold and make crowns and put one on the head of Jesus, the son of Josedek [Lord of Righteousness] the high priest,*

*vs 12 and say to him, Thus saith the Lord Almighty: Behold a man! his name is Anatole [Day-spring] underneath him he shall spring up. And he shall build the house of the Lord.*

[my ft]

[ft] other meanings associated with Anatole as in verse 12 are: *a rising* (of the sun and stars); light rising **evx u[you jc**, Luke 1:78. *the east* (the quarter of the sun's rising): Matt. 2:2, 9; Rev. 21:13 ... Also **"light rising"**, "to come up", **"to give birth to"** (Christ Jesus was the "Firstborn from the dead" Colossians 1:18, "bring to light", "rise up", "dawn", and a "flame mounting up" **avnatolh**, *a rising, rise, of the sun, , ...the quarter of sunrise, East*, Latin: Oriens,... **shoot, growing, branch, sprout**.

Note: Verse 13 is commented upon in the "Exaltation" portion of this study

## Cross references:

Exodus 28:36-38, LXX (Thomson version) ; vs 36 "And thou shalt make a plate of pure gold, and engrave on it with the engraving of a seal, *Holiness to the Lord*, vs 37 and thou shalt fix it on a blue lace; and it shall be upon the mitre. Vs 38 It shall be upon the front of the mitre and upon Aaron's forehead; and Aaron shall bear away the sins of the holy things which the children of Isreal may dedicate-of every gift of their holy things. And I shall be upon Aaron's forehead continually to make them acceptable before the Lord."

Isaiah 53:11, LXX "the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form *him* with understanding; to justify the just one who serves many well; and he shall bear their sins."

Psalms 21:3 LXX (from Augustine's Septuagint) ; "For Thou hast presented Him with the blessings of sweetness. Thou hast set a crown of precious stone on His Head."

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Revelation 19:12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Hebrews 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.

Zechariah 3:8 [LXX 3:9] (Thomson version) ; "Hearken now, O Jesus, the high priest, thou and they near thee who sit in [thy] presence, for they are men who foretell wonderful things; for lo! I am bringing My servant Anatole, [the Day-spring]"

Gill ; "...no other than the Messiah; and so the Targum paraphrases the words,"behold the man Messiah is his name;"...Philo the Jew interprets this passage of a divine Person, the Son of God, by whom no other than the Messiah is meant, "we have heard (says he) one of the friends of Moses, i. e. Zechariah, saying thus, behold the man "whose name is the east", or rising sun (so the Greek version renders the words); a new appellation...that the name is fitly given him, the ancient Sun, the Father of beings will cause to arise; whom otherwise he names the first begotten, and, who, being begotten,

imitates the ways of his Father; and looking at his archetypal exemplars, forms the same.”

Adam Clarke ...”most probably in reference to that glorious person, the Messiah, of whom he was the type or figure. The Chaldee has, “whose name is my MESSIAH,” or CHRIST. ...”

Matthew Henry ; “...as in the spring, when the sun returns, the flowers spring out of the roots, in which they lay buried out of sight and out of mind. He shall grow up for himself (so some read it) *propria virtute* -by his own vital energy, shall be exalted in his own strength.”

Pulpit commentary; “Christ is said to have on his head many crowns, by which is meant a diadem composed of many circlets. The high priest’s mitre is never called a crown. That which was placed on Joshua’s head was a royal crown, a token of royal dignity, not his own, but his whom he represented — Christ the eternal Priest, the universal King.”

“Ver. 12. — Speak unto him, saying. The prophet is to explain to Joshua the meaning of this public act. Behold the Man whose name is The BRANCH; literally, *behold the man, BRANCH is his name* (see note on Zechariah 3:8). The Targum has, “Behold the Man, Messiah is his name.” It is plain that the term “Branch” or “Shoot” (LXX., *Anatolh*: Vulgate, *Oriens*) could not be addressed to Joshua; indeed, the very form of the sentence, “his name,” not “thy name,” shows this. All who saw the transaction and heard the words must have understood that they had reference to the “Shoot” of David, the Messiah that was to come, to whom was committed the regal and priestly dignity.”

Barnes ; “...the Messiah, it was foretold, was to be both priest and king; “a priest after the order of Melchizedec” Psa\_110:4, and a king, set by the Lord “upon His holy hill of Zion” Psa\_2:6. The act of placing the crown on the head of Joshua the high priest, pictured not only the union of the offices of priest and king in the person of Christ, but that He should be King, being first our High Priest. Joshua was already high priest; being such, the kingly crown was added to him. It says in act, what Paul says, that “Christ Jesus, being found in fashion as a man, humbled Himself and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him”



Phi\_2:8-9.”

Keil and Delitzsch on verse 11; “...The plural ‘*ā tōā rōō th*’ denotes here one single splendid crown, consisting of several gold and silver twists wound together, or rising one above another, as in Job\_31:36, and just as in Rev\_19:12 (ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά) Christ is said to wear, not many separate diadems, but a crown consisting of several diadems twisted together, as the insignia of His regal dignity.”...

Keil and Delitzsch “...the Messiah is called *Tsemach*, because Jehovah causes a righteous growth to spring up to David, so that *Tsemach* is the sprouting one, and not he who makes others or something else to from under himself,” is equivalent to “from his place” “*מתחתיו*, sprout (Exo\_10:23), i.e., from his soil; and is correctly explained by Alting in Hengstenberg thus: “both as to his nation and as to his country, of the house of David, Judah, and Abraham, to whom the promises were made.” It also contains an allusion to the fact that He will grow from below upwards, from lowliness to eminence

*Amos 9:11-12 LXX, (Vaticanus/ Alex.) “In that day I will raise up the tabernacle of David which hath fallen, I will rebuild those parts of it which have fallen to decay, and repair what have been demolished. I will indeed rebuild it as in the days of old,:*

*Vs 12 that the rest of mankind may seek the Lord, even all the nations who are called by My name, saith the Lord God Who doth all these things. ”*

## [my ft]

[ft] The Septuagint ( or a variant Hebrew that the Septuagint was closer to) was applied by the Apostle James from Amos 9:11-12, as Hengstenberg notes ; “The translation of the Seventy (Greek=Septuagint) plainly lies at the foundation. The citation of the twelfth verse as good as verbally corresponds with the Seventy. It follows them in their important deviation from the Hebrew text. Instead of ‘that they may possess the remnant of Edom,’ they have, “*that the residue of men might seek after Me*” (for which Luke has *the Lord*, which is also found in the Cod. *Alex...*)”

Regarding the last phrase in verse 11 the Pulpit commentary suggests that the phrase be interpreted from the Septuagint as: “...I will build it up as are the days of eternity.” This seems to signify that the building is to last forever.”

## Cross references :

Acts 15:16-17(quoting the LXX or a Hebrew text identical with the LXX ),

verse 16 ; “After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

Vs. 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.”

Isa 9:6-7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Vs 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Isaiah 11:10, DSS “There shall be in that day a root of Jesse that shall stand as an ensign of the people to Him shall the Gentiles pursue and His resting place shall be glory.”

Jeremiah 23:5 LXX (Thomson version) ; “Behold the days are coming, saith the Lord, when I will raise up for David a righteous shoot who shall reign as king and shall understand and execute judgment and justice on the earth.”

Ezekiel 34:20-30 LXX [20] Therefore thus saith the Lord God: Behold I will judge between the strong sheep and the weak. [21] You have pushed with your sides and your shoulders, and have butted with your horns and bruised all the weak: [22] but I will save My sheep and they shall no more be for a prey; and I will judge between ram and ram. [23] And I will set up over them one shepherd who shall feed them, even My servant David, who shall be their shepherd: [24] and I the Lord will be their God; and David shall be chief among them. I the Lord have spoken; and with this David I will make a covenant of peace [25] and remove the wild beasts entirely out of

the land; so that they [the flock] may dwell in the desert and sleep in the woods. [26] And I will place them around My mountain, and give them the rain-the rain of blessing; [27] and the trees securely and know that I **am** the Lord, when I have broken their yoke. And I will rescue them out of the hand of them who enslaved

them, [28] and they shall no more be a prey to the nations, nor shall the wild beasts of

the earth any more devour them, so they shall dwell secure and none shall make them afraid. [29] I will indeed raise up for them a plant of peace, and they shall no more be consumed with famine in the land; nor shall they any more bear the revile of nations; [30] and they shall know that I am the Lord their God, and that they are My people. O house of Israel, saith the Lord, you are My sheep, even the sheep of My flock, and I, the Lord, am your God, saith the Lord God.”

The Church is begotten again at Christ’s resurrection as we are instructed in 1 Peter 1:3 [ft]

[ft] 1 Peter 1:3 “Blessed *be* the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,”

which is prophesied in Amos 9:11-15. Verse 14 says in part ; “And I will **turn** the captivity of my people Israel...” confirming the conversion effect of the resurrection of Christ, spoken of as the raising up of the tabernacle of David. [ft]

[ft] The same word used for **turn** in verse 14 is used elsewhere in this context. The greek word used for turn is **epistrefw**, epistrepho {ep-ee-stref-o}, meaning to repent and be converted as is used in the following examples: Acts 3:19 “Repent ye therefore, and **be converted**, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; Luke 22:32 “But I have prayed for thee, that thy faith fail not: and when thou **art converted**, strengthen thy brethren.” Luke 8:55 “And her spirit **came again**, and she arose straightway: and he commanded to give her meat.” Note that here the word is used in the resurrection from the dead context concerning her spirit!” Acts 11:21 “And the hand of the Lord was with them: and a great number believed, and **turned** unto the Lord.”

God was going to rebuild the royal dynasty , the Kingdom of God, with the resurrected Jesus Christ as it’s King!

In the Dead Sea Scrolls Midrash (Jewish commentaries) “On the Last Days” the ancient commentator states “... ‘I will raise up the tent of David that is fallen.’ ; That is to say, the fallen tent of David is He who shall arise to save Israel.”

Israel was saved by the Messiah ; *Jesus* or Jeshua (God’s Salvation) that arose from Israel when He was risen for Israel.

F.F. Bruce points out the superiority (more accurate) LXX against the

Hebrew MT ; “ ...The primary sense of the MT is that the fallen fortunes of the royal house of David will be restored and it will rule over all the territory which had been included in David’s empire. But James’s application of the prophecy finds fulfillment of its first part (the rebuilding of the tabernacle of David) in the resurrection and exaltation of Christ, the Son of David, and the reconstitution of His disciples as the new Israel, and the fulfillment of its second part in the presence of believing Gentiles as well as believing Jews in the Church ... .”

“Certainly the LXX version of the second part lends itself to James’s application more than MT would...”

John Gill “In that day will I raise up the tabernacle of David that is fallen..”

“... by the tabernacle of David (is) to understand the dead body of the Messiah to be raised, whose human nature is by the New Testament writers called a tabernacle, Heb 8:2 a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”see Hebrews 9:11-12; [ft]

[ft2] Hebr. 9:11 “But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; vs.12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.”]

and see John 1:14;[ my ft3]

[ft3 “14 And the Word was made flesh, and dwelt ( tabernacled) among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.”

for, having mentioned that passage in Jeremiah 30:9; “they shall serve the Lord their God, and David their King, whom I will raise up unto them”, add, whom I will raise up out of the dust; as it is said, “I will raise up the tabernacle of David that is fallen down”;...

Calvin ; “... for Christ at length appeared, on Whose head rests the true diadem or crown, and Who has been elected by God and is the legitimate king, and Who, having risen from the dead, reigns and now sits at the Father’s Right hand, and His throne shall not fail to the end of the world; nay, the world shall be renovated, and Christ’s kingdom shall continue, though in

another form, after the resurrection, as Paul shows to us; and yet Christ shall be really a King for ever.”

“...And the Prophet, by saying, "as in ancient days", confirms this truth, that the dignity of the kingdom would not continue uniform, but that the restoration would yet be such as to make it clearly evident that God had not in vain promised an eternal kingdom to David. Flourish then shall the kingdom of David for ever. But this has not been the case; for when the people returned from exile, Zerobabel, it is true, and also many others, obtained kingly power; yet what was it but precarious? They became even tributaries to the kings of the Persian and of the Medes. It then follows, that the kingdom of Israel never flourished, nor had there existed among the people anything but a limited power; we must, therefore, necessarily come to Christ and his kingdom. We hence see that the words of the Prophet cannot be otherwise understood than of Christ.”

“By these words the Prophet shows that the kingdom under Christ would be more renowned and larger than it had ever been under David. Since then the kingdom had been greatest in dignity, and wealth, and power, in the age of David, the Prophet here says, that its borders would be enlarged;...”

J.R. Thomson (Pulpit Commentary) :

**“I. THE MOST GLORIOUS FULFILMENT OF THIS PROPHECY WAS IN THE ADVENT OF THE DIVINE SON OF DAVID.** Jesus was recognized by the people as the descendant and successor of their national hero. They shouted, “Hosanna to the Son of David!” He himself made the claim, only that he asserted that he was not only David’s Son, but also

David’s Lord. Like David, he was “after God’s heart;” like David, he sang praises unto God in the midst of the Church; like David, he overcame the enemies of Jehovah and of his people; like David, he reigned over the nation of Israel But unlike David, he was Divine in his nature and faultless in his character; unlike David, he was rather a spiritual than a worldly Conqueror; unlike David, he was King, not over one people, but over all mankind. In Christ the true Israel has found more than the Israel “according to the flesh” lost in David’s removal.

**II. THE MAIN PROOF OF THIS FULFILMENT OF PROPHECY IS TO**

BE FOUND IN THE ESTABLISHMENT OF THE MESSIAH'S SPIRITUAL KINGDOM. Time has given an interpretation to this language which was impossible beforehand. How truly the house of David has been more than rebuilt, the kingdom of David more than re-established, is apparent to every observer of what has occurred in the Christian centuries. The kingdom of the Redeemer is:

1. Spiritual. In which respect it is more admirable and more glorious than that of David, which was founded upon the sword, and whose sway was over, not the heart, but the outward life.
2. Universal. For whilst David reigned over a strip of Syrian territory, Christ's empire is vast, and is widening year by year. "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ."
3. Everlasting. The few brief glorious years of David's reign were prophetic of that sway which shall endure forever. Of Christ's kingdom "there shall be no end."

*Psalm 3:5 LXX ; "I lay down and slept; I awaked; for the Lord will help me."*

*Psalm 3:5 KJV/MT ; "I laid me down and slept; I awaked; for the LORD sustained me."*

*Psalm 3:5 Lactantius ; "I laid me down to sleep, and took my rest, and rose again, for the Lord sustained me."*

cross references

Daniel 12:2, LXX ; "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to reproach and everlasting shame."

Job 11:13-19, LXX (Thomson version); [13] "For if thou hast made thy heart pure, and lift thy hands to

Him: [14] if there be any iniquity in thy hand, put it far from thee; and let not injustice lodge in thy dwelling. [16] For thus will thy countenance brighten like pure water: thou wilt disrobe thyself of filth, and no more be terrified: [16] thou shalt forget thy trouble like a wave that is past and not be afraid; and thy wish will spring up like the morning star; [17] and life will arise for thee from noon day: [18] and thou shalt be in a state of security because thou hast hope. And out of sorrow and care, peace will shine upon thee. [19] For thou shalt rest at ease, and none shall be at war with thee: and many, changing their conduct, will intreat thy favour.”

**Psalm 4:8 LXX** “while I will lay me down in peace and sleep because Thou, *Θ* Lord, hast only caused me to dwell in hope.”

It should be noted as well that in the LXX the phrase “I awakened” is from the greek word ἐξηγέρθην (pronounced) “exegerthen” from ἐξεγείρω, exegeirw” meaning ;” to awaken, to be awakened, wake up, 2. to raise from the dead, 3. metaphorically to awake, arouse, call into being, raise up (Romans 9.17); (2) of the dead cause to live again, raise up (1Corinthians 6.14). bring on,...” thereby sanctioning Lactantius’ “rose again” as well as “bring into power” (UBS).

Matthew Henry ; “.... Some of the ancients apply it to the resurrection of Christ. In His sufferings He offered up strong cries, and was heard; and therefore, though He laid down and slept the sleep of death, yet He awakened the third day, for the Lord sustained Him, that He should not see corruption.”...

John Gill ; “...These words may be interpreted, as they are by some of the ancients, of the death of Christ, and of His resurrection from the dead by the power of God; death is often expressed by sleep, and the resurrection of the dead by an awaking out of sleep, Daniel 12:2 Isaiah 26:19; [my ft]

[ft] Daniel 12:2 “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

Isaiah 26:19 Thy dead {men} shall live, {together with} my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew {is as} the dew of herbs, and the earth shall cast out the dead.

and Christ’s death being signified by lying down and sleeping, may denote both the voluntariness of it, that He laid down His life freely and willingly; and His short continuance under the power of death, it was but like a night’s

sleep; and His resurrection from the dead, being expressed by an awaking through the Lord's sustaining Him, shows that it was by the power of God, even the exceeding greatness of His power: and the whole of this may be applied to the case and state of the saints and people of God, who at times have rest and peace amidst their enemies; though they have tribulation in the world, they have peace in Christ; and notwithstanding the temptations of Satan, and the corruptions of their own hearts, they have joy and comfort through believing in Christ; the Lord sustains them with precious promises, and supports them with the discoveries of his love, and upholds them with the right hand of his righteousness."...

The early (that is soon after the "Apostolic age") church "father" Irenaeus attributed this verse to the "Son of Man" [my ft]

[ft] see ANF, that is Anti Nicene Fathers, Irenaeus' "Against Heresies"

Martin Luther "...certainly more aptly agrees with the resurrection of Christ than with the sleep of the body; both because those who are asleep are accustomed to be roused and awaked, and because it is no wonderful matter, nor a matter worthy of so important a declaration, for anyone to awake of himself, seeing that it is what takes place every day. But this matter being introduced by the Spirit as a something new and singular, is certainly different from all that which attends common sleeping and waking."..."

Christ, by the words of this verse, signifies His death and burial...For it is not to be supposed that He would have spoken so importantly concerning mere natural rest and sleep; especially since that which preceeds, and that which follows, compel us to understand him as speaking of a deep conflict and a glorious victory over His enemies. By all which things he stirs us up and animates us to faith in God, and commends unto us the power and grace of God; that He is able to raise up from the dead; an example of which He sets before us, and proclaims it unto us as wrought in Himself...And this is shown also farther in his using gentle words, and such as tend wonderfully to lessen the terror of death."

"I laid Me down (saith He), and slept." He does not say, I died, and was buried; for death and the tomb had lost both their name and their power. And now death is not death, but a sleep; and the tomb not a tomb, but a bed and a resting place; which was the reason why the words of this prophecy were put somewhat obscurely and doubtfully, that it might by that means render death



most lovely in our eyes ( or rather most contemptible), as being that state from which, as from the sweet rest of sleep, an undoubted arising and awaking are promised...”

Again Martin Luther ; “Christ, by the words of this verse, signifies His death and burial...For it is not to be supposed that He would have spoken so importantly concerning mere natural rest and sleep ; especially since that which preceeds, and that which follows, compel us to understand him as speaking of a deep conflict and a glorious victory over His enemies. By all which things he stirs us up and animates us to faith in God, and commends unto us the power and grace of God; that He is able to raise us up from the dead; an example of which He sets before us, and proclaims it unto us as wrought in Himself...And this is shown also farther in his using gentle words, and such as tend wonderfully to lessen the terror of death. ‘I laid Me down (saith He), and slept.’ He does not say, I died, and was buried; for death and the tomb had lost both their name and their power. And now death is not death, but a sleep; and the tomb not an tomb, but a bed and a resting place; which was the reason why the words of this prophecy were put somewhat obscurely...that it might by that means render death most lovely in our eyes ( or rather most contemptible), as being that state from which, as from the sweet rest of sleep, an undoubted arising and awaking are promised...”

Justin (Martyr) “For it was not without design that the prophet Moses, when Hur and Aaron upheld his hands, remained in this form until evening. For indeed the Lord remained upon the tree almost until evening, and they buried Him at eventide; then on the third day He rose again. This was declared by David thus: ‘With my voice I cried to the Lord, and He heard me out of His holy hill. I laid me down, and slept; I awaked, for the Lord sustained me.’ ”

Augustine “...of His own Will He underwent death, according to that, "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me; I have power to lay it down, and I have power to take it again." Therefore, saith He, you have not taken Me as though against My will, and slain Me; but "I slept, and took rest; and rose, for the Lord will take me up." Scripture contains numberless instances of sleep being put for death; as the Apostle says, "I would not have you to be ignorant, brethren, concerning them which are asleep."...

"I gave Myself up to My Passion, and death ensued." "And I rose, for the

Lord will take Me up." This is the more to be remarked, how that in one sentence the Psalmist has used a verb of past and future time. For he has said, both "I rose," which is the past, and "will take Me up," which is the future; seeing that assuredly the rising again could not be without that taking up. But in prophecy the future is well joined to the past, whereby both are signified. Since things which are prophesied of as yet to come in reference to time are future; but in reference to the knowledge of those who prophesy they are already to be viewed as done. Verbs of the present tense are also mixed in, which shall be treated of in their proper place when they occur."

John Gill ; "These words may be interpreted, as they are by some of the ancients, of the death of Christ, and of his resurrection from the dead by the power of God; death is often expressed by sleep, and the resurrection of the dead by an awaking out of sleep, Daniel 12:2 ; Isaiah 26:19; and Christ's death being signified by lying down and sleeping, may denote both the voluntariness of it, that he laid down his life freely and willingly; and his short continuance under the power of death, it was but like a night's sleep; and his resurrection from the dead, being expressed by an awaking through the Lord's sustaining him, shows that it was by the power of God, even the exceeding greatness of his power: and the whole of this may be applied to the case and state of the saints and people of God, who at times have rest and peace amidst their enemies; though they have tribulation in the world, they have peace in Christ; and notwithstanding the temptations of Satan, and the corruptions of their own hearts, they have joy and comfort through believing in Christ; the Lord sustains them with precious promises, and supports them with the discoveries of his love, and upholds them with the right hand of his righteousness."

Genesis 22:1-19, LXX verse 1 ;” And it came to pass after these things that God tried Abraam, and said to him, Abraham, Abraham; and he said, Here I am.”

2 “ And he said, Take thy son, thy beloved one whom thou hast loved-Isaak, and go into the hilly country, and offer him up there for a whole-burnt-offering on one of the mountains which I will tell thee of.

3 And Abraham rose up in the morning and saddled his ass, and he took with him two servants, and Isaac his son, and having split wood for a whole-burnt-offering, he arose and departed, and came to the place of which God spoke to him,

4 on the third day; and Abraham having lifted up his eyes, saw the place afar off.

5 And Abraham said to his servants, Sit ye here with the ass, and I and the lad will proceed thus far, and having worshipped we will return to you.

6 And Abraham took the wood of the whole-burnt-offering, and laid it on Isaac his son, and he took into his hands both the fire and the knife, and the two went together.

7 And Isaac said to Abraham his father, Father. And he said, What is the matter, my son? And he said, Here is the fire and the wood, where is the sheep for a whole-burnt-offering?

8 And Abraham said, God will provide Himself a sheep for a whole-burnt-offering, my son. And both having gone together,

9 came to the place which God spoke of to him; and there Abraham built the altar, and laid the wood on it, and having bound the feet of Isaac his son together, he laid him on the altar upon the wood.

10 And Abraam stretched forth his hand to take hold of the knife to slay his son.

11 And an angel of the Lord called him out of heaven, and said, Abraham, Abraham. And he said, Behold, Here I am.

12 And he said, Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for my sake thou hast not spared thy beloved only son.

13 And Abraam lifted up his eyes and beheld, and lo! a ram caught by his horns in a plant of Sabek; and Abraham went and took the ram, and offered him up for a whole-burnt-offering in the place of Isaac his son.

14 And Abraam called the name of that place, The Lord hath seen; that they might say to-day, In the mount the Lord was seen.

15 And an angel of the Lord called Abraam the second time out of heaven, saying,

16 I have sworn by myself, says the Lord, because thou hast done this thing, and on my account hast not spared thy beloved son,

17 surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven, and as the sand which is by the shore of the sea, and thy seed shall inherit the cities of their enemies.

18 And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice.

19 And Abraam returned to his servants, and they arose and went together to the well of the oath; and Abraam dwelt at the well of the oath”

### Cross references:

Genesis 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Ro 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Hebrews 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

1 John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Exodus 19:11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

Numbers 10:33 And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

Joshua 1:11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth

you to possess it.

2 Kings 20:5, LXX (Thomson version); “Return and say to Ezekias the leader of My people, Thus saith the Lord the God of thy father David, I have heard thy prayer. I have seen thy tears. Behold I will heal thee. On the third day thou shalt go up to the house of the Lord.

Hebrews 11:19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Revelation 5:11-13 <sup>11</sup> And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; <sup>12</sup> Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. <sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Genesis 22:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Psalms 40:7 Then said I, Lo, I come: in the volume of the book it is written of me,

2 Corinthians 1:9-10 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: vs10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

1 Peter 1:18-21 <sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, {as} silver and gold, from your vain course of life {received} by tradition from your fathers; <sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot: <sup>20</sup> Who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you, <sup>21</sup> Who by him do believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God.

Spurgeon ; “THE RESURRECTION OF CHRIST JESUS, and in that of the resurrection of every believer. The Apostle Paul says that “Abraham received Isaac from the dead in a figure.” Now our covenant God and Father has received his Only-begotten from the dead, not merely in figure, but in reality. The morning has broken, the sun has risen on the third day. He cannot be holden by the bonds of death any longer. He snaps them asunder, and in beauty, incomparable the once slain Savior arises from his sleep refreshed.

The stone had been rolled away aforetime by the angel. He passes out, and the watchmen, in terror, fall on their faces affrighted. He manifests himself to Mary, and then to his disciples afterwards, saying, “Peace be unto you,” and in due time he ascends up to the right hand of the Majesty in heaven.

Angel hosts escort him with trumpets' joyful sound.

*“They bring his chariot from on high,*

*To bear him to his throne;*

*Clap their triumphant wings, and cry*

*‘The glorious work is done.’”*

Oh! ye saints, celebrate the triumph afresh. Your Lord and Savior is risen and ascended. Isaac is not dead. He, in whom all nations of the earth shall be blessed, lives, forever lives. In him, the child of promise, the seed of the woman, art thou now a heritor of the blessing if thou believes. In him shalt thou rise again. Though thy flesh shall see corruption, thou shalt burst the bonds of death, and, because he lives, thou shalt live also.”

John Gill ; commenting on vs.4 , *on the third day...*

“The Jews {ft1}

[ft1} Bereshit Rabba, sect. 56. fol. 49. 3.

take great notice of this third day, and compare the passage with Hosea 6:2; and which they interpret of the third day of the resurrection; and the deliverance of Isaac on this third day was doubtless typical of Christ's resurrection from the dead on the third day; for from the time that Abraham had the command to offer up his son, he was reckoned no other by him than as one dead, from whence he received him in a figure on this third day, Heb 11:19.”

Adam Clarke ; “THREE is a mystical number because of Christ's rising from the dead the third day, Matthew 17:23; 1 Corinthians 15:4; as he was crucified the third hour after noon, Mark 15:25: and Isaac, as he was a figure of Christ, in being the only son of his father, and not spared but offered for a sacrifice, Romans 8:32, so in sundry particulars he resembled our Lord: the third day Isaac was to be offered up, so it was the third day in which Christ also was to be perfected, Luke 13:32; Isaac carried the wood for the burnt-offering, Genesis 22:6, so Christ carried the tree whereon he died, John 19:17; the binding of Isaac, Genesis 21:9, was also typical, so Christ was bound, Matthew 27:2. and again :

“How could Abraham consistently with truth say this, when he knew he was going to make his son a burnt-offering? The apostle answers for him: By faith

Abraham, when he was tried, offered up Isaac-accounting that God was able to raise him up even from the dead, from whence also he received him in a figure, Hebrews 11:17, 19. He knew that previously to the birth of Isaac both he and his wife were dead to all the purposes of procreation; that his birth was a kind of life from the dead; that the promise of God was most positive, In Isaac shall thy seed be called, Genesis 21:12; that this promise could not fail; that it was his duty to obey the command of his Maker; and that it was as easy for God to restore him to life after he had been a burnt-offering, as it was for him to give him life in the beginning. Therefore he went fully purposed to offer his son, and yet confidently expecting to have him restored to life again. We will go yonder and worship – perform a solemn act of devotion which God requires, and come again to you.” And again:

“And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.” And again :

“In this case we cannot say that the superior strength of the father prevailed, but the piety, filial affection, and obedience of the son yielded. All this was most illustriously typical of Christ. In both cases the father himself offers up his only-begotten son, and the father himself binds him on the wood or to the cross; in neither case is the son forced to yield, but yields of his own accord; in neither case is the life taken away by the hand of violence; Isaac yields himself to the knife, Jesus lays down his life for the sheep.” And again :

“Abraham desired earnestly to be let into the mystery of redemption; and God, to instruct him in the infinite extent of the Divine goodness to mankind, who spared not his own son, the son born miraculously when Sarah was past child-bearing, as Jesus was miraculously born of a virgin. The duration, too, of the action, Genesis 22:4, was the same as that between Christ’s death and resurrection, both which are designed to be represented in it : and still farther not only the final archetypal sacrifice of the Son of God was figured in the command to offer Isaac, but the intermediate typical sacrifice in the Mosaic economy was represented by the permitted sacrifice of the ram offered up, Genesis 22:13, instead of Isaac.” And again :

Verse 8. ‘My son, God will provide himself a lamb’-“ Here we find the same obedient unshaken faith for which this pattern of practical piety was ever

remarkable. But we must not suppose that this was the language merely of faith and obedience; the patriarch spoke prophetically, and referred to that Lamb of God which HE had provided for himself, who in the fullness of time should take away the sin of the world, and of whom Isaac was a most expressive type. All the other lambs which had been offered from the foundation of the world had been such as MEN chose and MEN offered; but THIS was the Lamb which GOD had provided - emphatically, THE LAMB OF GOD.”...”The whole sacrificial system of the Mosaic economy had a retrospective and prospective view, referring FROM the sacrifice of Isaac TO the sacrifice of Christ; in the first the dawning of the ‘Sun of Righteousness’ was seen; in the latter, his meridian splendor and glory. Taken in this light (and this is the only light in which it should be viewed) Abraham offering his son Isaac is one of the most important facts and most instructive histories in the whole Old Testament...”

Matthew Henry ; “... He obliged Isaac to carry the wood (both to try his obedience in a smaller matter first, and that he might typify Christ, who carried his own cross, Jn. 19:17)

verse 5b “...we will return to you” The writer of the Book of Hebrews (New Testament Heb. 11:17-19) ; By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.”

C.H. Macintosh ; “In it we have unfolded to us the two great principles of sonship and heirship. “And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir.” Abraham desired a son, for he knew, upon divine authority, that his “seed” should inherit the land. (Gen. 13: 15) Sonship and heirship are inseparably connected in the thoughts of God “He that shall come forth out of thine own bowels shall be thine heir.” Sonship is the proper basis of everything; and, moreover, it is the result of God’s sovereign counsel and operation, as we read in James, “of his own will begat he us.” Finally, it is founded upon God’s eternal principle of resurrection. How else could it be? Abraham’s body was “dead;” wherefore, in his case, as



in every other, sonship must be in the power of resurrection. Nature is dead, and can neither beget nor conceive ought for God.

There lay the inheritance stretching out before the patriarch's eye, in all its magnificent dimensions; but where was the heir? Abraham's body and Sarah's womb alike answered "death." But Jehovah is the God of resurrection, and, therefore, a "dead body" was the very thing for Him to act upon. Had nature not been dead, God should have put it to death ere He could fully show Himself. The most suitable theatre for the living God is that from which nature, with all its boasted powers and empty pretensions, has been totally expelled by the sentence of death. Wherefore, God's word to Abraham was, "look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be."

When the God of resurrection fills the vision there is no limit to the soul's blessing, for He who can quicken the dead, can do anything. "And he believed in the Lord, and he counted it unto him for righteousness." The imputation of righteousness to Abraham is, here, founded upon his believing in the Lord as the Quickener of the dead. It is in this character that He reveals Himself in a world where death reigns; and when a soul believes in Him, as such, it is counted righteous in His sight. This necessarily shuts man out, as regards his co-operation, for what can he do in the midst of a scene of death? Can he raise the dead? Can he open the gates of the grave? Can he deliver himself from the power of death, and walk forth, in life and liberty, beyond the limits of its dreary domain? Assuredly not. Well, then, if he cannot do so, he cannot work out righteousness, nor establish himself in the relation of sonship. "God is not the God of the dead, but of the living," and, therefore, so long as a man is under the power of death, and under the dominion of sin, he can neither know the position of a son, nor the condition of righteousness. Thus, God alone can bestow the adoption of sons, and He alone can impute righteousness, and both are connected with faith in Him as the One who raised up Christ from the dead.

It is in this way that the apostle handles the question of Abraham's faith, in Romans 4, where he says, "It was not written for his sake alone, that it was imputed unto him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Here, the God of resurrection is presented "to us also," as the object of faith, and our faith in

Him as the alone ground of our righteousness. If Abraham had looked up into heaven's vault, spangled with innumerable stars, and then looked at "his own body now dead," how could he ever grasp the idea of a seed as numerous as those stars? Impossible. But he did not look at his own body, but at the resurrection power of God, and, inasmuch as that was the power which was to produce the seed, we can easily see that the stars of heaven and the sand on the sea-shore are but feeble figures indeed; for what natural object could possibly illustrate the effect of that power which can raise the dead ?

So also, when a sinner hearkens to the glad tidings of the gospel, were he to look up to the unsullied light of the divine presence, and then look: down into the unexplored depths of his own evil nature, he might well exclaim, How can I ever get thither? How can I ever be fit to dwell in that light? Where is the answer? In himself? Nay, blessed be God, but in that blessed! One, who travelled from the bosom to the cross and the grave, and from thence to the throne, thus filling up, in His Person and work, all the space between those extreme points. There can be nothing higher than the bosom of God—the eternal dwelling-place of the Son; and there can be nothing lower than the cross and the grave; but, amazing truth! I find Christ in both. I find Him in the bosom, and I and Him in the grave. He went down into death in order that He might leave behind Him, in the dust thereof, the full weight of His people's sins and iniquities. Christ, in the grave, exhibits the end of everything human—the end of sin—the full limit of Satan's power. The grave of Jesus forms the grand terminus of death. But resurrection takes us beyond this terminus, and constitutes the imperishable basis on which God's glory and man's blessing repose for ever. The moment the eye of faith rests on a risen Christ, there is a triumphant answer to every question as to sin, judgement, death, and the grave. The One who divinely met all these, is alive from the dead; and has taken His seat at the right hand of the majesty in the heavens; and, not only so, but the Spirit of that risen and glorified One, in the believer, constitutes him a son. He is quickened out of the grave of Christ: as we read, "and you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Colossians. 2: 13)

Hence, therefore, sonship, being founded on resurrection, stands connected with perfect justification—perfect righteousness—perfect freedom from everything which could, in any wise, be against us. God could not have us in

His presence with sin upon us. He could not suffer a single speck or stain of sin upon His sons and daughters. The father could not have the prodigal at His table with the rags of the far country upon him. He could go forth to meet him in those rags. He could fall upon his neck and kiss him, in those rags. It was worthy, and beautifully characteristic of his grace so to do; but then to seat him at his table in the rags would never do. The grace that brought the father out to the prodigal, reigns through the righteousness which brought the prodigal in to the father. It would not have been grace had the father waited for the son to deck himself in robes of his own providing; and it would not have been righteous to bring him in in his rags; but both grace and righteousness shone forth in all their respective brightness and beauty when the father went out and fell on the prodigal's neck; but yet did not give him a seat at the table until he was clad and decked in a manner suited to that elevated and happy position. God, in Christ, has stooped to the very lowest point of man's moral condition, that, by stooping He might raise man to the very highest point of blessedness, in fellowship with Himself. From all this, it follows, that our sonship, with all its consequent dignities and privileges, is entirely independent of us. We have just as little to do with it as Abraham's dead body and Sarah's dead womb had to do with a seed as numerous as the stars which garnish the heavens, or as the sand on the seashore. It is all of God. God the Father drew the plan, God the Son laid the foundation, and God the Holy Ghost raises the superstructure; and on this superstructure, appears the inscription, "THROUGH GRACE, BY FAITH, WITHOUT WORKS OF LAW"

Spurgeon "Faith does not always account. She is satisfied with God's word. But when she does account, then she is great at accounts, for here is a man who had not heard of the resurrection from the dead, yet believing in it. Christ had not (yet) risen from the dead. There had been no such chapter for Abraham to read as that wonderful one, the fifteenth chapter of the first Epistle the Corinthians; and yet his faith seemed to have a revelation within itself. God must keep His promise."

Genesis 49:9-12 LXX ; vs. 9 “Juda is a lion’s whelp: from the tender plant, my son, thou art gone up, having couched thou liest as a lion, and as a whelp; who shall stir him up?

10 A ruler shall not fail from Juda, nor a prince from his loins, until there come the things stored up for him; and He is the expectation of nations.

11 Binding His foal to the vine, and the foal of His ass to the branch of it, he shall wash his robe in wine, and his garment in the blood of the grape.

12 His eyes shall be more cheering than wine, and his teeth whiter than milk.”

Justin Martyr quotes a Greek text of this passage ; “Judah is a lion’s whelp, from the germ (seed) my son, thou art sprung up. Reclining, he lays down like a lion, and like a whelp ;who shall raise him up? A ruler shall not depart from Judah, or a leader from his thighs, until that which is laid up in store for him shall come, and he shall be the desire of nations.”

cross references:

Isaiah 11:10 LXX ; “And in that day there shall be a Root of Jesse, and He that shall arise to rule over the Gentiles; in Him shall the Gentiles trust, and His rest shall be glorious.”

1 Corinthians 15:24 “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Isaiah 9:6 For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah 62:11 LXX (Thomson version) ; “For lo! the Lord hath published this to the end of the earth. Say to the daughter of Sion, Behold the Saviour is come for thee, having His own reward and His work before Him. [12] And He will call this a holy people, redeemed by the Lord; and thou shalt be called the city Sought and not *Forsaken*.

Revelation 5:5 And one of the elders saith unto me, Weep not: behold, the **Lion of the tribe of Juda, the Root of David,** hath prevailed to open the book, and to loose the seven seals thereof.”

Hippolytus (early church “father”) ; “Now, as our Lord Jesus Christ, who is also God, was prophesied of under the figure of a lion, on account of His royalty and glory,... The Saviour raised up and showed His holy flesh like a temple, ...” and elsewhere he

says ; “And an ark of imperishable wood was the Saviour Himself. For by this was signified the imperishable and incorruptible tabernacle (of His body), which engendered no corruption of sin.

Victorinus (an Ante-Nicene “father”) ; “Judah, thy bretheren shall praise thee; thou hast lain down and slept, and hast risen up again as a lion, and as a lion’s whelp...For He is called a lion for the overcoming of death; but for the suffering for men He was led as a lamb to the slaughter.”

“Therefore it is with reason that it is only sealed by the Lamb slain, who, as it were a lion, has broken death in pieces, and has fulfilled what had been foretold ; and has received as a possession the substance of the dying person, that is, of the human members ; that as by one body all men had fallen under the obligation of its death, also by one body all believers should be born again unto life, and rise again.”

The prophetic Messianic resurrection message can clearly be seen in Genesis 49 as referenced.

A.Cleveland Cox D.D. writes; “But Cyprian had in hand the ‘Old African’ (manuscripts) which seem to follow the LXX and St. Jerome’s Vulgate did not...” and again;

“Its springtime imagery corresponding with Easter, he reads into it all the New Testament fulfillment : ‘Thou layedst down and sleepest as a lion, and as a lion’s whelp, but from the shooting of the first verdure in spring, Thou hast gone up on high; Thou hast ascended.’”

Cyprian ; “In the blessing of Judah also this same thing is signified, where there also is expressed a figure of Christ, that He should have praise and worship from his brethren; that He should press down the back of His enemies yielding and fleeing, with the hands with which He bore the cross and conquered death; and that He Himself is the Lion of the tribe of Judah, and should couch sleeping in His passion, and should rise up, and should Himself be the hope of the Gentiles.”

John Gill ; verse 10 “The sceptre shall not depart from Judah “... signifies dominion, power, and authority, as the sceptre always does, it being an emblem of it, ... and this intends either the government, which was in the heads and princes of the tribe, which commenced as soon as it became a

tribe, and lasted as long as it remained one, even unto the times of the Messiah; or kingly power and government, which the sceptre is generally thought to be an emblem of, and which first commenced in David, who was of the tribe of Judah, and continued unto the Babylonish captivity, when another sort of governors and government took place, designed in the next clause: ‘nor a lawgiver from between his feet’; which may be rendered disjunctively, ‘or a lawgiver’; any ruler or governor, that has jurisdiction over others, though under another, as the word is used, ... and the sense is, that till the Messiah came there should be in the tribe of Judah, either a king, a sceptre bearer, as there was unto the captivity; or a governor, though under others, as there were unto the times of Christ under the Babylonians, Persians, Grecians, and

Romans; such as Gedaliah, Zorobabel, &c. and particularly the sanhedrim, a court of judicature, the members of which chiefly consisted of the tribe of Judah,”... “or prince of it, was always of that tribe, and which retained its power to the latter end of Herod’s reign, when Christ was come; and though it was greatly diminished, it had some power remaining, even at the death of Christ, but quickly after had none at all: and if by the “lawgiver” is meant a scribe or a teacher of the law, as all the Targums, Aben Ezra, Ben Melech, and others interpret it, who used to sit at the feet of a ruler, judge, or prince of the sanhedrim; it is notorious there were of these unto, and in the times of the Messiah: in short, it matters not for the fulfilment of this prophecy what sort of governors those were after the captivity, nor of what tribe they were; they were in Judah, and their government was exercised therein, and that was in the hands of Judah, and they and that did not depart from thence till Shiloh came; since those that were of the other tribes, after the return from the captivity all went by the name of Judah: ‘until Shiloh come’; which all the three Targums interpret of the Messiah, as do many of the Jewish writers, ancient and modern ; and is the name of the Messiah in their Talmud {ft1},

[ft1] T. Bab. Sanhedrin, fol. 98. 2.]

and in other writings {ft2};

[ft2]Echa Rabbati, fol. 50. 2.]

and well agrees with him, coming from a root which signifies to be “quiet”, “peaceable”, and “prosperous”; as He was of a quiet and peaceable disposition, came to make peace between God and men, and made it by the blood of His cross, and gives spiritual peace to all His followers, and brings

them at length to everlasting peace and happiness; having prospered and succeeded in the great work of their redemption and salvation He undertook: ‘and unto him shall the gathering of the people be’; not of the Jews, though there were great gatherings of them to hear Him preach, and see His miracles; as there were of all His people to Him at His death, and in Him as their head and representative, (Ephesians 1:10) but of the Gentiles; upon His death, the Gospel being preached to all nations, multitudes among them were converted to Christ, embraced His doctrines, professed His religion, and abode by Him, (my ft 3)

[ft3] Isaiah 11:10 LXX ; “And in that day there shall be a Root of Jesse, and He that shall arise to rule over the Gentiles; in Him shall the Gentiles trust, and His rest shall be glorious.”]

some render it, ‘the obedience of the people {ft}

{ft NKJV, NRSV, YLT etc}

from the use of the word in Pr 30:17, which sense agrees with the former; for those who are truly gathered by the ministry of the word yield an obedience to His doctrines and ordinances; and others read, “the expectation of the people” {ft};

{ft Septuagint}

the Messiah being the desire of all nations, Hag 2:6-7 {ft}

{ft LXX Haggai 2:6-7 ; “For thus saith the Lord Almighty; Yet once I will shake the heaven, and the earth, and the sea, and the dry land; 7 and I will shake all nations, and the chosen ( grk. εκλεκτα εκλεκτα φρον εκλεκτος εκλεκτος. of all the nations shall come: and I will fill this house with glory, saith the Lord Almighty.”

this, with what goes before, clearly shows that the Messiah must be come, since government in every sense has departed from Judah for 1900 years or thereabout, and the Gentiles have embraced the Messiah and His Gospel the Jews rejected: the various contradictory senses they put

upon this prophecy show the puzzle and confusion they are in about it, and serve to confirm the true sense of it”...’ Binding his foal unto the vine, and His ass’s colt unto the choice vine,’ “&c. figuratively, of Christ’s causing the Gentiles, comparable to an ass’s colt, for their impurity, ignorance of, and sluggishness in spiritual things, to cleave to Him the true vine, (John 15:1) in the exercise of faith, hope, and love, or to join themselves to his church and people, sometimes compared to a vine or vineyard, (Isaiah 5:1,2 27:2,3)”

The latter portion of Dead Sea Scroll 4Q252 interprets verse 10 in the text known as “The Genesis Florilegium” ( without “supplying” any missing words for a smoother reading as this is conjectural) ; “...until the Messiah of Righteousness, the Branch of David comes. For to Him and His seed was given the Covenant of the Kingdom of His people for everlasting generations”

Hengstenberg ; “ The exalted person in whom, according to our passage, the dominion of Judah was to culminate, must then necessarily belong to the house of David”...”we have an excellent fountainhead for all the prophecies of a personal Messiah; in its significant, enigmatical, and expressive brevity, it is most suitable for such a purpose.”...” In the Davidic psalms, the Messianic prophecy already more strongly resembles a stream than a fountain.”

the early church “father” Chrysotom ; “”Thou didst lie down and slumber as a lion, and as a lion’s whelp; who shall raise him up?” Here he called death a slumbering and a sleep, and with death he combined the resurrection when he said “who shall raise him up?” No one indeed save he himself - wherefore also Christ said “I have power to lay down my life, and I have power to take it again,” and again “Destroy this temple and in three days I will raise it up.” And what is meant by the words “thou didst lie down and slumber as a lion?” For as the lion is terrible not only when he is awake but even when he is sleeping, so Christ also not only before the cross but also on the cross itself and in the very moment of death was terrible, and wrought at that time great miracles, turning back the light of the sun, cleaving the rocks, shaking the earth, rending the veil, alarming the wife of Pilate, convicting Judas of sin, for then he said “I have sinned in that I have betrayed the innocent blood;” and the wife of Pilate declared “Have nothing to do with that just man, for I have suffered many things in a dream because of Him.” The darkness took possession of the earth, and night appeared at midday, then death was brought to nought, and his tyranny was destroyed: many bodies at least of the saints which slept arose. These things the patriarch declaring beforehand, and demonstrating that, even when crucified, Christ would be terrible, said “thou didst lie down and slumber as a lion.” He did not say thou shall slumber but thou didst slumber because it would certainly come to pass. For it is the custom of the prophets in many places to predict things to come as if they were already past. For just as it is impossible that things which have



happened should not have happened, so is it impossible that this should not happen, although it be future. On this account they predict things to come under the semblance of past time, indicating by this means the impossibility of their failure, the certainty of their coming to pass. So also spake David, signifying the cross; “They pierced my hands and my feet.” He did not say they “shall pierce” but “they pierced” “they counted all my bones.” And not only does he say this, but he also describes the things which were done by the soldiers.

“They parted my garments among themselves, and upon my vesture did they cast lots.” And not only this but he also relates they gave Him gall to eat, and to drink. For he says “they gave me gall for my food, and for my thirst they gave me vinegar to drink.” And again another one says that they smote him with a spear, for “they shall look on Him whom they pierced.” Esaias again in another fashion predicting the cross said He was led as a sheep to the slaughter, and as a lamb before his shearer is dumb, so openeth he not his mouth.” In his humiliation his judgment was taken away.”

Zondervan’s “Pictorial Encyclopedia” says “...egersis, lit. *awakening*, is used only of Jesus’ resurrection. Genesis 49:9 LXX ‘Judah is a lion’s whelp: from the tender plant, my son, thou art gone up, having couched thou liest as a lion, and as a whelp, who shall stir Him up.’ ‘stir’ here is egeirei (from egeirw) ; raise, awaken, stir up etc.”

In the New Testament John 2:19b the Messiah Jesus says ; “...Destroy this temple, and in three days I will raise it up.” The word “raise” used here is the greek verb ‘egeirw’ (from **evgeirw**) “wake”, “rouse”, “raise”(the dead) etc. See the “Word Pictures” section of this study for a more in-depth look at this and other words key to understanding the original languages of the Old Testament.

**Genesis 3:15 LXX (Thomson version) ; “ And I will put enmity between thee and the woman and between thy seed and her seed, He shall wound thy head, and thou shalt wound His heel.”**

**Genesis, 3:15 “KJV Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”** [see my ft]

[ft] The Septuagint, the greek Old Testament, (signified by the letters LXX) has the SINGULAR form of “seed” (“spermatoz”) ;used in both instances in this verse. ; the New International Version has “crush your head”.

### Cross references :

Hebrews 2:14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,”

Hebrews 2:15\* “and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage,” (Young’s Literal Translation)

and also : 1 John 3:8 ; “ He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.”

Colossians 2 :13-15 , verse 13 ; “ And you-being dead in the trespasses and the uncircumcision of your flesh-He made alive together with him, having forgiven you all the trespasses,

14 having blotted out the handwriting in the ordinances that is against us, that was contrary to us, and He hath taken it out of the way, having nailed it to the cross;

15 having stripped the principalities and the authorities, He made a shew of them openly-having triumphed over them in it.”

1 John 3:8\* KJV 1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. “

Rabbi Tan Huna of whom it was said that he was “the seal of the Midrashim says that ; “God prepared another seed from another place, and He is the Messiah-King.”

The “Believer’s Bible Commentary says ; “...This verse is known as the *protevangelium*, meaning “The First Gospel.” It predicts the perpetual hostility between Satan and the woman (representing all mankind), and

between Satan's seed (his agents) and her Seed (the Messiah). The woman's Seed would crush the Devil's head, a mortal wound spelling utter defeat. This wound was administered at Calvary when the Savior decisively triumphed over the Devil. Satan, in turn, would bruise the Messiah's heel. The heel wound here speaks of suffering and even of physical death, but not of ultimate defeat. So Christ suffered on the cross, and even died, but He arose from the dead, victorious over sin, hell, and Satan. The fact that He is called the *woman's* Seed may contain a suggestion of His virgin birth. Note the kindness of God in promising the Messiah before pronouncing sentence in the following verses."

IRENÆUS (an early Church "father") ; "For this end did He put enmity between the serpent and the woman and her seed, they keeping it up mutually: He, the sole of whose foot should be bitten, having power also to tread upon the enemy's head; but the other biting, killing, and impeding the steps of man, until the seed did come appointed to tread down his head, - which was born of Mary, of whom the prophet speaks: "Thou shalt tread upon the asp and the basilisk; thou shalt trample down the lion and the dragon;" - indicating that sin, which was set up and spread out against man, and which rendered him subject to death, should be deprived of its power, along with death, which rules [over men]; and that the lion, that is, antichrist, rampant against mankind in the latter days, should be trampled down by Him; and that He should bind "the dragon, that old serpent" and subject him to the power of man, who had been conquered so that all his might should be trodden down. Now Adam had been conquered, all life having been taken away from him: wherefore, when the foe was conquered in his turn, Adam received new life; and the last enemy, death, is destroyed, which at the first had taken possession of man. Therefore, when man has been liberated, "what is written shall come to pass, Death is swallowed up in victory. O death sting?" This could not be said with justice, if that man, over whom death did first obtain dominion, were not set free. For his salvation is death's destruction. When therefore the Lord vivifies man, that is, Adam, death is at the same time destroyed." and... "And the Lord summed up in Himself this enmity, when He was made man from a woman," and

"...He has therefore, in His work of recapitulation, summed up all things, both waging war against our enemy, and crushing him who had at the beginning

led us away captives in Adam, and trampled upon his head, as thou canst perceive in Genesis that God said to the serpent, "And I will put enmity between thee and the woman, and between thy seed and her seed; He shall be on the watch for (observabit) thy head, and thou on the watch for His heel." (10) For from that time, He who should be born of a woman, [namely] from the Virgin, after the likeness of Adam, was preached as keeping watch for the head of the serpent."

C.H. Spurgeon; "Here, too, the great fact of the sufferings of Christ is clearly foretold—"Thou shalt bruise his heel." Within the compass of those words we find the whole story of our Lord's sorrows from Bethlehem to Calvary. "It shall bruise thy head": there is the breaking of Satan's regal power, there is the clearing away of sin, **there is the destruction of death by resurrection**, there is the leading of captivity captive in the ascension, there is the victory of truth in the world through the descent of the Spirit, and there is the latter-day glory in which Satan shall be bound, and there is, lastly, the casting of the evil one and all his followers into the lake of fire. The conflict and the conquest are both in the compass of these few fruitful words. They may not have been fully understood by those who first heard them, but to us they are now full of light. The text at first looks like a flint, hard and cold; but sparks fly from it plentifully, for hidden fires of infinite love and grace lie concealed within. Over this promise of a gracious God we ought to rejoice exceedingly."...and he further comments;"...but now, behold, our Champion whose heel was bruised has risen from the dead, and given us a pledge that all his followers shall rise from the dead also. Thus is Satan foiled, for death shall not retain a bone, nor a piece of a bone, of one of those who belonged to the woman's seed. At the trump of the archangel from the earth and from the sea they shall arise, and this shall be their shout, "O death, where is thy sting? O grave, where is thy victory?" Satan, knowing this, feels already that by the resurrection his head is broken. Glory be to the Christ of God for this!"

"...And your resurrection, too, when Satan shall see you come up from the grave like one that has been perfumed in a bath of spices, when he shall see you arise in the image of Christ, with the same body which was sown in corruption and weakness raised in incorruption and power, then will he feel an infinite chagrin, and know that his head is bruised by the woman's seed.

I ought to add that every time any one of us is made useful in saving souls we

do as it were repeat the bruising of the serpent's head. When you go, dear sister, among those poor children, and pick them up from the gutters, where they are Satan's prey, where he finds the raw material for thieves and criminals, and when through your means, by the grace of God, the little wanderers become children of the living God, then you in your measure bruise the old serpent's head. I pray you do not spare him. When we by preaching the gospel turn sinners from the error of their ways, so that they escape from the power of darkness, again we bruise the serpent's head.

Whenever in any shape or way you are blessed to the aiding of the cause of truth and righteousness in the world, you, too, who were once beneath his power, and even now have sometimes to suffer from his nibbling at your heel, you tread upon his head. In all deliverances and victories you overcome, and prove the promise true, — “Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.”

Adam Clarke ; “ But there is a deeper meaning in the text than even this, especially in these words, ‘it shall bruise thy head’, or rather,.. ‘HE (shall bruise thy head’; [my ft]

[ft] the Septuagint, New King James, and New Revised Standard have “ He” rather than “ it”

Adam Clarke notes the identity of the One to come who will crush his head asks the question ; “who? the seed of the woman; the person is to come by the woman, and by her alone, without the concurrence of man.... and it was in consequence of this purpose of God that Jesus Christ was born of a virgin; this, and this alone, is what is implied in the promise of the seed of the woman bruising the head of the serpent. Jesus Christ died to put away sin by the sacrifice of himself, and to destroy him who had the power of death, that is, the devil. Thus he bruises his head -destroys his power and lordship over mankind, turning them from the power of Satan unto God; Acts 26:18. [my ft]

[ft] Acts 26:18 . “ To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of

sins, and inheritance among them which are sanctified by faith that is in me.”

And Satan bruises his heel - God so ordered it, that the salvation of man could only be brought about by the death of Christ; and even the spiritual seed of our blessed Lord have the heel often bruised, as they suffer persecution, temptation, etc., which may be all that is intended by this part of the prophecy.”

John Gill ; “...of the Messiah, the eminent seed of the woman, should bruise the head of the old serpent the devil, that is, destroy him and all his principalities and powers, break and confound all his schemes, and ruin all his works, crush his whole empire, strip him of his authority and sovereignty, and particularly of his power over death, and his tyranny over the bodies and souls of men; all which was done by Christ, when he became incarnate and suffered and died.”

and...”The Targums of Jonathan and Jerusalem paraphrase this passage of the days of the Messiah, and of health and salvation in them: what is here delivered out in a way of threatening to the serpent the devil, carries in it a kind intimation of grace and good will to fallen man, and laid a foundation for hope of salvation and happiness: reference seems to be had to this passage in “Ps 40:7” “in the volume”, in the first roll, en kefalidi the Greek version, at the head, [my ft]

[ft] as used in in the beginning “of the book, it is written of me, to do thy will, O my God.”

Wil Pounds ; “...Dr. Merrill C. Tenny says, “It may be believed that resurrection faith is at the center of the paradox of the Savior-man. In the crushing of the head of the serpent, deliverance was promised: and in order to effect that deliverance, the redeemer had to be able to conquer death.” He adds, “How could Christ (the seed of the woman) take upon Himself the consequences of the serpent’s sting and yet live? Resurrection seems to be the answer.”

Death symbolized the wounding of the heel by Satan and takes place before the smashing of the head of Satan by the seed of the woman. The wounding appears to be the death on the cross, since Christ identified His executioners as the seed of the serpent. Jesus said, “You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the

beginning, and does not stand in the truth, because there is no truth in him . . .  
“ (Jn. 8:44).

This preceding death makes mandatory the resurrection of the seed of the woman to perform the smashing of the serpent's head.

This promise was no doubt the cause of Abraham greeting the “day of Christ” with glad assurance in John 8:54).

Genesis 3:15 is the first shining light on the horizon of eternal life. It is the root of Abraham's obedience to the Lord to offer Isaac as a burnt offering. Why else would he make such a sacrifice if he did not have the hope before him that God would raise the son of the promise from the dead? Abe probably believed the seed of the woman was the promise of a seed through Isaac.

In Hebrews 11:19, Abraham “considered that God is able to raise men even from the dead; from which he also received him back as a type.” Jesus said, “Your father Abraham rejoiced to see my day; and he saw it, and was glad.”

Genesis is more than a story. It is the record of God's work on behalf of the redeemed. It is the history of God's redemptive work.

Romans 16:20, “The God of peace will soon crush Satan under your feet.” That crushing certainly includes all the labor of Jesus the Messiah. The hope of the resurrection is as old as sinful men and is mighty to support them in all their pilgrimages to heaven.

Dr. Harold Stigers, “Gen. 3:15 has become the most important verse in all the Bible.” The central message of the whole Bible, old and new covenants, are the death and resurrection of Jesus Christ.

The greatest commentary on Gen. 3:15 is John 3:16. No doubt, the “seed of the woman” is referring to the virgin birth of Christ. **The** virgin- born conquers death, hell and the grave.

Christ will give the death blow to Satan when He returns.”

Alfred Edersheim ; “...this grand primeval promise, ‘ The seed of the woman shall bruise the head of the serpent,’ would stand out as a beacon-light to all mankind on their way, burning brighter and brighter, first in the promise to Shem, next in that to Abraham, then in the prophecy of Jacob, and so on through the types of the Law to the promises of the Prophets, till in the

fulness of time ‘ the Sun of Righteousness’ arose ‘ with healing in His wings’!”

Benjamin Keach’s thoughts concerning the wound that the Messiah would suffer and God’s resurrecting power of Christ from the dead ; “...but My divine omnipotence shall cure that wound, by giving Him **a glorious resurrection from death**, and by my Gospel, declaring Him to the whole world to be conqueror of hell, and all its powers : whereas thou the Devil) shalt utterly perish ; not only thy heel, but thy very head shall be broken.

We have insisted on the larger upon this great oracle of divine truth because it is the foundation of the prophecies concerning the Messiah, and all our hope and comfort, which we hope shall not seem tedious to the pious reader.”

**2 Samuel 23:2-4 LXX (Thomson version) ;vs.2 ; “The Spirit of the Lord hath spoken by me, and His word was upon my tongue.**

**3 The God of Israel saith to me: A watchman of Israel hath spoken a parable: I said as a man, How can you strengthen the fear of the anointed one?**

**4 With the light of the God of the morning! Let the Sun rise in the morning betimes. Is not the Lord gone forth with splendour? Yes, like the spring of grass on the earth after rain;”**

[my Ft] the grk for “spring of grass” is **xloh** the first shoot of plants in spring

“betimes” in verse 4 means “seasonable” or “soon”

A revised/updated (“Apostles Bible”) of “Brenton’s” version of the LXX has the following for verse 4 ; “And in the morning light of God, let the sun arise in the morning, from the light of which the Lord passed on, and as it were from the rain of the tender grass upon the earth.”

**Edersheim’s translation (in his “Bible history of the Old Testament”) ;**



**“The Spirit of Jehovah speaks to me, And His Word (is) on my tongue !  
Saith the God of Israel : A Ruler over man, righteous, A Ruler in the fear  
of God-**

**And as the light of morning, when riseth the sun-Morning without clouds-  
From the shining forth out of (after) rain (sprouts) the green out of the  
earth.”**

A. Barnes reports that Kennicott translates verse 4 this way; “As the light of the morning ariseth (*Jehovah*). He shall be the Sun of righteousness, bringing salvation in his rays, and shining - illuminating the children of men, with increasing splendor, as long as the sun and moon endure.”

Cross references:

Psalm 89:36 His seed shall endure for ever, and His throne as the sun before me.

Psalm 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

Proverbs 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Isaiah 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

Malachi 4:2 LXX (Thomson Version) ; “But to you who fear My name the Sun of Righteous will arise with healing in His wings; and you shall go forth and leap for joy like young bullocks loosed from yokes.”

Isaiah 4:2 Dead Sea Scroll ; “In that day shall the branch of YHWH be as beauty and as glory and the fruit of the earth as majesty and pride for the escaped of Israel.”

Edersheim footnotes that the sun in verse 4 is the ; “...light of the morning of salvation-in opposition to the previous darkness of the night, **the sun being the Sun of Righteous.**” [my ft]

[ft] Clement ; “...He awakes from the sleep of darkness, and raises up those who have wandered in error. “Awake,” He says, “thou that sleepest, and arise from the dead, and Christ shall give thee light,”(1)--Christ, the Sun of the Resurrection, He “who was born before the morning star,”(2) and with His beams bestows life.”

Spurgeon : “ I pray that all of us may, in due time, get to the land Beulah, where all is bright and happy; and there may we dwell till the post comes from the King to say that we must pass the stream to joyfully behold our Lord; and, oh, what clear shining after rain will there be when we once get home, **when we behold His face, and when we, like Himself, have risen from the dead,** and stand perfect and complete in our flesh to behold our God!”

Matthew Henry ; “With application to Christ, the Son of David, and then it must all be taken as a prophecy, and the original will bear it: There shall be a

rule among men, or over men, that shall be just, and shall rule in the fear of God, that is, shall order the affairs of religion and divine worship according to his Father's will; and He shall be as the light to the morning, etc., for He is the light of the world, and as the tender grass, for **He is the branch of the Lord, and the fruit of the earth**, Isaiah. 11:1-5...;"

John Gill observes that ; "...That I may get to heaven, **the only land of light and life**; for in this world darkness and death reign."

A learned writer {ft}

{ft} Dr. Kennicott's 'State of the Hebrew Text', Dissertation 1. p. 468

has observed, that in an ancient manuscript the word "Jehovah" is inserted and read thus,

"and as the light of the morning shall arise Jehovah the sun,"  
**which clearly points to Christ the sun of righteousness;...**"

Keil and Delitzsch taking a more conservative view say; "...The light of the rising sun on a cloudless morning is an image of the coming salvation. The rising sun awakens the germs of life in the bosom of nature, which had been slumbering through the darkness of the night..."

**Hosea 13:14** LXX quote from an early church "father" Lactantius "**and I will redeem Him from the power of the grave. Where is thy judgment, O death? or where is thy sting?**" [my ft]

[ft] Lactantius has the following for verse 13 ; "...This my Son is wise, therefore He will not remain in the anguish of His sons."

Apostolic LXX (quoted by the Apostle Paul in 1 Corinthians 15:54b, last part of the verse, and vs. 55) : Vs. 55 "**O death, where {is} thy sting? O grave, where {is} thy victory?**"

Cross references:

**Psalm 49:15 LXX** “But God shall deliver my soul from the power of Hades, when he shall receive me.”

Luke 11:21-22 <sup>21</sup> When a strong man armed keepeth his palace, his goods are in peace: <sup>22</sup> But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour in which he trusted, and divideth his spoils.

Philippians 2:8-9 <sup>8</sup> And being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. <sup>9</sup> Therefore God also hath highly exalted him, and given him a name which is above every name:

Lactantius ; “But since He had foretold that on the third day He should rise again from the dead, fearing lest, the body having been stolen by the disciples, and removed, all should believe that He had risen, and there should be a much greater disturbance among the people, they took Him down from the cross, and having shut Him up in a tomb, they securely surrounded it with a guard of soldiers. But on the third day, before light, there was an earthquake, and the sepulchre was suddenly opened; and the guard, who were astonished and stupefied with fear, seeing nothing, He came forth uninjured and alive from the sepulchre, and went into Galilee to seek His disciples: but nothing was found in the sepulchre except the grave-clothes in which they haft enclosed and wrapt His body. Now, that He would not remain in hell,(5) but rise again on the third day, had been foretold by the prophets. David says, in the fifteenth Psalm:(6) "Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine holy one to see corruption." Also in the third Psalm:(7) "I laid me down to sleep, and took my rest, and rose again, for the Lord sustained me." Hosea also, the first of the twelve prophets, testified of His resurrection:(8) "This my Son is wise, therefore He will not remain in the anguish of His sons: and I will redeem Him from the power(9) of the grave. Where is thy judgment, O death? or where is thy sting?" The same also in another place:(10) "After two days, He will revive us in the third day." And therefore the Sibyl said, that after three days' sleep he would put an end to

death:--

"And after sleeping three days, He shall put an end to the fate of death; and then, releasing Himself from the dead, He shall come to light, first showing to the called ones the beginning of the resurrection."

John Gill ; - **I will ransom them from the power of the grave**,.... That is, "when" or "at which time" before spoken of, and here understood, as the above interpreter rightly connects the words, "I will" do this and what follows:

**I will redeem them from death**; these are the words, not of Jehovah the Father, as in Hos\_1:7; but of the Son, who redeemed Israel out of Egypt, which was a typical redemption, Hos\_13:4; in whom is the help of his people laid and found, Hos\_13:9; the Word of the Lord, as the Targum; who is the true God, the mighty God, and so equal to this work of redemption and who is also the near kinsman of the redeemed as one of the words here used implies, and so to him belonged the right of redemption: the persons redeemed are not Israel after the flesh, but spiritual Israel, whether Jews or Gentiles; a special and peculiar people, chosen of God, and precious, out of every kindred, tongue, people, and nation; and who, in their nature state, are under sin, in bondage to it, and liable to the curse of the law, the wrath of God, hell and damnation; which are meant by the "grave" and "death", and so needed a Redeemer to ransom them: for the word for "grace" should be rendered "hell" .., as it often is; and "death" intends not corporeal one only, but eternal death, or the second death; and both signify the wrath of God due to sin, and which God's elect are deserving of, and Christ has bore, and delivered them from; and the curse of the law, which he has redeemed them from, being made a curse for them; and eternal death, the equivalent to which he has suffered, and so has saved them from it, and all this by redeeming them from their sins, the cause of it; and which he has done by giving a redemption or ransom price, which is his blood, his life, yea, himself, and which the first of the words here used imports. It is indeed true, that, in consequence of all this, there will be a redemption by him from a corporeal death, and from the grave; not as yet, for the ransomed of the Lord die as others, and are laid in the grave, the house appointed for all living; but in the resurrection morn there will be a redemption, a deliverance of the bodies of the saints from the grave, from mortality and corruption; yea, of them from

the moral corruption of sin, and all the defilements of it, as well as from all afflictions and diseases, and from death itself, which shall have no more dominion over them; to which purpose the words are applied by the apostle; See Gill on 1Cor.\_15:55; and so by some ancient Jews (r) to the Messiah, and his times;

**O death, I will be thy plagues; O grave, I will be thy destruction;** that is, the utter destruction of them for the plague or pestilence is a wasting destruction, Psa\_91:6; it is the same which in New Testament language is the abolishing of death, 2Ti\_1:10; which is true of eternal death with respect to the redeemed, which Christ's death is the death of, he having by his death reconciled them to God, and opened the way to eternal life for them, which he has in his hands to give unto them; and of corporeal death and the grave, which Christ has utterly destroyed with respect to himself having loosed the builds of death, and set himself free, and on whom that shall have no more dominion; and, with respect to his pie, he has destroyed him that had the power of it, which is the devil; he has put away and abolished sin, the cause of it; he has took away that which is its sting; so that it may be truly said, as the apostle quotes these words, "O death, where is thy sting?" he has removed the curse from it, and made it a blessing; he has abolished it as a penal evil, so theft it is not inflicted as a punishment on his people; and in the last day will entirely deliver them from the power of that, and of the grave; and then that which has slain its millions and millions, a number not to be numbered, will never slay one more: and that grave, which devoured as many, will never be opened more, or one more put into it; and then it may be said, "O grave, where is thy victory?" thou shall conquer no more, but be at an end; see 1Cor.\_15:55;"...

Gill on 1 Corinthians 15:55; "...O death, I will be thy plagues, O grave, I will be thy destruction"; between which, and the apostle's citation of them, which we render in both clauses, "I ,הא there is some difference; the word will be", the apostle translates "where", and that very rightly, and so it should be rendered there; and so it is by the Septuagint interpreters, who render the whole as he, with a little variation, "where is thy revenge, O death? where is thy sting, O grave?" and so the Arabic version of Hosea still nearer the apostle, "where is now thy victory, O death?" or "where is thy sting, O

..."?grave

Matthew Henry on 1 Cor.15:55; "...*"O death! where is thy sting?"* Where is now thy sting, thy power to hurt? What mischief hast thou done us? We are dead; but behold we live again, and shall die no more. Thou art vanquished and disarmed, and we are out of the reach of thy deadly dart. Where now is thy fatal artillery? Where are thy stores of death? We fear no further mischiefs from thee, nor heed thy weapons, but defy thy power, and despise thy wrath. And, *O grave! where is thy victory?* Where now is thy victory? What has become of it? Where are the spoils and trophies of it? Once we were thy prisoners, but the prison-doors are burst open, the locks and bolts have been forced to give way, our shackles are knocked off, and we are for ever released. Captivity is taken captive. The imaginary victor is conquered, and forced to resign his conquest and release his captives. Thy triumphs, grave, are at an end. The bonds of death are loosed, and we are at liberty, and are never more to be hurt by death, nor imprisoned in the grave." In a moment, the power of death, and the conquests and spoils of the grave, are gone; and, as to the saints, the very signs of them will not remain. Where are they? Thus will they raise themselves, when they become immortal, to the honour of their Saviour and the praise of divine grace: they shall glory over vanquished death.

2. The foundation for this triumph is here intimated, (1.) In the account given whence death had its power to hurt: *The sting of death is sin*. This gives venom to his dart: this alone puts it into the power of death to hurt and kill. Sin unpardoned, and nothing else, can keep any under his power. And the *strength of sin is the law*; it is the divine threatening against the transgressors of the law, the curse there denounced, that gives power to sin. Note, Sin is the parent of death, and gives it all its hurtful power. *By one man sin entered into the world, and death by sin, Rom 5:12*. It is its cursed progeny and offspring. (2.) In the account given of the victory saints obtain over it through Jesus Christ, *1Co 15:56*. *The sting of death is sin*; but Christ, by dying, has taken out this sting. He has made atonement for sin; he has obtained remission of it. It may hiss therefore, but it cannot hurt. *The strength of sin is the law*; but the curse of the law is removed by our Redeemer's *becoming a curse for us*. So that sin is deprived of its strength and sting, through Christ, that is, by his incarnation, suffering, and death. Death may seize a believer, but cannot sting

him, cannot hold him in his power. There is a day coming when the grave shall open, the bands of death be loosed, the dead saints revive, and become incorruptible and immortal, and put out of the reach of death for ever. And then will it plainly appear that, as to them, death will have lost its strength and sting; and all by the mediation of Christ, by his dying in their room. By dying, he conquered death, and spoiled the grave; and, through faith in him, believers become sharers in his conquests. They often rejoice beforehand, in the hope of this victory; and, when they arise glorious from the grave, they will boldly triumph over death. Note, It is altogether owing to the grace of God in Christ that sin is pardoned and death disarmed. The law puts arms into the hand of death, to destroy the sinner; but pardon of sin takes away this power from the law, and deprives death of its strength and sting. It is *by the grace of God, through the redemption which is in Christ Jesus, that we are freely justified*, Rom\_3:24. It is no wonder, therefore, (3.) If this triumph of the saints over death should issue in thanksgiving to God: *Thanks be to God, who giveth us the victory through Christ Jesus, our Lord*, 1Co\_15:57. The way to sanctify all our joy is to make it tributary to the praise of God. Then only do we enjoy our blessings and honours in a holy manner when God has his revenue of glory out of it, and we are free to pay it to him. And this really improves and exalts our satisfaction. We are conscious at once of having done our duty and enjoyed our pleasure. And what can be more joyous in itself than the saints' triumph over death, when they shall rise again? And shall they not then rejoice in the Lord, and be glad in the God of their salvation? Shall not their souls magnify the Lord? When he shows *such wonders to the dead, shall they not arise and praise him?* Psa\_88:10. Those who remain under the power of death can have no heart to praise; but such conquests and triumphs will certainly tune the tongues of the saints to thankfulness and praise - praise for the victory (it is great and glorious in itself), and for the means whereby it is obtained (it is given of God through Christ Jesus), a victory obtained not by our power, but the power of God; not given because we are worthy, but because Christ is so, and has by dying obtained this conquest for us. Must not this circumstance endear the victory to us, and heighten our praise to God? Note, How many springs of joy to the saints and thanksgiving to God are opened by the death and resurrection, the sufferings and conquests, of our Redeemer! With what acclamations will saints rising from the dead applaud him! How will the heaven of heavens

resound his praises for ever! *Thanks be to God* will be the burden of their song; and angels will join the chorus, and declare their consent with a loud Amen, Hallelujah.”

Keil and Delitzsch ; “...The Apostle Paul has therefore very properly quoted these words in 1Co\_15:55, in combination with the declaration in Isa\_25:8, “Death is swallowed up in victory,” to confirm the truth, that at the resurrection of the last day, death will be annihilated, and that which is corruptible changed into immortality.”...

**Judges 16:3 LXX ; “ And Sampson slept till midnight, and rose up at midnight, and took hold of the doors of the gate of the city with the two posts, and lifted them up with the bar, and laid them on his shoulders, and he went up to the top of the mountain that is before Chebron, and laid them there.”**

#### Cross references:

Isaiah 63:1 LXX (Thomson version) ; “WHO is this who is coming from Edom? What redness of mantles from Bosor! He so magnificent in apparel? He marcheth with majesty!

I proclaim righteousness and the judgment of salvation.”

Acts 2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Numbers 14:40 And they rose early in the morning and went up to the top of the mountain, saying, Behold, we that are here will go up to the place of which the Lord has spoken, because we have sinned.

Matthew Henry ; “...a type of Christ’s victory over death and the grave. He not only rolled away the stone from the door of the sepulchre, and so came



forth Himself, but carried away the gates of the grave, bar and all, and so left it, ever after, an open prison to all that are His; it shall not, it cannot, always detain them. O death! where is thy sting? Where are thy gates? Thanks be to Him that not only gained a victory for Himself, but giveth us the victory!”

John Gill ; “This was an emblem of Christ’s resurrection, of whom Samson was a type, who being encompassed in a sepulchre, and sealed and watched by soldiers, broke through the bars of death and the grave, and carried off the doors in triumph; and in a short time ascended to heaven, whereby he declared himself to be the Son of God with power. It was usual for doors and bars of gates to be carried in triumph, and laid up in temples {w}; and the Jews say these doors were not less than sixty cubits, and suppose Samson’s shoulders to be as broad.”

Spurgeon ; “First, the stone rolled must evidently be regarded as *the door of the sepulchre removed*. Death’s house was firmly secured by a huge stone; the angel removed it, and the living Christ came forth. The massive door, you will observe, was taken away from the grave-not merely opened, but unhinged, flung aside, rolled away; and henceforth death

“ I will not linger upon Samson's exploits, rather would I will not linger upon Samson’s exploits, rather would I li’s ancient prison-house is without a door. The saints shall pass in, but they shall not be shut in. They shall tarry there as in an open cavern, but there is nothing to prevent their coming forth from it in due time. As Sampson, when he slept in Gaza, and was beset by foes, arose early in the morning, and took up upon his shoulders the gates of Gaza-post, and bar, and all-and carried all away, and left the Philistine stronghold open and exposed, so has it been done unto the grave by our Master, Who, having slept out His three days and nights, according to the divine decree, arose in the greatness of His strength, and bore away the iron gates of the sepulchre, tearing every bar from its place. The removal of the imprisoning stone was the outward type of our Lord’s having plucked up the gates of the grave-post, bar, and all- thus exposing that old fortress of death and hell, and leaving it as a city stormed and taken, and henceforth bereft of power.” ~

“Lift up your thoughts to the great Captain of our salvation. See what Christ has carried away. I said that He had three enemies. The three beset Him, and He has achieved a threefold victory over them.

There was death. My dear friends, Christ, in being first overcome by death,

made himself Conqueror over death, and He hath given us also the victory; for, concerning death, we may truly say that Christ has not only opened the gates, but He has taken them away; and not the gates only, but the very posts, and the bar, and all. Christ hath abolished death, and hath brought life and immortality to the light.”

He hath abolished it in this sense, - that, in the first place, the curse of death is gone. Believers die, but they do not die for their sins. “Christ died for our sins according to the Scriptures.” We die, but it is not any longer as a punishment. It, is the fruit of sin, but it: is not the curse of sin that makes the believer die. To other men, death is a curse; to the believer, I may almost put it among his covenant blessings, for to sleep in Jesus Christ is one of the greatest mercies that the Lord can give to His believing people.

The curse of death, then, being taken away, we may say that the posts are pulled up. Christ has also taken away the after results of death, the soul’s exposure to the second death. Unless Christ had redeemed us, death, indeed, would have been terrible; for it would have been the shore of the great lake of fire. When the wicked die, their punishment at once begins; and when they rise again, at, the general resurrection, it is but to receive in their bodies and in their souls the due reward of their sins. The sting of death is the second death, - that which is to come afterwards.

“To die; - to sleep: -

To sleep! perchance, to dream: ay, there’s the rub; For in that sleep of death what dreams may come!”

said the world’s poet; - nay, not what “dreams” may come, but what substantial pains, what dread miseries, what everlasting sorrows will come! these are not for Christians. There is no hell for you, believer. Christ has taken away posts, and bar, and all. Death is not to you any longer the gate of torment, but the gate of paradise.

Moreover, Christ has not only taken away the curse, and the after results of death, but from many of us He has taken away even the fear of death. He came on purpose to “deliver them, who through fear of death were all their lifetime subject to bondage.” There are not a few here who could conscientiously say that they do not dread death; nay, but rather look forward to it with joyful expectation. We have become so accustomed to think of our

last hours that we die daily; and when the last hour shall arrive, we shall only say,

“Our marriage day has come.”

“Welcome, sweet hour of full discharge,

That let my lodging soul at large.”

We shall joyfully hail the summons to mount beyond this land of woes, and sighs, and tears to be present with our God. The fear of death having been taken away, we may truly say that Christ has taken away posts, and bar, and all.

Besides, beloved, there is a sense in which it may be said that Christians never die at all. Jesus said to Martha, “He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.” Saints do not die; they do but -

“Sleep in Jesus, and are blessed.”

But the main sense in which Christ has pulled up the posts of the gates of death is that he has brought in a glorious resurrection. O grave, thou canst not hold thy prisoners; for they must rise! O death, thy troops of worms may seem to devastate that fair land human flesh and blood; but that body shall rise again blooming with more beauty than that with which it fell asleep. It shall upstart from its bed of dust, and silent clay, to dwell in realms of everlasting day. Conceive the picture if you can! If you have imagination, let the scene now present itself before your eyes. Christ, the greater Samson, sleeping in the dominions of death; death boasting and glorifying itself that now it has conquered the Wines of life; Christ waking, striding to that gate, dashing it aside taking it upon his shoulders, carrying it away, and saying as he mounts to heaven, “O death, where is thy sting? O grave, where is thy victory?”

Another host which Christ had to defeat was the army of sin. Christ had come among sinners, and sins beset Him round. Your sins and my sins beleaguered the Savior till He became their captive. “In Him was no sin” yet sins “compassed Him about like bees.” Sin was imputed to Him; the sins of all His people stood in His way to keep Him as well as them out of heaven.

When Christ was on the cross, my brethren, He was looked upon by God as a

sinner, though He never had been a sinner; and when in the grave, He could not rise until He was justified. Christ must be justified as well as His people. He was justified not as we are, but by His own act. We are not justified by acts of our own as He was. All the sin of the elect was laid upon Christ; He suffered its full penalty, and so was justified. The token of His justification lay in His resurrection. Christ was justified by rising from the dead, and in Him all his people were justified too. I may say, therefore, that all our sins stood in the way of Christ's resurrection; they were the great iron gate, and they were the bar of brass, that shut him out from heaven.

Doubtless, we might have thought that Christ would be a prisoner for ever under the troops of sin; but, oh, see firm, my brethren! See how the mighty Conqueror, as He bears our sins "in His own body on the tree," stands with unbroken bones beneath the enormous load-bearing -

"All that incarnate God could bear,  
With strength enough, but none to spare."

See how he takes those sins of ours upon his shoulders, and carries them right up from his tomb, and hurls them away into the deep abyss of forgetfulness, where, if they be sought for, they shall not be found any more for ever. As for the sins of all God's people, they are not partly taken away, but they are as clean removed as ever the gates of Gaza were, - posts, gates, bar, and all; that is to say, every sin of God's people is forgiven.

"There's pardon for transgressions past.

It matters not how black their cast;  
And, oh, my soul, with wonder view,  
For sins to come there's pardon too!"

Every sin that all the elect ever did commit, are now committing, or ever shall commit, was taken away by Christ, taken upon his shoulders in His great atoning sacrifice, and carried away. There is no sin in God's book against any of his people; he seeth no sin in Jacob, neither iniquity in Israel; they are justified in Christ for ever.

Moreover, as the guilt of sin was taken away, the punishment of sin was consequently taken away too. For the Christian there is no stroke from God's angry hand; nay, not so much as a single frown of punitive justice.

The believer may be chastised by a Father's hand; but God, the Judge of all, has nothing to say to the Christian, except, "I have absolved thee: thou art acquitted." For the Christian, there is no hell, no penal death, much less any second death. He is completely freed from all the punishment as well as the guilt of sin, and the power of sin is removed too. It may stand in our way to keep us in perpetual warfare; but, oh, my brethren, sin is to us a conquered foe. There is no sin which a Christian cannot overcome if he will only rely upon his God to enable him to do so. They who wear their white robes in heaven overcame through the blood of the Lamb, and you and I may do the same. There is no lust too mighty, no besetting sin too strongly entrenched; we can drive these Canaanites out; though they have cities walled unto heaven, we can pull their cities down, and overcome them through the power of Christ. Do believe, Christian, that thy sin is virtually a dead thing. It may kick and struggle. There is force enough in it for that, but it is a dead thing. God has written condemnation across its brow. Christ has crucified it, "nailing it to his cross." Do you go now and bury it for ever, and the Lord help you to live to His praise! Oh, blessed be His name, sin, with the guilt, the power, the shame, the fear, the terror of it, is gone. Christ has taken posts, and bar, and all up to the top of the hill.

Then there was a third enemy, and he also has been destroyed, - that was Satan. Our Savior's sufferings were not only an atonement for sin, but they were a conflict with Satan, and a conquest over him. Satan is a defeated foe. The gates of hell cannot prevail against the Church of Christ, but

Christ has prevailed against the gates of hell. As for Satan, the posts, and bar, and all have been plucked up from his citadel in this sense, - that Satan has knew no reigning power over believers. He may bark at us like a dog, and he may go about like a roaring lion, but to rend and to devour us are not in his power. There is a chain about the devil's neck, and he can only go as far as God likes, but no further. He could not tempt Job without first asking God's leave, and he cannot tempt you without first getting God's permission. There is a permit needed before the devil dares so much as look on a believer; and so, being under divine permission, he will not be allowed to tempt us above what we are able to bear.

Moreover, the exceeding terror of Satan is also taken away. A Man has met Apollyon foot to foot, and overcome him. That Man in death triumphed over

Satan; so may you and I. The prestige of the old enemy is gone. The dragon's head has been broken, and you and I need not fear to fight with a broken-headed adversary. When I read John Bunyan's description of Christian's fight with Apollyon, I am struck with the beauty and truth of the description, but I cannot help thinking, 'If Christian had but known how thoroughly Apollyon had been thrashed in days gone by, by his Master, he would have thrown that in his face, and made short work of him.' [my ft]

[ft] Spurgeon here is alluding to characters in John Bunyan's Christian novel "Pilgrim's Progress"

Never encounter Satan without recollecting that great victory that Christ achieved on the tree. Do not be, afraid, Christian, of Satan's devices or threatenings. Be on your watch-tower against him. Strive against him, but fear him not. Resist him, being bold in the faith, for it is not in his power to keep the feeblest saint out of heaven, for all the gates which he has put up to impede our march have been taken away, posts, and bar, and all, and our God the Lord has gotten to Himself the victory over all the hosts of hell."...

*Psalm 71:20-21, LXX (Thomson version); verse 20 ; "O what afflictions many and sore hast Thou shewn me! But Thou hast returned and quickened me; and brought me*

*up again from the depths of the earth. [21] Thou hast multiplied Thy saving mercy: Thou hast returned and comforted me; and hast brought me up again from the depths of the earth."*

Psalm 40:1-3 LXX (Thomson version) ; “I waited patiently for the Lord and He attended to me and heard my prayer:

[2] and brought me up from a horrible pit and from miry clay; and set my feet on a rock and directed my steps,

[3] and put in my mouth a new song-a hymn to our God. Many will see and be struck with awe, and trust in the Lord.

Psalm 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Psalm 40:2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

Psalm 86:13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

Jonah 2:6 I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

Ephesians 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?”

John Mayer (on verse 20) ; “Thou shalt quicken me again, etc. Here Jerome triumphs over the Jews, challenging them when this was ever verified in David, for he was never dead and quickened again; and, therefore, this must needs be expounded of him as that in Psalm 16:10 “Thou wilt not leave my soul in the grave; “and to “the depths of the earth, “here, answer those words, Ephesians 4:9, “Now that he ascended, what is it but that he also descended first into the lower parts of the earth?” Yet, this may also be applied to David, being figuratively understood..”

Matthew Henry ; “our great Master, to whom this may have some reference; his Father showed Him great and sore troubles, but quickened Him and brought Him up from the grave.”

and of verse 21 he writes ; “When our Lord Jesus was quickened again, and brought back from the depths of the earth, His greatness was increased, and he entered on the joy set before Him.”

Augustine ; “....Therein Christ died, wherein thou art to die: and therein

Christ rose again, wherein thou art to rise again. By His example He taught thee what thou shouldest not fear, for what thou shouldest hope. Thou didst fear death, He died: thou didst despair of rising again, He rose again. But thou sayest to me, He rose again, do I by any means rise again? But He rose again in that which for thee He received of thee. Therefore thy nature in Him hath preceded thee; and that which was taken of thee, hath gone up before thee: therein therefore thou also hast ascended. Therefore He ascended first, and we in Him: because that flesh is of the human race....

Behold one “again.” Hear of its being fulfilled from the Apostle: “If then ye have risen with Christ, the things which are above seek ye, where Christ is sitting on the right hand of God; the things which are above mind ye, not the things which are upon the earth.” He then hath gone before: already we also have risen again, but still in hope. Hear the Apostle Paul saying this same thing: “Even we ourselves groan in ourselves, looking for the adoption, the redemption of our body.” What is it then that Christ hath granted to thee? Hear that which followeth: “For by hope we are saved: but hope which is seen is not hope. For that which a man seeth, why doth he hope for? But if that which we see not we hope for, through patience we wait for it.” We have been brought back therefore again from the bottomless places in hope. Why again? Because already Christ had gone before. But because we shall rise again in substance, for now in hope we are living, now after faith we are walking; we have been brought back from the bottomless places of the earth, by believing in Him who before us hath risen again from the bottomless place of the earth.... “Thou hast multiplied Thy righteousness,”

already in me believing, already in those that, first have risen again in hope....”Thou hast multiplied Thy righteousness, and being turned Thou hast comforted me:” and because of the body to rise again at the end, “even from the bottomless places of the earth again Thou hast brought me back.”



Ezekiel 34:22-31, LXX,(Thomson version) verse 22 ; “but I will save My sheep and they shall no more be for a prey; and I will judge between ram and ram. Vs 23 And I will set up over them one shepherd who shall feed them, even My servant David, who shall be their shepherd: vs 24 and I the Lord will be their God; and David shall be chief among them. I the Lord have spoken; and with this David I will make a covenant of peace vs 25 and remove the wild beasts entirely out of the land; so that they [the flock] may dwell in the desert and sleep in the woods. Vs 26 And I will place them around My mountain, and give them the rain-the rain of blessing; vs 27 and the trees of the plain shall yield their fruit, and the earth shall yield its increase; and they shall dwell in their land securely and know that I am the Lord, when I have broken their yoke. And I will rescue them out of the hand of them who enslaved them, vs 28 and they shall no more be a prey to the nations, nor shall the wild beasts of the earth any more devour them, so they shall dwell secure and none shall make them afraid. Vs 29 I will indeed raise up for them a plant of peace, and they shall no more be consumed with famine in the land; nor shall they any more bear the revile of nations; vs 30 and they shall know that I am the Lord their God, and that they are My people. O house of Israel, saith the Lord God.”

the Hebrew text of verse 29 reads (KJV/MT) ; “ And I will raise up for them a Plant of Renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.”

### Cross references :

Isaiah 11:1-10, LXX (Thomson version) ; vs. 1 ; “And there shall spring up a shoot from the root of Jessai- even from that root shall spring up a blooming shoot; [2] and the Spirit of God will rest upon him-a spirit of wisdom and understanding; a spirit of counsel and majesty; a spirit of knowledge and piety- [3] by this spirit he will be filled with the fear of God. He will not judge according to opinion, nor will he reprove according to report; [4] but he will administer justice to the lowly, and work conviction in the meek of the earth. And he will smite the earth with the word of his mouth, and with a breath from his lips destroy the wicked. [5] His loins will be girded with saving goodness, and his reins clothed with truth. [6] And a wolf shall pasture with a lamb; and a leopard shall lie down with a

kid; and the calf, and bull and lion shall pasture together, and a little child shall tend them. [7] The cow and bear shall feed together; and together their young shall herd; and the lion shall eat chaff like an ox. [8] And the suckling child shall lay its hand on the holes of aspens and on the bed of young aspens. [9] And they shall not hurt nor have power to destroy any- one on the Mountain which is My sanctuary. Because the whole earth is filled with the knowledge of the Lord as abundant water covereth depths of seas; [10] therefore there shall be in that day the root of Jessai, even he who riseth up to rule nations: in him nations will put their trust, and his resting place shall be glorious.”

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.

Zechariah 3:8 “Hearken now, O Jesus, the high priest, thou and they near thee who sit in [thy] presence, for they are men who foretell wonderf Jer 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. ul things; for lo! I am bringing My servant Anatole, [the Day-spring],”

Jeremiah 23:5 LXX (Thomson version) Behold the days are coming, saith the Lord, when I will raise up for David a righteous shoot who shall reign as king and shall understand and execute judgment and justice on the earth.”

Matthew Henry ; “1. Concerning the Messiah himself. (1.) He shall have his commission from God himself: I will set him up (v. 23); I will raise him up, v. 29. He sanctified and sealed him, appointed and anointed him. (2.) He shall be the great Shepherd of the sheep, who shall do that for his flock which no one else could do. He is the one Shepherd, under whom Jews and Gentiles should be one fold. (3.) He is God’s servant, employed by him and for him, and doing all in obedience to his will, with an eye to his glory-his servant, to re-establish his kingdom among men and advance the interests of that kingdom. (4.) He is David, one after God’s own heart, set as his King upon the holy hill of Zion, made the head of the corner, with whom the covenant of royalty is made, and to whom God would give the throne of his father David. He is both the root and offspring of David. (5.) He is the plant of renown, because a righteous branch (Jer. 23:5), a branch of the Lord, that is beautiful and glorious, Isa. 4:2. He has a name above every name, a throne above every throne, and may therefore well be called a branch of renown. ..”

Spurgeon ;”The Plant that sprang from Jesse’s root is now the Plant of Renown. He who was despised at Nazareth

is glorified in Paradise, and the more glorified because, between Nazareth and Paradise, He was “despised and rejected of men, a man of sorrows, and acquainted with grief.” Blessed Savior, we rejoice that thou hast gained by

all thy sorrows, for therefore hath God highly exalted Thee, and given thee a name which is above every name. “- “Before sin came into the world, and disease, which is the consequence of it, God had created plants of potent efficacy to soothe pain, and wrestle with disease. Blessed be his name, while thus mindful of his body, he had not forgotten the direr sicknesses of the soul; but he has raised up for us a plant of renown, yielding a balm far more effectual than that of Gilead This he had done before the plague of sin had yet infected

us. Christ Jesus, the true medicine of the sons of men, was ordained of old to heal the sicknesses of his people.”-Oh, that you may enjoy the perfume of the Plant of renown at this hour! Some Gentiles have attained to righteousness by faith, why should not you?

Believe in Jesus, and his righteousness is yours: to you God imputeth righteousness without works (Romans 4:6). Why do you not trust my Lord, my bleeding Lord, my risen Lord, my interceding Lord?”-

“The rose is not enough, you must have the lily also, and the two together fall far short of the glories of Christ, the true “Plant of Renown.”-of this verse Spurgeon further says ; “...He has food enough for all His saints, and a gracious variety for all their tastes; because He will blossom through eternity; because of the multitude who sit under His shadow, and rejoice therein, He is “a Plant of Renown” to His people, for under His shadow they are begotten and brought forth; the greatest transactions of their lives have taken place beneath the shadow of that old tree, “the Plant of Renown.”-

“Upon a sudden, upspringing from the scorching sand I see a plant of renown; and as it grows it buds, the bud expands - it is a rose, and at its side a lily bows its modest head; and, miracle of miracles! as the fragrance of those flowers is diffused the wilderness is transformed into a fruitful field, and all around it blossoms exceedingly, the glory of Lebanon is given unto it, the excellency of Carmel and Sharon. Call it not Sahara, call it Paradise. Speak not of it any longer as the valley of deathshade, for where the skeletons lay bleaching in the sun, behold a resurrection is proclaimed, and up spring the dead, a mighty army, full of life immortal. Jesus is that Plant of Renown, and His presence makes all things new.”-

“There is but one cure for the nations - the leaves of the tree. There grows no healing herb but the one Plant of Renown. There is one Sacred Fountain, to

wash therein is health, - -there is but One, it was opened upon Calvary.

There is one great Physician who lays His hands on men and they are restored: there is but One. Those who pretend that their hands can minister salvation, and that drops of water from their fingers can bring regeneration, are accursed. No, there is no balm in Gilead, there is no physician there; the balm is at the Cross, the Physician is at the right hand of God.”-

“Ver. 29. “And I will raise up for them a plant of renown”, &c.] Or, “for a name”; or, “of a name”.. a famous one: this is to be understood, not of the Jewish nation itself, as the Targum,

“and I will raise up for them a plantation for standing;”

or which shall continue; but of the Messiah, and not of His incarnation, when he sprung up as a tender plant out of the dry ground, and as a branch out of the roots of Jesse, being on that account often spoken of as a branch; but of Him in a more raised and exalted state, as grown up to a stately tree, a goodly cedar, as in “Eze 17:23” when His interest and kingdom should be great and glorious in the world, as it will be at the time of the conversion of the Jews; and it is spoken of His manifestation to them as a Plant of Renown, or as a Renowned Plant, the true Vine and Tree of Life; or as a famous renowned person, One of name; whose glorious names and titles are Shiloh, the Messiah, Immanuel, Jehovah our righteousness, Jesus the Saviour, the Word of God, the King of kings, and Lord of lords.”

Isaiah 50:7-9 LXX (Thomson version) ; verse 7 ; “ Indeed the Lord God was my helper ; therefore I was not ashamed, but kept my countenance firm as a rock. I knew indeed that I should not be confounded, because He Who justified Me is near at hand.

(vs, 8 ) Who is he that contendeth ith Me? Let him stand up with Me face to face. Yes, let my accuser, whoever he be, come near me.

( vs. 9) Behold the Lord God will be my Advocate; who can do Me any evil? Behold, you shall all wax old like a mantle, and the moth shall consume you.”

Dead Sea Scroll ; (verse 7 )”For the Lord YHWH will help Me ; therefore I am not humiliated : therefore have I set my face like flints, and I know I shall not be ashamed.

(vs. 8 ) He is near the One justifying Me ; who will strive with Me? Let us stand together: who is the lord of My judgement let him draw near to Me.

(verse 9) Behold, the Lord YHWH will help Me, who is he who shall do evil to Me? Behold all of them shall wear out as a garment ; a moth shall eat them.”

Hengstenberg ; “...There is an allusion to Luke 9 :51...” [my ft]

[ft] Luke 9:51 “And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,”

We see in these passages that Messiah’s resolve to receive the cup of suffering is also accompanied by His absolute faith that His accusers and those who would strive against Him would not prevail. The Lord God, near at hand, would be His Advocate and Helper and would justify Him.

The Theological Wordbook of the Old Testament says (in part) of this justification ; “ The man who is righteous tries to preserve the peace and prosperity of the community by fulfilling the commands of God in regard to others. In the supreme sense the righteous man (*faddîq*) is one who serves God”-and ...”the memory of the righteous man is a blessing.”-...”

“Righteousness and peace have kissed each other.” Because there has been reconciliation between man and God, peace comes to bless his way. Isaiah apparently refers to the state of these people: “thy people shall all be righteous.”

God’s redeemed people become righteous because of this Righteous Man’s redeeming act on the cross. “Proverbs 14:34 Righteousness exalteth a nation: but sin is a reproach to any people.”

Jesus the Messiah’s Resurrection was the sign of this justification and the peace that was brought between God and man was accomplished through our Prince of Peace and Prince of Life.

Of verse 8 ( of the Hebrew version, verse 7 of in the Thomson Old Testament Greek version) Hengstenberg says ; “...The justification is one by ‘deeds’. It took place and was fulfilled, in the first instance, in the resurrection and glorification of Christ, and, then, in the destruction of Jerusalem. ...”

This second sign, the destruction of Jerusalem, of Christ’s justification is often

overlooked -that being the vindication proclaimed by the destruction of Jerusalem:

Jeremiah 11:18-20 (LXX, Vaticanus&Alexandrius) “Inform Me , O Lord, and let me know!

vs.19 As for Me, I like a lamb led to slaughter did not know. Against Me they had formed a wicked design, saying, ‘Come, let us put wood into His bread, and cut Him off from the land of the living; and let His name be mentioned no more.

vs. 20 O Lord, that judgest righteously, trying the reins and hearts, let me see thy vengeance taken upon them, for to thee I have laid open My cause.”

Matthew Henry ; “As a courageous champion, v. 7-9. The Redeemer is as famous for his boldness as for his humility and patience, and, though he yields, yet he is more than a conqueror. Observe, 1. The dependence he has upon God. What was the prophet Isaiah’s support was the support of Christ himself (v. 7): The Lord God will help me; and again, v. 9. Those whom God employs he will assist, and will take care they want not any help that they or their work call for. God, having laid help upon his Son for us, gave help to him, and his hand was all along with the man of his right hand. Nor will he only assist him in his work, but accept of him (v. 8): He is near that justifieth. Isaiah, no doubt, was falsely accused and loaded with reproach and calumny, as other prophets were; but he despised the reproach, knowing that God would roll it away and bring forth his righteousness as the light, perhaps in this world (Ps. 37:6), at furthest in the great day, when there will be a resurrection of names as well as bodies, and the righteous shall shine forth as the morning sun. And so it was verified in Christ; by His resurrection He was proved to be not the man that He was represented, not a blasphemer, not a deceiver, not an enemy to Caesar. The judge that condemned him owned he found no fault in him; the centurion, or sheriff, that had charge of his execution, declared him a righteous man: so near was he that justified Him. But it was true of Him in a further and more peculiar sense: the Father justified Him when he accepted the satisfaction He made for the sin of man, and constituted Him the Lord our righteousness, who was made sin for us. He was justified in the Spirit, 1 Tim. 3:16. He was near who did it; for His resurrection, by which He was justified, soon followed His condemnation and crucifixion. He was straightway glorified, John 13:32. 2. The confidence He

thereupon has of success in His undertaking: “If God will help Me, if He will justify Me, will stand by Me and bear me out, I shall not be confounded, as those are that come short of the end they aimed at and the satisfaction they promised themselves: I know that I shall not be ashamed.” Though His enemies did all they could to put Him to shame, yet He kept His ground, He kept His countenance, and was not ashamed of the work He had undertaken. Note, Work for God is work that we should not be ashamed of; and hope in God is hope that we shall not be ashamed of. Those that trust in God for help shall not be disappointed; they know whom they have trusted, and therefore know they shall not be ashamed. 3. The defiance which in this confidence he bids to all opposers and opposition: “God will help me, and therefore have I set my face like a flint.” The prophet did so; he was bold in reproving sin, in warning sinners (Eze. 3:8, 9), and in asserting the truth of his predictions. Christ did so; He went on in His work, as Mediator, with unshaken constancy and undaunted resolution; he did not fail nor was discouraged; and here he challenges all his opposers,...

John Gill ; “Ver. 8. He is near that justifieth me, &c.] His Father was “near” Him in His whole state of humiliation; He left Him not alone; He was at His right hand, and therefore he was not moved; and “justified” Him from all the calumnies of His enemies, or the false charges they brought against Him, and from all the sins of His people that were upon Him; these He took upon Him, and bore them, and made satisfaction for them, upon which He was acquitted; and which is evident by His resurrection from the dead, by His ascension to heaven, and session at the right hand of God; and by the gifts of the Spirit, extraordinary and ordinary, He received for men, and gave unto them; see 1 Ti 3:16.”-

“ ‘let him come near to me: and engage with me, if he has courage or skill.’ This is bidding defiance to all his enemies, and triumphing over them.”

**Hosea 13:14 ; LXX (Thomson version) ; “Him will I deliver from the power of the grave, and from death I will redeem them. O death, where is thy punishment? Where thy sting , o grave?**

**Is comfort hid from mine eyes?”**

Cross references:

1 Corinthians 15:55 Paul, (the Apostle). verse 55 : “O Death, where is your sting? O Hades, where is your victory?”

56 The sting of death is sin, and the strength of sin is the law.

57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Job 19:25-27 (AV/KJV/MT) For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: Vs 26 And though after my skin worms destroy this body, yet in my flesh shall I see God: Vs 27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

Job 33:24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Ps 30:3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Ps 49:15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Jamieson, Fausset, Brown ; “ this verse is expressed in language alluding to Messiah’s (who is the ideal Israel) grand victory over the grave and death, the first-fruits of His own resurrection, the full harvest to come at the general resurrection; hence the similarity between this verse and Paul’s language as to the latter (1 Corinthians 15:55). That similarity becomes more obvious by translating as the Septuagint, from which Paul plainly quotes; and as the same Hebrew word is translated in Hosea 13:10, “O death, where are thy plagues (paraphrased by the Septuagint, ‘thy victory’)? O grave, where is thy destruction (rendered by the Septuagint, ‘thy sting’)?” The question is that of one triumphing over a foe, once a cruel tyrant, but now robbed of all power to hurt.”



Matthew Henry ; “ ...the conqueror shall be destroyed: O death! I will be thy plagues. Jesus Christ was the plague and destruction of death and the grave when by death he destroyed him that had the power of death, and when in His own resurrection He triumphed over the grave. But the complete destruction of them will be in the resurrection of believers at the great day, when death shall for ever be swallowed up in victory, and it is the last enemy that shall be destroyed. But the word which we translate ‘I will’ may as well be rendered ..-‘Where now are thy plagues?’ And so the apostle took it: ‘O death! where is thy plague, or sting, with which thou hast so long pestered the world? O grave! where is thy victory, or thy destruction, wherewith thou has destroyed mankind?’” Christ has abolished death, has broken the power of it and altered the property of it, and so enabled us to triumph over it. This promise he has made, and it shall be made good to all that are His; for repentance shall be hidden from His eyes; He will never recall this sentence passed on death and the grave, for He is not a man that He should repent. Thanks be to God therefore who gives us the victory.”

Adam Clarke ; “They are now lost as to the purpose for which they were made, for which God had wrought so many miracles for them and for their ancestors; but the gracious purpose of God shall not be utterly defeated. He will bring them out of that grave, and ransom them from that death; for as they have deserved that death and disgraceful burial, they must be redeemed and ransomed from it, or still lie under it. And who can do this but God Himself? And He will do it. In the prospect of this the prophet exclaims, in the person of the universal Redeemer, “O death, I will be thy plagues;” I will bring into thy reign the principle of its destruction. The Prince of life shall lie for a time under thy power, that He may destroy that power.”-

Charles Hodge (expositing on 1 Corinthians 15:55, referring to Pauls writing) ;...””O death, I will be thy plagues; O grave, I will be thy destruction.” This is a literal version of the Hebrew. The Vulgate comes near to it, ‘Ero mors tua, O mors! Morsus tuus ero, inferne!’ The LXX. depart from the figure, “Where is thy judgment (or vengeance), O death? where is thy sting, O grave?” These are all different forms of expressing the idea that death and the grave are completely conquered.”

Unknown early church author ; “And if any one believes not that death is abolished, that Hades is trodden under foot, that the chains thereof are

broken, that the tyrant is bound, let him look on the martyrs disporting themselves in the presence of death, and taking up the jubilant strain of the victory of Christ. O the marvel! Since the hour when Christ despoiled Hades, men have danced in triumph over death. "O death, where is thy sting! O grave, where is thy victory?" Hades and the devil have been despoiled, and stripped of their ancient armor, and cast out of their peculiar power. And even as Goliath had his head cut off with his own sword, so also is the devil, who has been the father of death, put to rout through death; and he finds that the selfsame thing which he was wont to use as the ready weapon of his deceit, has become the mighty instrument of his own destruction. Yea, if we may so speak, casting his hook at the Godhead, and seizing the wonted enjoyment of the baited pleasure, he is himself manifestly caught while he deems himself the captor, and discovers that in place of the man he has touched the God. By reason thereof do the martyrs leap upon the head of the dragon, and despise every species of torment. For since the second Adam has brought up the first Adam out of the deeps of Hades, as Jonah was delivered out of the whale, and has set forth him who was deceived as a citizen of heaven to the shame of the deceiver, the gates of Hades have been shut, and the gates of heaven have been opened, so as to offer an unimpeded entrance to those who rise thither in faith. In olden time Jacob beheld a ladder erected reaching to heaven, and the angels of God ascending and descending upon it. But now, having been made man for man's sake, He who is the Friend of man has crushed with the foot of His divinity him who is the enemy of man, and has born up the man with the hand of His Christhood, and has made the trackless ether to be trodden by the feet of man. Then the angels were ascending and descending; but now the Angel of the great counsel neither ascendeth nor descendeth: for whence or where shall He change His position, who is present everywhere, and filleth all things, and holds in His hand the ends. of the world? Once, indeed, He descended, and once He ascended, ..."

Calvin comments on the last portion of the verse ; "It now follows, "consolation", or, "repentance is hid from my eye"; for "nacham" means both. "Nacham" signifies to repent, and it signifies to receive consolation. If the term, consolation, be approved, the sense will be, "There is no reason for any one to wonder that I speak so sharply, and do nothing but thunder against my people; for consolation has now no place among them; therefore consolation is hid from my eyes." And this was the case, because the irreclaimable

wickedness of the people did not allow God to change his severity into mildness, so as to give any hope of pardon and salvation. In this sense then it is said that consolation was hid from his eyes. But if the word, repentance, be more approved, it will show exactly the same thing, -that it was fully determined to destroy that people. "There is then no reason for you to hope that I can become milder in course of time; for repentance is hid from mine eyes. This shall remain fixed, you shall be reduced to nothing; for ye are past all hope." We then see that both the words refer to the same thing, that God takes away from this miserable and reprobate people every hope of salvation."

**1 Samuel 17:50 LXX, (Thomson version) ; "So David vanquished the Philistine with a sling and a stone, and smote the Philistine and slew him, and there was no sword in the hand of David."**

cross references:

Psalms 24:8 "Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle.

Genesis 3:15 LXX (Thomson version) "And I will put enmity between thee and the woman; and between thy seed and her seed. He will wound thy head, and thou wilt wound his heel."

Psalms 98 LXX (Thomson version) ; vs 1 "A Psalm by David O **sing to** the Lord. a new song, that the Lord hath done wonderful things. His right hand and His holy arm hath saved Him. [2] The Lord hath made known His salvation: He hath displayed His forgiving mercy before the nations. [3] He remembered His mercy for Jacob-and His truth to the house of Israel. All the ends of the earth have seen the salvation of our God. [4] Raise a shout of triumph to God, all ye of the earth!

Sing and exult and sing in harmonious strains. [5] Sing to the Lord with a kithara-with a

kithara and a tuneful psalm. [6] With spiral trumpets and the sounding cornet, raise a shout of triumph

for the Lord, before the king. [7] Let the sea roar and the fullness thereof-the world and they who dwell therein. [8] Let the rivers unite in applauses; let the mountains exult with joy; [9] that He

is come to judge the earth. He will judge the world with righteousness, and the several tribes with equity.”

Colossians 2:15 ‘*And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*’

Matthew Henry ; “...David’s victory over Goliath was typical of the triumphs of the son of David over Satan and all the powers of darkness, whom he *spoiled, and made a show of them openly* (Colossians 2:15 ‘*And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.*’, and ‘we through him are *more than conquerors*’...”

Spurgeon ; “So we shall proceed at once to regard David, in his conflict with Goliath, and his victory over him, first, as *a type of our Lord Jesus Christ*, and, secondly, as an example for ourselves. As that which is a type of the head always bears a relationship to the members, and as the members of Christ’s mystical body now are...”

“And when David had thus achieved the death of Goliath, he was met by the maidens of Israel who came forth and sang in responsive verse, accompanied with the music of their timbrels and joyous dancings, “Saul hath slain his thousands, and David his ten thousands.” So he had his triumph.

Meanwhile, the hosts of Israel, seeing that the Philistine giant was dead, took heart and dashed upon the adversary. The Philistines were affrighted and they fled, and every Israelite that day became a victor through the victory of David. They were more than conquerors, through him that had loved them and won the victory for them. So let us now bethink ourselves to be victors. Our Lord has won the victory. He is to his glory gone. The angels have met him on the way. They have said, “Lift up your heads, O ye gates even lift them up, ye everlasting doors; and the King of glory shall come in.” And they that have been with him have answered to the question, “Who is this King of glory? “They have said, “The Lord strong and mighty, the Lord mighty in

battle. The Lord of hosts, he is the King of glory.

And this day, the feeblest believer triumphs in Christ. Though we should have been beaten, nor could we have hoped for victory — yet, now, through Jesus Christ our Lord, we chase our enemies; we trample sin under our feet; and we go from strength to strength through his completed victory.

There is much room for you to think here. Will you think this over for yourselves? It is better I should not do all the thinking for you. You will find the analogy capable of much amplification. I have given you only just as it were a sort of charcoal outline — a rough draft. Make a picture of it at your leisure, and it may prove a beneficial study and a profitable meditation.”

...(Jesus)— “ the second Adam. He is the Middle-man, the “one Mediator between God and men.” In his love to us, and his zeal for the glory of God, we may view him as stepping forward into the midst of the arena which divides the camps of good and of evil, of God and of the devil, and there facing the defiant adversary, he stands to contend in our name and on our behalf, if we be indeed his people, that he may decide for us the quarrel which never could have been decided by us. Personally, we should, beyond a doubt, have been put to the rout. But his one single arm is enough to win the victory for us, and for ever to end the conflicts between heaven and hell.

Mark well our warrior chief as he goes forth to the fight. The son of Jesse rejected the weapons with which Saul sought to arm him; — he put the helmet on his head, the mail about his body, and was about to gird the sword upon his loins, but he said, “I cannot go with these, for I have not proved them.” In like manner the Son of David renounced all earthly armor. They would have taken our Lord by force, and made him a king, but he said, “My kingdom is not of this world.” Swords enough would have leaped from their scabbards at his bidding. It was not alone Peter, whose too-hasty sword smote the ear of Malchus, but there were many zealots who would have been all too glad to have followed the star of Jesus of Nazareth as in former days; and yet more frequently, in later days, the Jews followed impostors, who declared themselves to be commissioned by the Most High for their deliverance. But Jesus said, “Put up again thy sword into his place: for all they that take the sword shall perish with the sword.” One of the temptations of the desert was not only that he should have the kingdoms of the world, but that he should have them by the use of such means as Satan would suggest. He must fall

down and worship Satan: he must use the carnal weapon, which would be tantamount to worshipping him. Jesus would not have it. To this day the great fight of Jesus Christ with the powers of darkness is not with sword and helmet, but with the smooth stones of the brook. The simple preaching of the gospel, with the shepherd's crook of the great Head of the Church held in our midst. This it is that lays low Goliath, and shall lay him low to the last day.

Vain is it for the church even to think that she shall win the victory by wealth, or by rank, or by civil authority. No government will assist her. To the power of God alone she must look. "Not by might, nor by power, but by my Spirit," saith the Lord of host. Happy will it be for the Church when she learns that lesson. The preaching of the cross, which is "to them that perish foolishness," is, nevertheless, to us who believe Christ, "the power of God, and the wisdom of God."

See, then, our glorious champion going forward to the fray with weapons of his own choosing, and those such as human wisdom despises, because they do not appear to be adapted to the work. With great strength and power, nevertheless, did he go forth, for he went in the name of God.

"Thou comest to me," said David, "with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts." Such, too, is the predominating influence which renders the gospel omnipotent. Christ is God's propitiation. God hath "set him forth to be a propitiation for sin." Christ is appointed of God, anointed of God, sent of God. And the gospel is God's message, attended with God's Spirit. If it be not, then is it weak as water — it must fail. But since the Lord has sent it, and he has promised to bless it, we may rest assured it will accomplish the ends for which it was ordained. "I come to thee in the name of the Lord of hosts! "These words might serve as a motto for all those who are sent of Christ, and represent him in the dread battle for precious souls. This was Christ's watchword, when for our sakes, and on our behalf, he came to wrestle with sin, to bear the wrath of God, and to vanquish death and hell!"

(Jesus)-"came in the name of God.

Mark you well that David did smite Goliath, and he smote him effectually not in the loins, or on the hand, or on the foot — but in a vital point he delivered the stroke that laid him low. He smote him on the brow of his presumption, on the forehead of his pride. I suppose he had lifted up his vizor to take a

look at his contemptible adversary, when the stone sank in, which let out for ever the boastful soul. So, when our Lord stood forth to contend with sin, he projected his atoning sacrifice as a stone that has smitten sin and all its powers upon the forehead. Thus, glory be to God, sin is slain. It is not merely wounded, but it is slain by the power of Jesus Christ.

And remember that David cut off Goliath's head with his own sword.

Augustine, in his comment on this passage, very well brings out the thought that the triumph of our Savior Jesus Christ is here set forth in the history of David. He, "through death, destroyed him that had the power of death, that is, the devil." "He death by dying slew" — cut off the giant's head with his own sword. The cross that was meant to be the death of the Savior was the death of sin. The crucifixion of Jesus, which was the consummation of his victory of Satan, was the consummation of his victory over Satan. Lo, this day, I see, in our conquering Hero's hand, the grizzly head of the monster sin, all dripping with guts of gore. Look at it, ye that once were under its tyranny. Look at the terrible lineaments of that hideous and gigantic tyrant. Your Lord has slain your foe. Your sins are dead; he has destroyed them. His own arm, single-handed and alone, has destroyed your gigantic enemy. "The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ." Blessed and magnified be his holy name."

**Numbers 21:8-9, LXX verse 8 ; "And Moses prayed to the Lord for the people; and the Lord said to Moses, Make thee a serpent, and put it on a standard; and it shall come to pass that whenever a serpent shall bite a man, every one who is bitten shall live by looking at that"**

**verse 9 "So Moses made a serpent of brass, and put it upon a standard: and it came to pass that whenever a serpent bit a man, and he looked up to that serpent, he lived."**

## Cross references:

John 3:13-14, vs.13 ; “ And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:”

Isaiah 45:22-26 LXX (Thomson version) ; [22] “Turn to Me and ye shall be saved, ye from the farthest part of the earth, I am God and there is none else. [23] By Myself I swear (righteousness shall proceed from My mouth; My words shall not be reversed) [24] that to Me every knee shall bow and every tongue shall swear, with respect to God, saying, ‘Righteousness and glory shall come to him, and all that make distinctions among them shall be ashamed.’ [26] On account of the Lord they shall be acquitted; and in God all the seed of Israel will glory.”

Romans 14:9-12 <sup>9</sup> For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living. <sup>10</sup> But why dost thou judge thy brother? or why dost thou show contempt for thy brother? for we shall all stand before the judgment seat of Christ. <sup>11</sup> For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. <sup>12</sup> So then every one of us shall give account of himself to God.”

2 Corinthians 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 5:19-25 <sup>19</sup> Then answered Jesus and said to them, Verily, verily, I say to you, The Son can do nothing by himself, but what he seeth the Father do: for whatever he doeth, these also doeth the Son likewise. <sup>20</sup> For the Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. <sup>21</sup> For as the Father raiseth the dead, and giveth life to *them*; even so the Son giveth life to whom he will. <sup>22</sup> For the Father judgeth no man, but hath committed all judgment to the Son: <sup>23</sup> That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father who hath sent him. <sup>24</sup> Verily, verily, I say to you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but hath passed from death to life. <sup>25</sup> Verily, verily, I say to you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.”

Ignatius wrote; “ He lived a life of holiness without sin, and was truly, under Pontius Pilate and Herod the tetrarch, nailed [to the cross] for us in His flesh.



From whom we also derive our being, from His divinely-blessed passion, that He might **set up a standard for the ages, through His resurrection**, to all His holy and faithful [followers], whether among Jews or Gentiles, in the one body of His Church.”-

“The Word raised up again His own temple on the third day, when it had been destroyed by the Jews fighting against Christ. The Word, when His flesh was lifted up, after the manner of the brazen serpent in the wilderness, drew all men to Himself for their eternal salvation.”

Matthew Henry ; “Christ is lifted up, (1.) **In his crucifixion**. He was lifted up upon the cross. His death is called his being lifted up, John 12:32-33. He was lifted up as a spectacle, as a mark, lifted up between heaven and earth, as if he had been unworthy of either and abandoned by both. (2.) **In His exaltation**. He was lifted up to the Father’s right hand, to give repentance and remission; He was lifted up to the cross, to be further lifted up to the crown. (3.) **In the publishing and preaching of His everlasting gospel, Revelation 14:6**. The serpent was lifted up that all the thousands of Israel might see it. Christ in the gospel is exhibited to us, evidently set forth; Christ is lifted up as an ensign, Isaiah 11:10. 3. It was lifted up by Moses. Christ was made under the law of Moses, and Moses testified of him. 4. Being thus lifted up, it was appointed for the cure of those that were bitten by fiery serpents. He that sent the plague provided the remedy. None could redeem and save us but he whose justice had condemned us. It was God himself that found the ransom, and the efficacy of it depends upon his appointment. The fiery serpents were sent to punish them for their tempting Christ (so the apostle saith, 1Corinthians 10:9), and yet they were healed by virtue derived from him. He whom we have offended is our peace.”

John Gill notes ; “The Targum of Jonathan adds, that one bitten should live,’if he directed his heart to the Word of the Lord,’ even to that Divine Logos or Word of God, whose lifting up was figured hereby; see John 3:14.”

*Psalm 105:17-24, LXX (Thomson version) vs. 17 ; “ He had sent before them a man, Joseph was sold for a servant. [18] They had humbled his feet with fetters, his life was spent in irons; [19] until his word came to pass-till the oracle of the Lord tried him. [20] The king had sent and loosed him-the chief of peoples had set Him at liberty- [21] had appointed him lord of his house, and ruler of all his possessions; [22] that he like himself might instruct princes, and teach his senators wisdom:”*

Cross references :

Genesis 41: 40-45. LXX , vs 40 ; “Thou shalt be over my house, and all my people shall be obedient to thy word; only in the throne will I excel thee.

41 And Pharaoh said to Joseph, Behold, I set thee this day over all the land of Egypt.

42 And Pharaoh took his ring off his hand, and put it on the hand of Joseph, and put on him a robe of fine linen, and put a necklace of gold about his neck.

43 And he mounted him on the second of his chariots, and a herald made proclamation before him; and he set him over all the land of Egypt.

44 And Pharaoh said to Joseph, I am Pharaoh; without thee no one shall lift up his hand on all the land of Egypt.

45 And Pharaoh called the name of Joseph, Psonthomphanech; and he gave him Aseneth, the daughter of Petephres, priest of Heliopolis, to wife.”

Genesis 45:8, LXX ; “Now then ye did not send me hither, but God; and he hath made me as a father of Pharaoh, and lord of all his house, and ruler of all the land of Egypt.”

Genesis 45:26, LXX ; “And they reported to him, saying, Thy son Joseph is living, and he is ruler over all the land of Egypt; and Jacob was amazed, for he did not believe them.”

*Samuel Eyles Pierce*, 1817 ;—“In many circumstances concerning Joseph—in his being beloved of his father—in his being hated of his brethren—in his sufferings and deep abasement—in his being brought out of prison—in his advancement and exaltation—in his wisdom and prudence—in his providing

for his father's family—in his free forgiveness of the injuries he had sustained from his brethren—it maybe truly said, we have Christ delineated therein, and set forth thereby, in type, figure, and representatively.”

Matthew Henry ; “In all this Joseph was designed to be,

1. A father to the church that then was, to save the house of Israel from perishing by the famine. He was made great, that he might *do good, especially in the household of faith.*

2. A figure of Christ that was to come, who, because he humbled himself and took upon him the form of a servant, was highly exalted, and has all judgment committed to him. Joseph being thus sent before, and put into a capacity of maintaining all his father's house, *Israel also came into Egypt* (Psalm 105:23), where he and all his were very honourably and comfortably provided for many years. Thus the New- Testament church has a place provided for her even in the wilderness, where *she is nourished for a time, times, and half a time*, Revelation 12:14. Verily she shall be fed.

3. They were wonderfully multiplied, according to the promise made to Abraham that his seed should be as the sand of the sea for multitude, #Ps 105:24. In Egypt *he increased his people greatly*; they multiplied like fishes, so that in a little time they became *stronger than their enemies* and formidable to them. Pharaoh took notice of it. Exodus 1:9, *The children of Israel are more and mightier than we*. When God pleases *a little one shall become a thousand*; and God's promises, though they work slowly, work surely.”

John Gill ; “...he was a type of Christ, in whom all provisions are made, and by whom they are communicated unto his people; who all receive out of his fulness, and grace for grace.

Who was sold for a servant: either "to a servant": as to Potiphar, as Aben Ezra, who was a servant of Pharaoh's; or rather to be a servant, as Joseph was

in his house: he was sold for twenty pieces of silver, as Christ, his antitype, for thirty; the price of a servant, Genesis 37:28 Zechariah 11:13 Exodus 21:32, and who not only appeared in the form of a servant, but did the work of one: and a faithful and righteous servant he was to his Father, and on the behalf of his people.”

*his soul passed into iron*, “...**In all this he was a type of Christ**, whose soul was made exceeding sorrowful unto death: he was seized by the Jews, led bound to the high priest, fastened to the cursed tree, pierced with nails, and more so with the sins of his people he bore; and was laid in the prison of the grave; from whence and from judgment he was brought, Isaiah 53:8.”

*And let him go free*, “...in this he was a type of Christ in his resurrection from the dead; who for a while was under the dominion of death, was held with the pains and cords of it, and was under the power and in the prison of the grave; but it was not possible, considering the dignity of his person, and the performance of his work as a surety, that he should be held here. Wherefore the cords and pains of death were loosed, and he was brought out of prison; God his Father, the King of kings, sent an angel from heaven, to roll away the stone of the sepulchre, and let the prisoner free; so that he was legally and judicially discharged and acquitted; as it was proper he should, having satisfied both law and justice; he was justified in the Spirit when he rose from the dead, and all his people were justified in him, for he rose again for their justification.”

Ver. 21. He made him lord of his house, &c.] That is, Pharaoh made Joseph lord chamberlain of his household; after he had him to court, and he had interpreted his dreams to him to his great satisfaction, and had given him such prudent advice to provide against the years of famine; see Genesis 41:33-37. So Christ, after his resurrection, was received up into heaven, and was made and declared Lord and Christ, Lord of all, having all power in heaven and earth given to him; particularly had the care of the church committed to him, which is the house of God, of his building, and where he dwells; where his children are born, brought up, and provided for. Here Christ is as a Son over his own house, as the owner and proprietor of it; here

he is King, Priest, and Prophet; and is the provider for all in it, both of food and clothing:

of him the whole family in heaven and in earth is named, Ephesians 3:15, though he makes use of under stewards, to give to everyone their portion of meat in due season.

And ruler of all his substance, or "possession" ..; lord treasurer of all his revenue, Genesis 41:40,41,43. Herein also he was a type of Christ, who, as God, is possessor of heaven and earth, being the Creator of them; but, as Mediator, he has all things delivered into his hands; all are at his dispose, to subserve the ends of his mediatorial office; he has all temporal things, gold and silver, riches and honour, to bestow upon men at pleasure; more especially all spiritual things are with him; the gifts of the Spirit, which he has without measure; and the fulness of all grace, which it has pleased the Father should dwell in him; the blessings of the everlasting covenant, and the promises of it; all the riches of grace, pardoning, justifying, and adopting grace, and all the riches of glory.” and

Vs.24b And made them stronger than their enemies; “in their bodies, being more healthy, strong, and robust; and which was seen, observed, and owned by their enemies, Exodus 1:9. So saints, being strong in the Lord, and in the power of his might, are a match for their enemies; are stronger than they, and are even more than conquerors through Christ, that has loved them.”

Spurgeon comments on verse 18 ; “...he was an admirable type of him who in the highest sense is "the Shepherd, the stone of Israel." The iron fetters were preparing him to wear chains of gold, and making his feet ready to stand on high places. It is even so with all the Lord's afflicted ones, they too shall one day step from their prisons to their thrones.”

Scofield :

“(1) both were especial objects of a father's love Genesis 37:3; Matthew 3:17; John 3:35; 5:20.

(2) both were hated by their brethren Genesis 37:4; John 15:25.

(3) the superior claims of both were rejected by their brethren Genesis 37:8; Matthew 21:37-39; John 15:24,25.

(4) the brethren of both conspired against them to slay them Genesis 37:18; Matthew 26:3,4.

(5) Joseph was, in intent and figure, slain by his brethren, as was Christ (in fact) Genesis 37:24; Matthew 27:35-37.

(6) each became a blessing among the Gentiles, and gained a Gentile bride Genesis 41:1-45; Acts 15:14; Ephesians 5:25-32.

(7) as Joseph reconciled his brethren to himself, and afterward exalted them, so will it be with Christ and His Jewish brethren Genesis 45:1-15; Deuteronomy 30:1-10; Hosea 2:14-18; Romans 11:1,15,25,26.”

Roger Rusk adds :

“...Both went from humility to great glory and honor. Genesis 41:41-43 and Hebrews 2:9”

...“Both died in Egypt.” Genesis 50:26 and Revelation 11:8 “Revelation 11:8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

“Both had many descendents. “Genesis 48:15,16, and Romans 8:29

“Their descendents received a rich inheritance.” Genesis 49:22-26 and 1 Peter 1:4

Genesis 49:22-26, LXX (Thomson version)

[22] Joseph is a fruitful son.

My fruitful son was envied.

Abide with me, my younger son,

Against whom calumniators brought false accusations.

[23] Though the masters of bows took aim at him;

Yet their bows and their strength were broken,

And the sinewy arms of their hands enfeebled

By the hand of the mighty one of Jacob.

[24] Thence he who hath strengthened Israel

Is from the God of thy father;

[25] And my God hath helped thee; and blessed thee

With the blessing of heaven from above,

And with the blessing of a land having all things.

By reason of the blessing of breasts and womb,

[26] He hath made the blessings of thy father and mother,

More durable than the blessings of perpetual mountains,

And more permanent than the blessings of everlasting hills.

They shall be on the head of Joseph

And on the crown of the head of brothers

Of whom he was the leader.”

[my ft]

[ft] The early “father” Hippolytus follows a version much closer to the LXX than the KJV/Massoretic Text which reads ; “ Genesis 49:21-26. “ Joseph is a goodly son; my goodly, envied son; my youngest son. Turn back to me. Against him the archers took counsel together, and reviled him, and pressed him sore. And their bows were broken with might, and the sinews of the arms of their hands were relaxed

by the hand of the Mighty One of Jacob. Thence is he who strengthened Israel from the God of thy father. And my God helped thee, and blessed thee with the blessing of heaven above, and with the blessing of the earth which possesseth all things, with the blessing of the breasts and womb, with the blessing of thy father and thy mother. It prevailed above the blessings of abiding mountains, and above the blessings of everlasting hills; which (blessings) shall be upon the head of Joseph, and upon the temples of his brothers, whose chief he was.”

Psalm 105:17-22, LXX, vs 17 “He sent a man before them; Joseph was sold for a slave.

18 They hurt his feet with fetters; his soul passed into iron,  
19 until the time that his cause came on; the word of the Lord tried him as fire.  
20 The king sent and loosed him; *even* the prince of the people, and let him go free.  
21 He made him lord over his house, and ruler of all his substance;  
22 that **he like himself** might instruct princes, and teach his elders wisdom.”

Matthew 3:17 “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

Matthew 28:1-6 “In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.”

W. Roberts (Pulpit Commentary) ; “...IN HIS EVIL FORTUNES. Joseph was hated, sold, and practically given over to death by his brethren. So was Christ not only despised and rejected by his brethren, but separated from all mankind in the character of his sufferings and death.”... “IN HIS FUTURE EXALTATION. Joseph became the governor of Egypt, and the savior of his family. And Christ after his resurrection was exalted to be a Prince, and a Savior for mankind.”



Spurgeon ; “Why, beloved, all that there is in heaven is given to us! There is God the Father in heaven, and he is our Father. “The blessings of heaven above” must include the blessing of him who has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Our dear Father’s own benediction comes to us warm out of his infinite heart, — the heart that gave us Jesus, and now can deny us nothing. Oh, what a blessing we have in that love of our Father in heaven!

But Jesus is there, too.

*“He who on earth as man was known,  
And bore our sins and pains,  
Now seated on th’ eternal throne,  
The God of glory reigns;”*

and all the blessing there is in him comes streaming down to his people.

There is not one of the children of God who has any idea of a thousandth part of the blessing that he is continually receiving from the Lord Jesus Christ. “It pleased the Father that in him should all fullness dwell,” and of his fullness we are daily receiving, and grace for grace. There, also, in heaven is the blessed Spirit, the Comforter, and he blesses us, for he is here as well as there. He is in us, and with us, and abides with us henceforth and for ever, to illuminate, to comfort, to direct, to refresh, to sanctify, to make perfect. Every form of his blessing is ours. Then, as you look again up to heaven, you may rest assured that there is not an angel there but is bound to bless you. When the triune God becomes your God, then for certain all the courtiers of the King’s palace are your ministers, “sent forth to minister for them who shall be heirs of salvation.”

“...Jesus says, “I am the resurrection and the life.” But there could not be any resurrection if there was not death first; and it is not an ill thing that this body should lie in the grave, and have fellowship with Christ in death, that it may afterwards have fellowship with him in his resurrection. Do not be content with looking at the top of the soil of truth, but think of the vast deep of infinite mercy and love that lies underneath it.

But what is at the bottom of all? I answer, *God himself*. “The deep that lieth under” is God, for “underneath are the everlasting arms.” God’s mercy, God’s

love, God's grace, — this is the deep that lieth under everything. This deep is unsearchable; as no man can see the great deep that lies under the earth, so we cannot search out or measure the great depths of everlasting love. This we know, the great depths under the world are always there; as they were there in Noah's day, and answered to God's call, and destroyed the earth at his bidding, so they are there still, and will be while the earth remaineth; and there is ever in the heart of God the immutable deep of divine love and faithfulness towards his own Joseph."

elsewhere Spurgeon says ; "...Jesus is your covenant head, and God has been pleased to give himself and all his infinite riches to the Lord Jesus Christ as your federal representative; and as your covenant head the Lord Jesus assures you that the stores laid up in him on your behalf are sufficient for you. Can you limit the mediatorial power of Christ? Do you not know that God giveth not the Spirit by measure unto him? Be ye, then, assured that Christ's grace is sufficient for you."

**Matthew 19:28 "And Jesus said to them, Verily I say to you, That ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."**

Cross references:

Luke 20:35-36 "But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup> Neither can they die any more: for they are equal to the angels; and are the children of God, being the children of the resurrection."

1 John 3:2 “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

Revelation 21:5 “And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”

2Thessalonians 1:10 “When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”

John Gill ; "...Now the twelve apostles followed Christ herein: they believed, and professed him to be the Messiah; they received, what the Jews called, his new doctrine, and preached it to others; they submitted to the new ordinance of baptism, and followed Christ, and attended him wherever he went, working miracles, preaching the Gospel, and reforming the minds and manners of men. Now this new dispensation is called the regeneration, and which more manifestly took place after our Lord's resurrection, and ascension, and the pouring down of the Spirit; wherefore the phrase may be connected with the following words,

**when the Son of man shall sit in the throne of his glory in the regeneration;** not in the resurrection of the dead, or at the last judgment, but in this new state of things, which now began to appear with another face: for the apostles having a new commission to preach the Gospel to all the world; and being endued with power from on high for such service, in a short time went every where preaching the word, with great success. Gentiles were converted, as well as Jews, and both brought into a Gospel church state; the ceremonies of the old law being abolished, were disused; and the ordinances of baptism, and the Lord's supper, every where practised; old things passed away, and all things became new: agreeably to this the Syriac version renders the phrase,..., "in the new world"; and so the Persic. The Arabic reads it, "in the generation", or "age to come"; which the Jews so often call the world, or

age to come, the kingdom of the Messiah, the Gospel dispensation.

**When the Son of man shall sit in the throne of his glory**, or glorious throne; as he did when he ascended into heaven, and sat down at the right hand of God; and was then exalted as a prince, and made, or declared to be Lord and Christ; and was crowned in human nature, with honour, and glory, and angels, principalities, and powers, made subject to him: ..."

J.A. MacDonald from the Pulpit Commentary"... "The Lord's glorification is the pattern of human regeneration here; for those who follow him are morally risen with him and resemble him.

Hereafter also, for we shall in our regeneration from the power of the grave be in the likeness of his resurrection. So the "redemption of the body" will be the "manifestation of the sons of God" (cf. Luke 20:36; Romans 8:23; 1 John 3:2)...."

R. Tuck from the Pulpit Commentary "... Christ sat upon the throne of his glory when he ascended into "heaven, and sat on the right hand of God." Then was "all power given to him in heaven and in earth;" and then the glorious work of regenerating the world was initiated. The new creation, to be completed finally in "the restitution of all things," was commenced. The outpouring of the Spirit on the Day of Pentecost, the miracles performed by his apostles, the destruction of Jerusalem and of "those his enemies who would not that he should reign over them," and the abolition of the Mosaic economy, were the palpable proofs of his exaltation.

**II. THE REGENERATION TREATED AS INDICATING THE MISSION OF THE KINGDOM.** The "kingdom" was to be *the* supreme renovating, renewing, regenerating force in the world. The "regeneration" may be taken as the time following on our Lord's resurrection.

1. It was primarily centred in our Lord's own renovated Person; for he then put off the servant form, and put on his immortality.

2. That renovation overspread and included his followers, especially his twelve apostles. By the Pentecostal Spirit they were endowed with power

from on high; they entered on possession of the kingdom appointed.

3. The Church was renewed and regenerated from the old to the new dispensation. The types and shadows had departed, the reign of the kingdom of God with power was begun.” There is to be a *new birth* for mankind. Christ exalted and living, Christ working through his Church and in the might of his Spirit, is now established as the regenerating force of humanity; and these are the times of the “regeneration.” ....”

**Numbers 10:35, LXX ; “And it came to pass when the ark set forward, that Moses said, Arise, O Lord, and let thine enemies be scattered: let all that hate thee flee.”**

#### Cross references:

Psalm 68:1 LXX (Thomson version) “Let God arise and His enemies be scattered; and let them who hate Him flee before Him.”

Psalm 68:18 LXX ; “having ascended on high Thou hast led captivity captive; and received gifts in the manner of man in token (for some were incredulous) of Thy dwelling there.”

Hebrews 2:14-15 <sup>14</sup> Since then the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; <sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage.

Matthew Henry : “Here is his prayer when the ark set forward: Rise up, Lord, and let thy enemies be scattered, v. 35. They were now in a desolate country, but they were marching towards an enemy’s country, and their dependence

was upon God for success and victory in their wars, as well as for direction and supply in the wilderness. David used this prayer long after (Ps. 68:1), for he also fought the Lords' battles. Note, [1.] There are those in the world that are enemies to God, and haters of him: secret and open enemies; enemies to his truths, his laws, his ordinances, his people. [2.] The scattering and defeating of God's enemies is a thing to be earnestly desired, and believingly expected, by all the Lord's people. This prayer is a prophecy. Those that persist in rebellion against God are hasting towards their own ruin. [3.] For the scattering and defeating of God's enemies, there needs no more but God's arising. When God arose to judgment, the work was soon done, Psalm 76:8, 9. "Rise, Lord, as the sun riseth to scatter the shadows of the night." Christ's rising from the dead scattered his enemies, Ps. 68:18."

John Gill ; "...the essential Word of God, the Messiah, to whom these words may be applied; either to His incarnation and manifestation in the flesh, His end in, which was to destroy all His and His people's enemies, particularly the devil and his works, Hebrews 2:14,15 ; 1 John 3:8; or to His resurrection from the dead, these words standing at the head of a prophecy of his ascension to heaven, which supposes his resurrection from the dead, Ps 68:1,18; at the death of Christ all the spiritual enemies of his people were defeated, scattered, confounded, and conquered; Satan and his principalities were spoiled, sin was made an end of, death was abolished, and the world overcome; at his resurrection the keepers of the sepulcher fled; and after his ascension wrath came upon the Jewish nation, those enemies of his, that would not have him to rule over them, and they were scattered about on the face of the whole earth, as they are to this day:"

Spurgeon ; "...Methinks I see the Champion awake, he unbinds the napkin from his head, he sees again the light — he rolls off the cerements of the tomb, rolls them up and places them by themselves. He has risen up; the stone has been rolled away; he comes forth into mid air and fires. O Hell, how didst thou shake! O Death, how wast thou plagued! O Earth, thy sun had risen indeed that day! Heaven, surely thou didst rejoice, and the song rolled mightily along thy streets! He rises, and in that moment *sin* dies. The resurrection of Christ was God's acceptance of Christ's sacrifices. It was all that was wanted. The hand-writing of ordinances had once been nailed to the

cross it is now for ever blotted out. Once had he borne the burden, but now the burden is removed from his neck. God accepts Christ as being justified, and therefore he rises from the dead, and by that act all his people are justified. "He rose again for our justification." The last hope of sin was crushed — its last pretense to any claim upon the people of God was hushed for ever — its last arrogant claim to any right to their souls, or to their bodies, was quashed in heaven's high court when Christ the Risen came forth in pure white robes to demand the spotlessness of his people in him because of his resurrection for them. Nor was sin alone that day scattered. Did not all the hosts of hell fall before him? How glad they had been! All the demons had exalted themselves with the hope that their reign would now begin. Loosed should be the iron chain, broken should be the bolts at the pit's mouth. Now might they come forth, and revel, for the king who was to destroy them had been destroyed himself. But when he rose, blank despair sat on the face of every fiend. How could they hope to kill his people? "Because he lives, they shall live also." How could they hope to condemn his people? "Who shall lay any thing to the charge of God's elect? It is Christ that died, yea rather, that is risen again." Their hopes were gone, they were scattered indeed. As the wax melteth before the fire, so did their hopes melt away. Where was that day the boast of *death*? Had Christ remained in the jaws of death — had the Holy One seen corruption? — then had the redeemed remained the bondslaves of death too, but he lives, he hath broken the gates of brass, and cut the bars of iron in sunder. Blessed are they that sleep, for they shall rise too. He hath led the way, the Breaker has gone up before them, the King at the head of them. He has cleared the gap; they have but to follow and enter into the resurrection and the life. That day methinks, all the *gods of the heathen* fell down. It is a tradition that, at that hour when the veil of the temple was rent in twain, all the gods tottered on their thrones, they did so spiritually, if they did not literally. That day slavery began to relax its grasp of its whip; that day the tyrant's throne began to shake; that day heaven shone with greater splendor, and hell was more murky and dull than it had been before,

that day Evil heard its own death-knell sound in the air, while Good heard the marriage-peal of rejoicing saints, while angels shouted over a rising Savior.

Nor was that all. After Christ had thus risen, you will remember that he rose again. He rose from the grave to earth — he next rose from earth to heaven I think we may again conjecture that the angelic spirits came to meet the Master and they said, “Rise up, Lord, and let thine enemies be

scattered, and let them that hate thee flee before thee.” Up he went, dragging sin, death and hell at his chariot-wheels, scattering, as he rode along, those gifts which he had received for men. He went up with sound of trumpet and with shouts of archangels. They near the gates, they sing.

“Lift up your heads, O ye gates, and be ye lift up ye everlasting door, that the King of Glory may come in.” The angelic spirits on the other side chant the lay, “Who is the King of Glory?” and once again, in waves of melody, they dash open the pearly gate singing again, “Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, that the King of Glory may come in.”

On, on he rides; having scattered for ever an his enemies; having

put all things under his feet, and being crowned King of kings, and Lord of lords; the Wonderful, the Counsellor; the Mighty God; the Everlasting

Father; the Prince of Peace. Glory be unto thy name; Jesus, my soul warms with thy fire! Glory be unto thee! These hands would put the crown upon thy head: this voice would sing instead of preach thy praise. Blessed be thou, God over all, blessed for ever! Thou hast ascended up on high thou

hast led captivity captive; thou hast received gifts for men. Rise up, Lord; rise up from the throne of thy majesty; come and take the purchased

possession come to claim thine own, and these hands shall welcome thee with joyful clappings, and this tongue shall welcome thee with joyous

songs, yea, even these very feet shall dance like David before the ark, if thou wilt but arise, for thy enemies shall be scattered, and they that hate thee shall flee before thee.”



*Psalm 30:1-12 (entire psalm), LXX (Thomson Version) ; vs. 1; “I will extol Thee, O Lord, because Thou hast upheld me, and hast not suffered mine enemies to rejoice over me.*

*Vs.2 O Lord my God, to Thee I cried and Thou didst heal me.*

*Vs. 3 Thou, O Lord, hast brought my soul up out of Hades; and saved me from among them who go down to the pit.*

*Vs 4 O sing to the Lord, ye His saints; and give thanks at the remembrance of His holiness.*

*Vs 5 Because at His wrath there is vexation ; but in His favour, life ; in the evening weeping may pitch its tent; and in the morning, joy.*

*Vs. 6 As for me, I in my prosperity said, I can never be moved :*

*Vs. 7 (to my comeliness, Thou, Lord, in Thy good pleasure hadst added strength) ; but Thou didst turn away Thy face, and I was involved in trouble.*

*Vs. 8 To Thee, O Lord, I cried and to my God made supplication-*

*Vs. 9 What profit is there in my blood-by my going down to corruption? Can dust celebrate Thy praise; or can it proclaim Thy truth?*

*Vs. 10 The Lord heard and compassionated me : the Lord became my helper.*

*Vs. 11 Thou didst turn my mourning into joy; Thou didst rend in pieces my sackcloth and gird me with gladness,*

*Vs. 12 that my glory might sound Thy praise; and that I might not be absorbed in grief O Lord, my God, to Thee I will give thanks for evermore.”*

Cross references (all from the LXX):

Jonah 2:6, “to the clefts of the mountains; I went down into the earth, whose

bars are the everlasting barriers: yet, O Lord my God, let my ruined life be restored.”

Job 33:28 “Deliver my soul, that it may not go to destruction, and my life shall see the light.”

86:13 “For thy mercy is great toward me; and thou hast delivered my soul from the lowest hell.”

Psalms 71:20 “What afflictions many and sore hast thou shewed me! yet thou didst turn and quicken me, and broughtest me again from the depths of the earth.”

Psalms 56:13 For thou hast delivered my soul from death, and my feet from sliding, that I should be well-pleasing before God in the land of the living.”

Augustine (quotes an ancient LXX in the following commentary):

TO THE END, THE PSALM OF THE CANTICLE OF THE DEDICATION OF THE HOUSE, OF DAVID HIMSELF.

1. *To the end, a Psalm of the joy of the Resurrection*, and the change, the renewing of the body to an immortal state, and not only of the Lord, but also of the whole Church. For in the former Psalm the tabernacle was finished, wherein we dwell in the time of war: but now the house is dedicated, which will abide in peace everlasting.

2. It is then whole Christ who speaketh. *"I will exalt Thee, O Lord, for Thou hast taken Me up"* (ver. 1). I will praise Thy high Majesty, O Lord, for Thou hast taken Me up. *"Thou hast not made Mine enemies to rejoice over Me."* And those, who have so often endeavoured to oppress Me with various persecutions throughout the world, Thou hast not made to rejoice over Me.

3. *"O Lord, My God, I have cried unto Thee, and Thou hast healed Me"* (ver. 2). O Lord, My God, I have cried unto Thee, and I no longer hear about a body enfeebled and sick by mortality.

4. *"O Lord, Thou hast brought back My Soul from hell, and Thou hast saved Me from them that go down into the pit"* (ver. 3).

Thou hast saved Me from the condition of profound darkness, and the lowest slough of corruptible flesh.

5. *"Sing to the Lord, O ye saints of His."* The prophet seeing these future

things, rejoiceth, and saith, "Sing to the Lord, O ye saints of His. And make confession of the remembrance of His holiness" (ver. 4). And make confession to Him, that He hath not forgotten the sanctification, wherewith He hath sanctified you, although all this intermediate period belong to your desires.

6. *"For in His indignation is wrath"* (ver. 5).

For He hath avenged against you the first sin, for which you have paid by death. "And life in His will." And life eternal, whereunto you could not return by any strength of your own, hath He given, because He so would. "In the evening weeping will tarry." Evening began, when the light of wisdom withdrew from sinful man, when he was condemned to death: from this evening weeping will tarry, as long as God's people are, amid labours and temptations, awaiting the day of the Lord. "And exultation in the morning." Even to the morning, when there will be the exultation of the resurrection, which hath shone forth by anticipation in **the morning resurrection of the Lord.**

7. *"But I said in my abundance, I shall not be moved for ever"* (ver. 6). But I, that people which was speaking from the first, said in mine abundance, suffering now no more any want, "I shall not be moved for ever."

8. *"O Lord, in Thy will Thou hast afforded strength unto my beauty"* (ver. 7). But that this my abundance, O Lord, is not of myself, but that in Thy will Thou hast afforded strength unto my beauty, I have learnt from this, "Thou turnedst away Thy Face from me, and I became troubled;" for Thou hast sometimes turned away Thy Face from the sinner, and I became troubled, when the illumination of Thy knowledge withdrew from me.

9. *"Unto Thee, O Lord, will I cry, and unto my God will I pray"* (ver. 8). And bringing to mind that time of my trouble and misery, and as it were established therein, I hear the voice of Thy First-Begotten, my Head, about to die for me, and saying "Unto Thee, O Lord, will I cry, and unto My God will I pray."

10. *"What profit" is there in the shedding of My blood, whilst I go down to corruption? "Shall dust confess unto Thee?"* For if I shall not rise immediately, and My body shall become corrupt, "shall dust confess unto Thee?" that is, the crowd of the ungodly, whom I shall justify by My

resurrection? *"Or declare Thy truth?"* Or for the salvation of the rest declare Thy truth ?

11. *"The Lord hath heard, and had mercy on Me, the Lord hath become My helper."* Nor did "He suffer His holy One to see corruption "[1] (ver. 10).

12. *"Thou hast turned My mourning into joy to Me"* (ver. 11). **Whom I, the Church, having received, the First-Begotten from the dead,[2]** now in the dedication of Thine house, say, "Thou hast turned my mourning into joy to me. Thou hast put off my sackcloth, and girded me with gladness." Thou hast torn off the veil of my sins, the sadness of my mortality; and hast girded me with the first robe, with immortal gladness.

13. *"That my glory should sing unto Thee, and I should not be pricked"* (ver. 12). That now, not my humiliation, but my glory should not lament, but should sing unto Thee, for that now **out of humiliation Thou hast exalted me;** and that I should not be pricked with the consciousness of sin, with the fear of death, with the fear of judgment. *"O Lord, my God, I will confess unto Thee for ever."* And this is my glory, O Lord, my God, that I should confess unto Thee for ever, that I have nothing of myself, but that all my good is of Thee, who art *"God, All in all."*

None but Augustine alone comments on this Psalm in the context of Christ's Resurrection. The ancient text that Augustine quotes, an early Greek Septuagint (LXX) predates those that modern writers use (generally the Massoretic text) and doubtless is the cause of their loss of the true meaning. [my ft]

[ft] moreover the modern scientist and Bible scholar Henry M. Morris Ph.D said (see [icr.org](http://icr.org); "Resources: The Resurrection of Christ-The Best Proved Fact of History Importance of the Resurrection"): "...Although the prophecies of His resurrection in the Old Testament were not evident to a superficial reader, they should have been correctly understood by those in Israel who diligently studied the Word. Such prophecies as found in Genesis 3:15, Psalm 2:7, Psalm 16:9-11, Psalm 22:14-25, Psalm 30:29, Psalm 40:13, Psalm 110:1, Psalm 118:21-24, Isaiah 53:9-12, Hosea 5:15-6:3, Zechariah 12:10, and others, if carefully studied, would have indicated that the coming Messiah would be put to death and then rise again."

In verse 3, the later versions are so problematic, (ie. The KJV, "O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.") that it begs the question : If we read thest

later Bibles we must ask ;Was he in the grave, then removed from it, kept alive, that he should not go down to the pit?

That the Septuagint is more accurate and intelligible of the two texts seems obvious.

It should also be noted that Thomson's LXX is nearly identical in meaning with the one that Augustine quotes from in his commentary.

George Horne gives qualified support for the Resurrection context of Ver. 11. "Thou hast turned for me my mourning into dancing: Thou hast put off my sackcloth, and girded me with gladness. This might be true of David, delivered from his calamity; it was true of Christ, arising from the tomb, to die no more; it is true of the penitent, exchanging his sackcloth for the garments of salvation; and it will be verified in all us, at the last day, when we shall put off the dishonours of the grave, to shine in glory everlasting."

*Psalm 28:7 LXX (Charles Thomson version) ; "The Lord is my helper and my protector: on him my heart relied, and I am helped. My flesh also is revived, that with cheerfulness I may praise him."*

*Psalm 28:7 LXX (Augustine's translation) ; "The Lord My Helper and My Protector, in Him hath My Heart trusted, and I have been helped. And **My Flesh hath flourished again**: And of my will I will confess unto Him."*

Cross references:

Psalm 72:7 LXX "In his days shall righteousness spring up; and abundance of peace till

the moon be removed.

vs.8 And he shall have dominion from sea to sea, and from the river to the ends of the earth."

Psalm 92:12-13 LXX "The righteous shall flourish as a palm-tree: he shall be increased as the cedar in Libanus.

They that are planted in the house of the Lord shall flourish in the courts of our God."

Psalm 132: 17-18 ; LXX (Thomson version) ; "I will cause a horn for David to spring up there: I have prepared a lamp for mine anointed."

Vs. 18 "His enemies I will clothe with a shame; but upon Him shall my crown flourish."

Augustine; " 'The Lord My Helper and My Protector' (ver. 7). The Lord helping Me in so great sufferings, and protecting Me with immortality in My resurrection. 'In

Him hath My Heart trusted, and I have been helped.' 'And My Flesh hath flourished

again:' that is, and My Flesh hath risen again. 'And of my will I will confess unto

Him.' Wherefore, the fear of death being now destroyed, not by the necessity of

fear under the Law, but with a free will with the Law, shall they who believe on Me,

confess unto Him; and because I am in them, I will confess."

Job 38:17 LXX ( Charles Thomson version) ; *"Are the gates of Hades opened to thee through fear, and are the porters of Hades struck with awe at seeing thee?"*

**Job 38:17 (MT/KJV/AV) “Have the gates of death been revealed to thee? or hast thou seen the doors of the shadow of death?”**

The scripture is in reference to God questioning Job yet as seen in Ephesians 4:8-13 Christ Jesus descended into the lower parts of the earth (Hades) and without question the gates of Hades opened to Jesus through fear as were the “porter” there struck with awe at seeing the Conquerer of death and the grave. The questions posed to Job by God in this chapter are implying that God only can answer in the affirmative and no one else including Job.

“Vincent’s (Grk.) Word Pictures” further says; “This unity of the Church includes and is furthered by various manifestations of the Spirit in the form of different gifts; and the authority of Christ to confer and distribute these gifts is indicated by His descent to earth and Hades, and His ascent to the glory of the Father (4:7-16).”

**Cross references:**

Ephesians 4:8-13 <sup>8</sup> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. <sup>9</sup> (Now **that he ascended, what is it but that he also descended first into the lower parts of the earth?** <sup>10</sup> He that descended is the same also that ascended up far above all heavens, that he might fill all things.) <sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: <sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

Matthew 16:18 NKJV "And I also say to you that you are Peter, and on this rock I will build My church, and the **gates of Hades** shall not prevail against it.”

Job 42:17 LXX (Charles Thomson version) referring to Job ; “And he will rise again with them whom the Lord raiseth up.”

Albert Barnes ; “*Have the gates of death been opened unto thee* - That is, the gates of the world where death reigns; or the gates that lead to the abodes of the dead. The allusion here is to “Sheol,” or “Hades,” the dark abodes of the dead.”... “The idea is, that God saw all that occurred in that dark world beneath us, where the dead were congregated, and that his vast superiority to man was evinced by his being able thus to penetrate into, and survey those hidden regions.”...

“Man was unable to penetrate those gloomy abodes and to reveal what was there; but God saw all with the clearness of noon-day.”

Charles Spurgeon; referring to the “Gates of Death” ( but the LXX Grk. Has it “Hades”) in Job 38:17 as “death shades”; “...Best of all, I should like (for) you (to imagine), as you come with me to these doors of deathshade, to notice that *there is a blood-mark right across the entrance*. If you look down there is the print of a foot that once was pierced. Ah! I recognize that mark; my Lord has gone that way. I have not yet myself been down to the doors of deathshade, but He, my Saviour, has been there ; He has passed through them indeed, and yet He lives. Hence, the joy of the believer is, that when he passes through, because Christ is risen he shall rise too. I could not believe the resurrection if it were not certain that Christ has risen. But if ever there was a fact in history that is well attested beyond all conceivable doubt, it is the fact that He who was put into the grave by the Jews, and whose tomb was sealed, rose again from the dead on the third day. All His people shall also rise, because He has led the way. Oh gates of deathshade, we dread ye no longer, since Christ has passed through your portals.

And see, bretheren, for the believer, *all round those gates of deathshade bright lamps are burning*. Do you not see them? They are lamps of promise. ‘When thou passest through the rivers I will be with thee, and through the rivers they shall not overflow thee.’ O death, I will be thy plagues.”



**Psalm 110:3 LXX or Septuagint (Charles Thomson version) “With thee shall be the government ; in the day of thy power-in the splendours of thy holies from the womb: before the morning star I begot thee”**

**Psalm 110:3 M.T. A.V. “Psalm 110:3 Thy people {shall be} willing in the day of thy power, in the beauties of holiness: from the womb of the morning, thou hast the dew of thy youth.**

**Psalm 110:3 LXX or Septuagint (Justin Martyr :)“With Thee shall be, in the day, the Chief of Thy Power, in the beauties of Thy saints. From the womb before the morning star, have I begotten Thee.”**

Note: “morning star”: Vincent’s Word Studies ; “The day-spring from on high (anatolh ex upsous). Lit., the rising. The word occurs in the Septuagint as a rendering of Branch, as something rising or springing up, by which the Messiah is denoted (Jer. xxiii. 5; Zech. vi. 12). Also of the rising of a heavenly body (Isa. 60. 19, Sept.). Compare the kindred verb arise (anatellw) in Isa. 60. 1; Mal. iv. 2. This latter is the sense here. See on Matt. 2. 2. Wycliffe. has ‘He springing up from on high.’” For further exposition on this word see the “Word Pictures” portion of this study (separate download on homepage)

cross references:

Isaiah 9:6 LXX, (Codex A.) “For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called Wonderful, Counsellor, Mighty One, Potentate, Prince of Peace, Father of the age to come;”

Isaiah 9:6 MT/AV/KJV etc. ; “For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isaiah 9:6 LXX Vaticanus;” For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him.

Isaiah 9:6, Dead Sea Scroll verse; “Because a child shall be born to us and a son is given to us and the government shall be upon His shoulders and He shall be called Wonderful, Counsellor, Mighty God, Everlasting Father the Prince of Peace.”

Hebrews 5:5 “So also Christ glorified not himself to be made a high priest; but he that said to him, Thou art my Son, to-day have I begotten thee.”

Revelation 22:16 “I Jesus have sent my angel to testify to you these things in the churches. I am the root and the offspring of David, {and} the bright and morning-star.

Isaiah 9:2-3 Septuagint (Vaticanus) ; “The multitude of the people, whom Thou hast brought back in Thy joy, they shall rejoice in Thy presence, like them who rejoice in the harvest, and like them who are dividing spoils;”

Ephesians 1:18-23, vs. 18 “The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.”

Cf. 1 Peter 3:22 “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”

Cf. Psalm 45:6-11, vs 6 ; “Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness.

7 Thou hast loved righteousness, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows.

8 Myrrh, and stacte, and cassia *are exhaled* from thy garments, *and* out of the ivory palaces,

9 with which kings' daughters have gladdened thee for thine honour: the queen stood by on thy right hand, clothed in vesture wrought with gold, *and* arrayed in divers colours.

10 Hear, O daughter, and see, and incline thine ear; forget also thy people, and thy father's house.

11 Because the king has desired thy beauty; for he is thy Lord.”

Cf. Hebrews 1:1-14, vs. 1 ; “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

Cf. Hebrews 10:12-21, vs.12 “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is*, *there is* no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;"

Justin Martyr ; "... that God the Father of all would bring Christ to heaven after He had raised Him from the dead, and would keep Him there until He has subdued His enemies the devils, and until the number of those who are foreknown by Him as good and virtuous is complete, on whose account He has still delayed the consummation--hear what was said by the prophet David. These are his words: "The Lord said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send to Thee the rod of power out of Jerusalem; and rule Thou in the midst of Thine enemies. With Thee is the government in the day of Thy power, in the beauties of Thy saints: from the womb of morning have I begotten Thee."

S. Conway "*The day of Christ's power.*"

Luther calls this psalm "the true high main psalm of our beloved Lord Jesus Christ." Our Lord himself attests that it is inspired of the Holy Ghost, and there is no other Scripture in the Old Testament that is so frequently quoted in the New. The occasion of the psalm seems to have been the great festival of the bringing up of the ark of God from the house of Obed-Edom to Jerusalem. On that day David assumed the double function of priest and king, for he was vested in priestly raiment, and fulfilling the priestly office, whilst at the same time he was the victorious king. But this double character which in this day David bore became the prefigurement and type of the twofold character of him who was to be in all respects a King infinitely more glorious than David, and a Priest whose office should never fail. It is of the vision of him that this psalm tells. The sacred poet pictures our Savior as a mighty monarch surrounded by his youthful warriors, bright and numberless as the

dew-drops on a summer's morn, willing to shed their heart's blood in his service, each one rated as a priest, each one a soldier of God. That is what is foretold of Christ.”-

Benjamin Wildon Carr (quoted by Spurgeon) “*Thy people*, etc. ‘In homage, they shall be like a company of priests in sacred vestments, for they shall appear "in the beauties of holiness". In number, they shall be like the countless dewdrops "from the womb of the morning", sparkling in the rays of the rising sun, and reflecting his radiance. In glory they shall bear the likeness of Christ's resurrection in all its vernal freshness: "Thou hast the dew of thy youth".’

W.F. Adneney “RESURRECTION IS BIRTH. Christ rising the first from the dead is called the first *born*. Death looks ugly to us because we only see the earthly side. The experience of Christ should help us to look on to the other side and the issue of death in birth in the heavenly sphere. Thus the sunset of the east is the sunrise of the west. The Christian future is not merely rest; it is life. It is not a repetition of the old weary life of earth; it begins afresh in birth.” (Pulpit commentary from his exposition on Colossians)

Charles Spurgeon; “...Some refer this passage to the resurrection, but even if it be so, the work of grace I regeneration is equally described by it, for it is a spiritual resurrection. Even as the holy dead rise gladly into the lovely image of their Lord, so do quickened souls put on the glorious righteousness of Christ, and stand forth to behold their Lord and serve him....”

“..Since Jesus ever lives, so shall his church ever flourish.”-

Richard Dixon (as quoted by Spurgeon) ; “...The formation of dew is represented in Scripture as the work of God, and not of man; and its descending to refresh and fertilize the earth is mentioned as his peculiar gift, and in opposition to human means of rendering the earth more fruitful. ‘Who,’ saith Job, ‘hath begotten the drops of dew?’ (chapter 38:28) And the prophet Micah declares, that ‘the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.’”

Martin Luther “After Thy victory shall Thy people willingly bring an offering to Thee, in holy adorning: Thy children shall be born to Thee as the dew of the morning.”

Further discussions on the Septuagint or (old Testament) Greek texts against the Massoretic (late Hebrew texts)

Justin Martyr in his discussion with Trypho a Jew, (the “interpretation made by the seventy” is the Septuagint or LXX) ;

“Chapter LXXI.-The Jews Reject the Interpretation of the LXX., from Which, Moreover, They Have Taken Away Some Passages.

"But I am far from putting reliance in your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy [king] of the Egyptians is a correct one; and they attempt to frame another. And I wish you to observe, that they have altogether taken away many Scriptures from the translations effected by those seventy elders who were with Ptolemy, and by which this very man who was crucified is proved to have been set forth expressly as God, and man, and as being crucified, and as dying; but since I am aware that this is denied by all of your nation, I do not address myself to these points, but I proceed<sup>270</sup> to carry on my discussions by means of those passages which are still admitted by you. For you assent to those which I have brought before your attention, except that you contradict the statement, 'Behold, the virgin shall conceive, 'and say it ought to be read, 'Behold, the young woman shall conceive.' And I promised to prove that the prophecy referred, not, as you were taught, to Hezekiah, but to this Christ of mine: and now I shall go to the proof."

Here Trypho remarked, "We ask you first of all to tell us some of the

Scriptures which you allege have been completely cancelled."

... And from the sayings of Jeremiah they have cut out the following: 'I [was] like a lamb that is brought to the slaughter: they devised a device against me, saying, Come, let us lay on wood on His bread, and let us blot Him out from the land of the living; and His name shall no more be remembered.'<sup>273</sup> And since this passage from the sayings of Jeremiah is still written in some copies [of the Scriptures] in the synagogues of the Jews (for it is only a short time since they were cut out), and since from these words it is demonstrated that the Jews deliberated about the Christ Himself, to crucify and put Him to death, He Himself is both declared to be led as a sheep to the slaughter, as was predicted by Isaiah, and is here represented as a harmless lamb; but being in a difficulty about them, they give themselves over to blasphemy. And again, from the sayings of the same Jeremiah these have been cut out: 'The Lord God remembered His dead people of Israel who lay in the graves; and He descended to preach to them His own salvation.'<sup>274</sup>

Chapter LXXIII.-[the Words] "From the Wood" Have Been Cut Out of Ps. XCVI.

"And from the ninety-fifth (ninety-sixth) Psalm they have taken away this short saying of the words of David: 'From the wood.'<sup>275</sup> For when the passage said, 'Tell ye among the nations, the Lord hath reigned from the wood, 'they have left, 'Tell ye among the nations, the Lord hath reigned.' Now no one of your people has ever been said to have reigned as God and Lord among the nations, with the exception of Him only who was crucified, of whom also the Holy Spirit affirms in the same Psalm that He was raised again, and freed from [the grave], declaring that there is none like Him among the gods of the nations: for they are idols of demons. But I shall repeat the whole Psalm to you, that you may perceive what has been said. It is thus: 'Sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, and bless His name; show forth His salvation from day to day. Declare His glory among the nations, His wonders among all people. For the Lord is great, and greatly to be praised: He is to be feared above all the gods. For all the gods of the nations are demons but the Lord made the heavens. Confession and beauty are in His presence; holiness and magnificence are in His sanctuary. Bring to the Lord, O ye countries of the nations, bring to the Lord glory and honour, bring to the Lord glory in His name. Take sacrifices,

and go into His courts; worship the Lord in His holy temple. Let the whole earth be moved before Him: tell ye among the nations, the Lord hath reigned.[276](#) For He hath established the world, which shall not be moved; He shall judge the nations with equity. Let the heavens rejoice, and the earth be glad; let the sea and its fulness shake. Let the fields and all therein be joyful. Let all the trees of the wood be glad before the Lord: for He comes, for He comes to judge the earth. He shall judge the world with righteousness, and the people with His truth.' "

Here Trypho remarked, "Whether [or not] the rulers of the people have erased any portion of the Scriptures, as you affirm, God knows; but it seems incredible."

"Assuredly," said I, "it does seem incredible. For it is more horrible than the calf which they made, when satisfied with manna on the earth; or than the sacrifice of children to demons; or than the slaying of the prophets. But," said I, "you appear to me not to have heard the Scriptures which I said they had stolen away. For such as have been quoted are more than enough to prove the points in dispute, besides those which are retained by us,[277](#) and shall yet be brought forward."

Chapter LXXIV.-The Beginning of Ps. XCVI. Is Attributed to the Father [by Trypho]. But [It Refers] to Christ by These Words: "Tell Ye Among the Nations that the Lord," Etc.

Then Trypho said, "We know that you quoted these because we asked you. But it does not appear to me that this Psalm which you quoted last from the words of David refers to any other than the Father and Maker of the heavens and earth. You, however, asserted that it referred to Him who suffered, whom you also are eagerly endeavouring to prove to be Christ."

And I answered, "Attend to me, I beseech you, while I speak of the statement which the Holy Spirit gave utterance to in this Psalm; and you shall know that I speak not sinfully, and that we[278](#) are not really bewitched; for so you shall be enabled of yourselves to understand many other statements made by the Holy Spirit. 'Sing unto the Lord a new song; sing unto the Lord, all the earth: sing unto the Lord, and bless His name; show forth His salvation from day to day, His wonderful works among all people.' He bids the inhabitants of all the earth, who have known the mystery of this salvation, i.e., the suffering of Christ, by which He saved them, sing and give praises to God the Father of



all things, and recognise that He is to be praised and feared, and that He is the Maker of heaven and earth, who effected this salvation in behalf of the human race, who also was crucified and was dead, and who was deemed worthy by Him (God) to reign over all the earth. As [is clearly seen<sup>279</sup>] also by the land into which [He said] He would bring [your fathers]; [for He thus speaks]:<sup>280</sup> 'This people [shall go a whoring after other gods], and shall forsake Me, and shall break my covenant which I made with them in that day; and I will forsake them, and will turn away My face from them; and they shall be devoured,<sup>281</sup> and many evils and afflictions shall find them out; and they shall say in that day, Because the Lord my God is not amongst us, these misfortunes have found us out. And I shall certainly turn away My face from them in that day, on account of all the evils which they have committed, in that they have turned to other gods.'<sup>282</sup>

Chapter LXXV.-It is Proved that Jesus Was the Name of God in the Book of Exodus.

"Moreover, in the book of Exodus we have also perceived that the name of God Himself which, He says, was not revealed to Abraham or to Jacob, was Jesus, and was declared mysteriously through Moses. Thus it is written: 'And the Lord spake to Moses, Say to this people, Behold, I send My angel before thy face, to keep thee in the way, to bring thee into the land which I have prepared for thee. Give heed to Him, and obey Him; do not disobey Him. For He will not draw back from you; for My name is in Him.'<sup>283</sup> Now understand that He who led your fathers into the land is called by this name Jesus, and first called Auses<sup>284</sup> (Oshea). For if you shall understand this, you shall likewise perceive that the name of Him who said to Moses, 'for My name is in Him, 'was Jesus. For, indeed, He was also called Israel, and Jacob's name was changed to this also. Now Isaiah shows that those prophets who are sent to publish tidings from God are called His angels and apostles. For Isaiah says in a certain place, 'Send me.'<sup>285</sup> And that the prophet whose name was changed, Jesus [Joshua], was strong and great, is manifest to all. If, then, we know that God revealed Himself in so many forms to Abraham, and to Jacob, and to Moses, how are we at a loss, and do not believe that, according to the will of the Father of all things, it was possible for Him to be born man of the Virgin, especially after we have such<sup>286</sup> Scriptures, from which it can be plainly perceived that He became so according to the will of the Father?

## Chapter LXXVI.-From Other Passages the Same Majesty and Government of Christ are Proved.

"For when Daniel speaks of 'one like unto the Son of man' who received the everlasting kingdom, does he not hint at this very thing? For he declares that, in saying 'like unto the Son of man, 'He appeared, and was man, but not of human seed. And the same thing he proclaimed in mystery when he speaks of this stone which was cut out without hands. For the expression 'it was cut out without hands' signified that it is not a work of man, but [a work] of the will of the Father and God of all things, who brought Him forth. And when Isaiah says, 'Who shall declare His generation?' he meant that His descent could not be declared. Now no one who is a man of men has a descent that cannot be declared. And when Moses says that He will wash His garments in the blood of the grape, does not this signify what I have now often told you is an obscure prediction, namely, that He had blood, but not from men; just as not man, but God, has begotten the blood of the vine? And when Isaiah calls Him the Angel of mighty counsel,[287](#) did he not foretell Him to be the Teacher of those truths which He did teach when He came [to earth]? For He alone taught openly those mighty counsels which the Father designed both for all those who have been and shall be well-pleasing to Him, and also for those who have rebelled against His will, whether men or angels, when He said: 'They shall come from the east [and from the west[288](#) ], and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness.'[289](#) And, 'Many shall say to Me in that day, Lord, Lord, have we not eaten, and drunk, and prophesied, and cast out demons in Thy name? And I will say to them, Depart from Me.'[290](#) Again, in other words, by which He shall condemn those who are unworthy of salvation, He said, 'Depart into outer darkness, which the Father has prepared for Satan and his, angels.'[291](#) And again, in other words, He said, 'I give unto you power to tread on serpents, and on scorpions, and on *scolopendras*, and on all the might of the enemy.'[292](#) And now we, who believe on our Lord Jesus, who was crucified under Pontius Pilate, when we exorcise all demons and evil spirits, have them subjected to us. For if the prophets declared obscurely that Christ would suffer, and thereafter be Lord of all, yet that [declaration] could not be understood by any man until He Himself persuaded the apostles that such statements were expressly related in the Scriptures. For He exclaimed before His crucifixion: 'The Son of man

must suffer many things, and be rejected by the Scribes and Pharisees, and be crucified, and on the third day rise again.'<sup>293</sup> And David predicted that He would be born from the womb before sun and moon ,<sup>294</sup> according to the Father's will, and made Him known, being Christ, as God strong and to be worshipped." (from the website : [http://www.ccel.org/fathers2/ANF-01/anf01-48.htm#P4694\\_1003048](http://www.ccel.org/fathers2/ANF-01/anf01-48.htm#P4694_1003048) )

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“Who {is} he that condemneth? {It is} Christ that died, or rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Romans 8:34

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[1] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.