

Word Pictures, Types, Metaphores and Titles, known in scripture as foreshadowing, Paterns, Figures, and Examples

As they relate to

Christ's Resurrection and Exaltation Prophecies

Note; very small fonts in parentheses and yellow (or grey in b/w only) highlighting are my own clarifications

Very often in the Scriptures, a verse will have initially a literal or physical application, yet additionally will be linked with a spiritual application as well. Jesus, the living Word of God, spoke things that to some were hard sayings and graciously instructed the disciples in John 6:63 "It is the Spirit who gives life; the flesh profits nothing." The words that I speak to you are spirit, and *they* are life." And in John 5:39 "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me."

Spurgeon says; "When Jesus sought to enrich others, he worked in quarry of Holy Scripture. The favored pair on the road to Emmaus studied the best of Himself. The One who hid the treasure in the field, guided the searchers to it." And elsewhere Spurgeon says:

"The early fathers of the Church were very great in opening up typical analogies. So full, indeed, were they in their expositions, and so minute in their details, that at length they went too far, and degenerated into trifling.

Origen, for example, very notably exceeded what can be regarded as wise interpretation in giving spiritual meanings to literal records. And others who essayed to go yet farther than that great master of mysticism, very soon did much damage to the Church of God, bringing precious truths into serious discredit. The study of the types of the Old Testament has scarcely regained its proper place in the Christian Church since the days in which those gracious men, by their imprudent zeal, perverted it. We cannot, however, bring ourselves to think that a good thing ceases to be good because it has at some time been turned to an ill account. We think it can still be used properly and profitably. Within certain limits, then — limits, we suppose, which there is little danger of transgressing in these mechanical, unpoetic times — the types and the allegories of Holy Scripture may be used as a handbook of instruction — *a vade mecum* (constant companion) of sound doctrine.”

Calvin said I : “For it is not possible but that the sight of a dead man should grievously affect us; as if one common end, without distinction, awaited both us and the beasts that perish. At this day the resurrection of Christ is a sufficient support for us against yielding to this temptation. But the ancients, on whom the full light of day had not yet shone, were aided by figures:..”

The Old Testament word pictures used in association with His Resurrection and glory, both Hebrew and Greek, are familiar pictures found in our natural environment, thereby allowing all to understand the concepts being conveyed to the diligent seeker of truth. Diligence is a must in extracting a comprehension of this most important Bible study, just as diligence is necessary to find treasure in a quarry or mine, but such efforts are quite rewarding; as the Scripture says; “ Hebrews 11:6; “But without faith it is impossible to please Him: for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.”

Smith’s Revised Bible Dictionary says; “Justin says, ‘If, O Trypho (an unbelieving Jew) , ye understood Who He is that is sometimes called the Messenger of Mighty Counsel, and a Man by Ezekiel, and designated as the Son of Man by Daniel, and as a Child by Isaiah, and the Messiah and God by Daniel, and a Stone by many, and Wisdom by Solomon, and a Star by Moses, and the Day-spring by Zechariah, and Who is represented as suffering, by Isaiah, and is called by him a Rod, and a Flower and Corner Stone, and the

Son of God, you would not have spoken blasphemy against Him, Who is already come, and Who has been born, and has suffered, and has ascended into Heaven, and will come again' (Justin M. c. Tryphon. 126, p. 409); and Justin affirms that he has proved, against the Jews, that "Christ, Who is the Lord and God, and Son of God," appeared to their Fathers, the Patriarchs, in various forms, under the old dispensation ...”

The following are New Testament examples of word pictures being used for our instruction concerning Christ Jesus' Resurrection and our spiritual resurrection. Just as Jesus Himself spoke in parables and used depictions from nature such as the seed that sprang up to portray a real-life event as a lesson.

The following three examples taken from the New Testament are given to help substantiate the use of word pictures in the Old Testament:

“planted”; KJV Romans 6:5 “For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: “Since Jesus was considered by the Apostle Paul to be “planted” (as it were), in His tomb, then it is readily seen that He would be associated with old Testament prophetic word imagery such as; Plant of Renown (LXX, “Plant of Peace”), Sprout, a Seed springing up, and others found in this study. [ft] [ft] cf. the New Revised Standard for instance translates Isaiah 45:8 ; “Shower, O heavens, from above, and let the skies rain down righteousness; let the earth open, that **salvation may spring up**, and let it cause **righteousness to sprout up** also; I the LORD have created it.”

“*buried*” ; Colossians 2:12 ; “ Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.”

“*firstfruits*” ;1 Corinthians 15:20-23, vs15 ; “But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that

are Christ's at His coming.”

Paul in his address in Corinth, Greece ;1 Corinthians 15:20 ; “But now is Christ risen from the dead, *and* become the Firstfruits of them that slept.” has here given us a masterful revelation, inspired by the Holy Spirit, concerning the Lord's Resurrection and the hope that is accompanied by it. Paul himself employs the use of the word picture “ Firstfruits” to point to Christ's fulfillment of the prophecies and types in the Old Testament concerning His resurrection from the dead. (See this studies section “Firstfruits”)

Matthew Henry ; “ It is not communicated in a strange language; but it is in thy mouth, that is, in the vulgar [ft]

[ft] the language that is spoken by the great masses of people ; Vernacular tongue that is commonly used by thee, in which thou mayest hear it read, and talk of it familiarly among thy children. It is not wrapped up in obscure phrases or figures to puzzle and amuse thee, or in hieroglyphics, but it is in thy heart; it is delivered in such a manner as that it is level to thy capacity, even to the capacity of the meanest.”(mean=average or common)

Again, Charles Haddon Spurgeon ; “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.” And again ;

“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.”

Even youthful seekers of Truth can understand the word-pictures used in scripture to convey the Messianic prophecies. Such terms as the sun-rising, seed upspringing, and scions (shoots) are just a few of the many terms employed by the Holy Spirit-filled prophets of old as well as Jesus Himself who embedded these concepts into the pre-His- Story record.

Scribes, Pharisees, as well as theologians, preachers, teachers, and priests, have all too often failed to see or at least convey these hidden, yet open-to-the-public (as it were) concepts that were after His resurrection finally revealed.

May the Holy Spirit open to you and myself the veiled truths of His words of knowledge and wisdom as can be extracted through diligent and anointed study of His Word.

“As the sun rises first on the mountaintops and gilds them with its light, it is one of the most delightful contemplations in the world to notice the glow of the Spirit’s light on the head of a saint who has risen up in spiritual stature.”
C.H.Spurgeon

Alfred Edersheim commenting on the History of the Old Testament, and here the Psalms of David in particular ; “...Those who, with devout attention, have followed the course of this history, and marked in it that of the kingdom of God in its gradual unfolding, will feel that a point had now been reached when some manifestation of the Divine purpose, fuller and clearer than ever before, might be expected. As we look back upon it, not only the whole history, but every event in it, has been deeply significant, and fraught with symbolical and typical meaning. Thus we have marked how as each event, so to speak, kindled a light, which was reflected from the polished mirror of the Psalter, it seemed to throw its brightness far beyond its own time into that future on which the day had not yet risen. But even to the men of that generation what had taken place must have carried a meaning far beyond the

present. The foundation of a firm kingdom in Israel, its concentration in the house of David, and the establishment of a central worship in the capital of the land as the place which God had chosen, must have taken them back to those ancient promises which were now narrowing into special fulfillment, and have brought into greater prominence the points in these predictions which, though still towering aloft, sprung out of what was already reached, and formed part of it. A never-ending kingdom, a never-passing king; a sanctuary never to be abolished: such were the hopes still before them in the world-wide application of the promises of which they already witnessed the national and typical fulfillment. These hopes differed, not in character, but only in extent and application, from what they already enjoyed. To use our former illustration, they were not other heights than those on which they stood, but only peaks yet unclimbed. These considerations will help us properly to understand the narrative of David's purpose to build a temple, and the Divine communication consequent upon it. For clearness' sake we first sketch the facts as stated in sacred history, and then indicate their deeper meaning.”

Isaiah 48:6, (NKJ)"You have heard; See all this. And will you not declare *it*? I have made you hear new things from this time, Even hidden things, and you did not know them.

(Dead Sea Scroll) ; “ You heard, all of this and have you not told them ? I have caused you to hear new things from this time, even Nazareth ("Nazuroth) you did not know.”

(LXX) “Ye have heard all this, but ye have not known: yet I have made known to thee the new things from henceforth, which are coming to pass, and thou saidst not,”

The Apostle Paul taught that the Messiah had to suffer and be resurrected as one of the most fundamental teachings when evangelizing the Jews. (baptism, the remission of sins in Jesus name, and Jesus will judge the living and the dead being the other doctrines) [ft]

[ft] cf. 2 Peter 1:19 “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts”:

cf. Acts 17:1 “Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.”

Cf. 36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”

This could be done primarily through the exposition of the Old Testament

scriptures as there were few if any “New Testament” scriptures extant at the birthing of the early church.

Once this ground-work was laid then the Holy Spirit could begin watering the good ground already broken that the entire gospel message could be implanted, nurtured, and ultimately harvested by the Master Gardener as it were.

Scofield taught that nothing may be dogmatically asserted to be a type without explicit New Testament authority and all other unauthenticated types must be recognized as having the authority of analogy or spiritual congruity merely.

These may be acceptable guidelines but it is not within the scope of this study to parse technical terms but rather my intent is to edify the student with Scriptural cross-reference and Bible-centered commentary to establish the genuineness of the cited “Messianic” prophecies in the Resurrection and glorification context. (nearly all the cited commentaries being well known and recognized as orthodox)

In a very few places I have entered my own concise findings and commentary.

I hope and pray that this reference material will spiritually bless and strengthen those seeking the truth by His Holy Spirit.

Flavel (of Dartmouth, 15th century England) remarks ; “Had He not revived and risen from the dead, how could all the types that prefigured it have been satisfied? Surely they must have stood as insignificant things in the scriptures ; and so must all the predictions of His resurrection, by which it was so plainly foretold. (ie.) See Matthew 12:40 , Luke 24:46, Psalm 16:10 and 1 Corinthians 15:4”

Herber Lockyer in his 'All the Messianic Prophecies' suggested that an entire book should be dedicated to 'prophetic foregleams from words and metaphores' using examples such as 'dayspring, day-star, bridegroom, etc.'

John Calvin ; "...the ancients, on whom the full light of day had not yet shone, were aided by figures" (from "Calvin's Commentary on Genesis")

One may find it rather amazing that the Scriptures would have so many names for the Almighty God and His Messiah, yes, but rather it must be asked ; "are there enough names in the scriptures, or anywhere else that could possibly include all the attributes of such an awesome God?" As Justin (Martyr) observes ; "...Who He is that is called at one time the Angel of great counsel, and a Man by Ezekiel, and like the Son of man by Daniel, and a Child by Isaiah, and Christ and God to be worshipped by David, and Christ and a Stone by many, and Wisdom by Solomon, and Joseph and Judah and a Star by Moses, and the East by Zechariah, and the Suffering One and Jacob and Israel by Isaiah again, and a Rod, and Flower, and Corner-Stone, and Son of God,..."

In anticipation of " higher" criticism regarding my selective use of the various definitions that could be interpreted in differing ways than those that support the teachings in this study, I use the following illustration of the most widely used Bibles to demonstrate how even the most renown Biblical scholars often differ in their selective interpretation of word meanings and word pictures. KJV Matthew 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. NKJ Matthew 4:16 "The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned." NAB Matthew 4:16 the people who sit in darkness have seen a great light, on those dwelling in a land overshadowed by death light has arisen."

Augustine ; " For all those things in a figure did happen to them; until the day should break, and the shadows should be removed."

Please note that there is a strong possibility that the Greek and Hebrew fonts will be unreadable after transferring to your computer. If this happens they will probably appear as strange characters. To avoid this you must have the “Bibleworks”, or “GraecaII” and “HebraicaII” fonts encrypted in Microsoft “Word” or other writer program on your computer or device. In some instances I couldn’t convert the original fonts to the Microsoft Word fonts correctly so they remain as I copied them from various Bible software programs.

I highly recommend that you purchase the “Bibleworks” software program in order to “see” the fonts correctly.

Other software that is indispensable to a study as this are the following: the Online Bible, e-Sword, Adobe Acrobat, the Pulpit Commentary (Ages Digital Library).

Word Pictures of Christ’s Resurrection and Exaltation

(birth or death) *pangs* ὥδίν [as this word picture or type relates to Jesus Christ the “Firstborn from the dead”]

Acts 2:24 “Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be held by it.”

2 Samuel 22:6 the pangs of death surrounded me, the agonies of death prevented me.

Psalm 18:5-6 LXX (Thomson version) ; vs.5 “The pangs of hades surrounded me: the snares of death were before me..

Vs 6 And when I was afflicted I called upon the Lord, and cried to my God: he heard my voice out of this holy temple, and my cry shall enter before him, *even* into his ears.

Psalm 116:2-9 LXX (Thomson version) [3] “The pangs of death encompassed me; the perils of Hades found me: I met with distress and sorrow: [4] thereupon I invoked the name of the Lord; O Lord deliver my soul. [5] The Lord is gracious and righteous; merciful indeed is our God. [6] The Lord preserveth the sincere: I was brought low but He saved me. [7] Return, O my soul, to thy rest: for the Lord hath dealt kindly with thee. [8] Because He hath delivered my soul from death; mine eyes from tears and my feet from falling: [9] I will worship before the Lord in the land of the living. Alleluia!”

Hosea 13:13-14 LXX (Charles Thomson version) “... pangs as of a woman in travail shall come upon him. With regard to that son of thine who is prudent, why may not he survive in the destruction of children. Him I will deliver from the power of the grave, and from death I will redeem them.”

Galatians 4:19 “My little children, of whom I travail in birth again until Christ be formed in you,”

G. Bertram; “...In Acts 2:24 refers to the new birth of the resurrection. The abyss (see the ft. or footnote below) cannot hold Christ any more than the womb can hold the child; God helps it to end the pains with the release of the Redeemer. [my ft]

[ft] or rather “Hades”

The christological orientation fits in with the general picture of birthpangs as a sign both of end and renewing...”

Gesenius’ Lexicon confirms the metaphor (the pains and process of birthing can signify Christ’s resurrection from the dead) תהלים

“ ...lower parts of the earth, Sheol, Hades, Isaiah 44:23 poet.(ically) for any hidden place e.g. of the mother’s womb Psalm 139:15”... [my ft]

[my ft] Psalm 139:15 My bones, which thou madest in secret were not hidden from thee, nor my substance, in the lowest parts of the earth.

BDB lexicon “...the *lowest places* of the earth, תי ארץ Is 44:23, and fig. of the dark and hidden interior of the womb Psalm 139:15.”

Live, life תיה chayah {khaw-yaw'}; Greek ζάω

Cross references:

Isaiah 26:19 Dead Sea Scroll ; “ *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.”

Isaiah 26:19 מִתִּיךְ נִבְלָתִי יִקְוִמוּן הַקְּיֻצוּ וְרִנְנוּ שְׂכְנֵי עֶפְרַיִם כִּי טַל אֲזַרְתָּ טַלְדָּךְ וְאֲרָץ רְפָאִים תִּפְיֵל: ס

Daniel 12:2 “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.”

Daniel 12:2 καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται οἱ μὲν εἰς ζωὴν αἰώνιον οἱ δὲ εἰς ὀνειδισμόν οἱ δὲ εἰς διασπορὰν καὶ αἰσχύνην αἰώνιον”

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.”

Ezekiel 37:10 “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.”

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:”

John 8:12 “Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

John 5:24 "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."

Romans 6:4 “Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”

Colossians 3:3 “For ye are dead, and your life is hid with Christ in God.”

Strong’s data:

חַיָּה chayah {khaw-yaw'} • a primitive root [compare 02331, 02421]; TWOT - 644; v • AV - live 153, alive 34, save 13, quicken 14, revive 12, surely 10, life 9, recover 8, misc 9; 262 • 1) to live, have life, remain alive, sustain life, live prosperously, live for ever, be quickened, be alive, be restored to life or health 1a) (Qal) 1a1) to live 1a1a) to have life 1a1b) to continue in life, remain alive 1a1c) to sustain life, to live on or upon 1a1d) to live (prosperously) 1a2) to revive, be quickened 1a2a) from sickness 1a2b) from discouragement 1a2c) from faintness 1a2d) from death 1b) (Piel) 1b1) to preserve alive, let live 1b2) to give life 1b3) to quicken, revive, refresh 1b3a) to restore to life 1b3b) to cause to grow 1b3c) to restore 1b3d) to revive 1c) (Hiphil) 1c1) to preserve alive, let live 1c2) to quicken, revive 1c2a) to restore (to health) 1c2b) to revive 1c2c) to restore to life ...”

Theological Dictionary of the Old Testament ; “...Man has life, therefore, only as something which is lent to him. God is Lord of life. He is the living God (Dt. 5:23; 2 K. 19:4; Ps. 42:2). He is the source of life (Ps. 36:9). He kills and makes alive (Dt. 32:39). He has life in Himself, whereas man must sustain it by nourishment or by toil unless God sustains it for him miraculously (Dt. 8:3). Man is mortal.”

Friberg Lexicon

ζήσονται verb indicative future middle 3rd person plural [Fri] ζάω contr. ζῶ; impf. ἔζων; fut. ζήσω and ζήσομαι; 1 aor. ἔζησα *live*; (1) of natural physical life; (a) as opp. to death *live, be living, be alive* (1C 15.45); (b) of **return fr. death become alive again** (Matthew 9.18); (c) of recovery fr. sickness *get well, recover, be well* (JN 4.50); (d) w. mention of the sphere or basis of life *live in* (AC 17.28); *live by* (MT 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)* (GA 2.14); *continue (to sin)* (RO 6.2); *live (for)* (2C 5.15); (4) ptc. ζῶν *living*, of things deriving fr. God as the source of life (1P 1.3).

The golden altar

Cf. Exodus. 40:5 Exodus. 40:26 Numbers. 4:11 Numbers. 7:84 1 Kings. 7:48
2 Chronicles. 4:19

Revelation 1:5-6 ; “ 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,

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 ; “...the golden altar in the sanctuary was a type of Christ interceding in heaven, in virtue of his satisfaction. This altar was before the mercy-seat; for Christ always appears in the presence of God for us; he is our *advocate with the father* (1Jo_2:1), and his intercession is unto God of a sweet-smelling savour. This altar had a crown fixed to it; for Christ intercedes as king.”

John Gill commenting on Revelation 8:3 ; **“that he should offer it with the prayers of all saints upon the golden altar which was before the throne;** the Vulgate Latin and Ethiopic versions add, "of God"; the prayers of the saints, rightly performed, are themselves compared to incense, being very grateful and acceptable to God, Psa_141:2; and the Arabic version here renders it in connection with the preceding clause, and explanative of that, "and there was given unto him much incense and much spice, which are the prayers of the saints", as in Rev_5:8; and at the time of incense the people prayed; see Luk_1:10; and these are spiritual sacrifices, which Christ the high priest presents for the saints, perfumes with the incense of his

mediation, and makes acceptable to God, being offered upon, and coming up from that altar which is before him, and which gives value to everything that is put upon it: and they are the prayers of saints, who are set apart by God the Father, whose sins are expiated by the blood of Christ, and who are sanctified by the Spirit of God; who draw nigh to God with a true heart, and call upon him out of a pure heart, and in sincerity and truth; the prayers of such righteous ones, through faith in Christ, avail much with God; and the prayers of all saints are regarded by Christ, and presented by him, whether they be rich or poor, high or low, greater or lesser believers.”

Angels ἀγγελοῦ ἄγγελο ς (ie. Attending the risen Lord’s tomb and around the throne)

Cross references :

John 20:12 And seeth two angels in white sitting, the one at the head,

and the other at the feet, where the body of Jesus had lain.

KJV Psalm 104:4 “Who maketh his angels spirits; his ministers a flaming fire”:

Exodus 25:18, LXX ; “And thou shalt make two cherubs graven in gold, and thou shalt put them on both sides of the propitiatory.”

Revelation 7:11 “And all the angels stood around the throne, and *about* the elders and the four living beings, and fell before the throne on their faces, and worshipped God,”

Matthew Henry; “... These angelic guards (and angels are called *watchers* Dan_4:23), keeping possession of the sepulchre, when they had frightened away the guards which the enemies had set, **represents Christ's victory over the powers of darkness, routing and defeating them**. Thus Michael and his angels are more than conquerors. Their sitting to face one another, one at his bed's head, the other at his bed's feet, denotes their care of the entire body of Christ, his mystical as well as his natural body, from head to foot; it may also remind us of the two cherubim, placed one at either end of the mercy-seat, looking one at another, [Exo 25:18](#). Christ crucified was the great propitiatory, at the head and feet of which were these two cherubim, not with flaming swords, to keep us from. but welcome messengers, to direct us to, the way of life.

John Gill ; “’ His ministers a flaming fire’ ; angels are ministers to God, stand before him, behold his face, wait for and listen to his orders, and execute them; they are ministers to Christ, they were so at his incarnation, in his infancy, when in the wilderness and in the garden, **at his resurrection** and ascension, and will attend him at his second coming; and these are ministers to his people, take the care of them, encamp about them, do many good offices to them in life,...” and “...for their swiftness as before; and because of their burning love to God, Christ, and his people, and their flaming zeal for his cause and interest; hence thought by some to be called “seraphim”: and

because they are sometimes the executioners of God's wrath; and have sometimes appeared in fiery forms, as in forms of horses of fire and chariots of fire, and will descend with Christ in flaming fire at the last day; see 2 Kings 2:11 6:7 2Th 1:7,8 [my ft]

[ft] KJV 2 Kings 2:11 "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

LXX 2 Kings 6:7 And he said, Take it up to thyself. And he stretched out his hand, and took it."

KJV 2 Thessalonians 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:")

Gill comments on Exodus 25:18 ; " The use of these (two golden cherubs) was to cover or overshadow the "mercy seat" with their wings, verse 20 [my ft]

[ft] 20 "The cherubs shall stretch forth their wings above, overshadowing the propitiatory with their wings; and their faces shall be toward each other, the faces of the cherubs shall be toward the propitiatory."

And from this seat God used to speak unto Moses, verse 22;...Which may be applied unto Christ, whose mediation was signified by the "mercy seat" whence it is said, that "He is a propitiation" or covering mercy seat, Romans 3:25 ; 1 John 2:2 because by His obedience all our unrighteousness is covered."

“the Mighty Arm”(of the Lord)

cross references :

Psalm 89:13 “Thou hast a mighty arm : strong is Thy hand, and high is Thy right hand.”

Deuteronomy 33:27 , LXX ; “The governance of God will protect thee, when under the power of everlasting arms, He will drive out the enemy before thee, saying ‘perish’”

Exodus 6:6 Therefore say to the children of Israel, I *am* the LORD, and I will bring you from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with outstretched arm, and with great judgments:

Exodus 6:6 , LXX ; "Go, speak to the children of Israel, saying, I *am* the Lord; and I will lead you forth from the tyranny of the Egyptians,

and I will deliver you from bondage, and I will ransom you with a high arm, and great judgment"

Isaiah 51:9 Awake, awake, O Jerusalem, and put on the strength of thine arm; awake as at the beginning of day, as the ancient generation."

Isaiah 40:9-11LXX (Thomson version) ; "Ascend a lofty mountain, thou who proclaimest good news to Sion. Exalt thy voice with strength, thou who bringest glad tidings to Jerusalem : raise it up ; be not afraid ; say to the cities of Juda, Behold, your God!

vs 10 behold the Lord! The Lord is coming with majesty ; and His arm with dominion. Behold His reward is with Him ; and His work, before Him."

vs. 11 Like a shepherd He will tend His flock ; and with His arm He will gather the lambs, and comfort the ewes that are with young."

Jeremiah 32:21LXX (Thomson version) ; "Thou didst bring Thy people Israel out of the land of Egypt with signs and wonders and with a strong hand and an outstretched arm and with stupendous visions,"

John Gill : "The church's desire is, that she might be affectionately loved by Christ, be deeply fixed in his heart, be ever in his view, owned and acknowledged by him, and protected by the arm of his power."

Spurgeon ; "...let us behold the mighty arm of God as specially displayed in the person of Christ Jesus; and here will you kindly follow me in the psalm itself, for there will you see that the power of God is displayed in Jesus Christ, in *the choice* of Him, and the exaltation of Him, to be a Prince and a Saviour. See verse nineteen (Psalm 89:19) " I have laid help upon one that is mighty ; I have exalted One chosen

out of the people.” Christ is the incarnation of the power of divine grace, in Him dwells the power of God to save the sons of men : and yet in what weakness it dwelt. He was a man despised and rejected, lowly and meek, poor and without worldly honour. His was the weakness of shame and suffering, poverty and dishonour : but the power of God was upon Him, and is upon Him now. It is a grand thing to know that God by the weakness of man, taking it into connection with His own nature, has routed sin, Satan, death and hell. The battle in the wilderness was between Satan and a Man, tempted as we are, but oh, how gloriously that matchless Man overthrew the tempter and prevailed. The agony in the garden of Gethsemane was that of a Man : it was a Man, though God, Who sweat great drops of blood, and uttered strong crying and tears, and won the victory by which evil is dethroned ; and He that met the powers of evil on the cross, and stood alone and tread the wine-press, till there remained not an uncrushed cluster, was a Man. It is by His power, even the power of the Man of Nazareth, that all the powers of evil have been forever blasted and withered ; so that though they rebel, it is but a struggling gasp for life. As surely as God sits on His throne, the foot of the Seed of the woman, shall be upon the serpent’s head, to crush it for ever ; for mighty as were the hosts of evil, God hath exalted One chosen out of the people, and laid help upon Him, that He may eternally vanquish all the hosts of darkness. Strong is Thy Right Hand, O Saviour, for by weakness and suffering and death Thou hast overthrown all Thy people’s foes.” ...

“...We must equally magnify the power of God because of the *continuance of the empire of Christ in the world*. As saith the Psalmist ; “with whom my hand shall be established : mine arm also shall strengthen Him. The enemy shall not exact upon Him ; nor the son of wickedness afflict Him, and I will beat down His foes before His face and plague them that hate Him.” These eighteen hundred years every effort has been put forth to root up the Church of Christ. The devil and all his servants on earth have conspired to overthrow the growing kingdom of our Lord ; but they have never succeeded. Think,

my brethren, what the power of God must be which has kept the Church alive under fiery persecutions, rescued it from the fangs of the Inquisition, preserved it from the poison of heresy, and the pestilence of infidelity, and , what is worse, enabled it to survive the horrible dragon of Popery which has threatened altogether to carry away the Church with the floods which it pours out of its mouth. Yet the chosen seed live on and are multiplied in the land, even as it is promised in the thirty-sixth verse of the psalm before us : “His seed shall endure forever, and His throne as the sun before Me.” The establishment and continuation of the Church is an extraordinary proof of divine power.” ...

Heir

Strong’s Concordance :

κληρονόμος kleronomos {klay-ron-om'-os} • from 2819 and the base of 3551 (in its original sense of partitioning, i.e. [reflexively] getting by apportionment); TDNT - 3:767,442; n m • AV - heir 15; 15 • 1) one who receives by lot, an heir 1a) an heir 1b) in Messianic usage, one who receives his allotted possession by right of sonship 2) one who has acquired or obtained the portion allotted to him”

Cross references:

Joshua 11:23, LXX ; “And Joshua took all the land, as the Lord commanded Moses; and Joshua gave them for an inheritance to Israel by division according to their tribes; and the land rested from war.”

Ezekiel 46:16-17, LXX ; “ Thus saith the Lord God; If the prince shall give a gift to one of his sons out of his inheritance, this shall be to his sons a possession as an inheritance.

17 But if he give a gift to one of his servants, then it shall belong to him until the year of release; and *then* he shall restore *it* to the prince; but of the inheritance of his sons *the possession* shall continue to them.”

Daniel 12:13, NKJV ; "But you, go *your way* till the end; for you shall rest, and will arise to your inheritance at the end of the days."

Daniel 12:13, LXX (Thomson version) ; “But as for thee, come and go to rest, for still there will be days and hours to the final accomplishment. And thou shalt stand up for thy portion at the end of days.” [my ft]

[ft] note that the phrase “stand up” is from the greek “ἀναστήση verb indicative future middle 2nd person singular [Fri] ἀνίστημι fut. ἀναστήσω, mid. ἀναστήσομαι; 1aor. ἀνέστησα, ptc. ἀναστήσας; 2aor. ἀνέστην, imper. ἀνάστα, ἀνάστηθι 1) trans. (fut. and 1aor. act.) (a) of pers. *cause to stand up* or *rise, raise up* (AC 9.41); (b) of bringing a dead pers. to life *raise up* (AC 2.24); (c) in a statement not understood by Jesus' opponents as a metaph. of the body as a temple *erect, put up* (MK 14.58); (d) of causing someone to appear *raise up, send* (AC 3.22); (2) intrans. (2aor. act. and fut. mid.) (a) *rise (up), stand up, arise* (MK 14.57); (b) as appearing in history *come into existence, arise, appear* (AC 7.18); (c) in Heb. idiom, marking the beg. of an action *rise, get up, get ready* (MT 9.9); (d) of a building *rise, be put up* (MK 13.2).” from Friberg’s Lexicon

Matthew 21:38 “But when the husbandmen saw the Son, they said among themselves, **This is the Heir**; come, let us kill Him, and let us seize on His inheritance.”

Romans 8:16 “The Spirit himself beareth witness with our spirit, that we are the children of God.”

Galatians 3:29 “And if ye *are* Christ's, then are ye Abraham's seed, and heirs according to the promise.”

Titus 3:7 “That being justified by his grace, we should be made heirs according to the hope of eternal life.”

Hebrews 6:17 “In the same way God, willing more abundantly to show to the heirs of promise the immutability of his counsel, confirmed *it* by an oath:”

Hebrews 11:13-19 ; “13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from which they came, they might have had opportunity to return.

16 But now they desire a better *country*, that is, an heavenly: therefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 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:

19 Accounting that God *was* able to raise *him* up, even from the dead; from which also he received him in a figure.”

James 2:5 “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”

Ephesians 3:1-6, “For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me on your account:

3 That by revelation he made known to me the mystery; (as I wrote before in few words,

4 By which, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit;

6 That the Gentiles should be **joint-heirs**, and of the same body, and partakers of his promise in Christ by the gospel:”

Romans 4:13 “For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.”

Romans 4:14 “For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Romans 4:16 “Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,”

Vincent’s Word Pictures ; “*Whom he hath appointed heir of all things* (o{n e]qhken klhrono>mon pa>ntwn). For e]qhken *appointed*, see on

John 15:16. For klhrono>mov

heir, see on *inheritance*, I Peter 1:4; and comp. on Christ as heir, Mark 12:1-12. God eternally predestined the Son to be the possessor and sovereign of all things. Comp. Psalm 89:28. Heirship goes with sonship.

See Romans 8:17; Galatians 4:7. Christ *attained* the messianic lordship through incarnation. Something was *acquired* as the result of his incarnation which he did not possess before it, and could not have possessed without it. Equality with God was his birthright, but out of his human life, death, and resurrection came a type of sovereignty which could pertain to him only through his triumph over human sin in the flesh (see

ver. 3), through his identification with men as their brother. Messianic lordship could not pertain to his preincarnate state: it is a matter of function, not of inherent power and majesty. He was *essentially* Son of God; he must *become* Son of man.”

Adam Clarke comments on Joshua 11:23 ; “According to the apostle, Hebrews 4:8,

Joshua himself was a *type of Christ*; the *promised land*, of the *kingdom of heaven*, the *victories* which he gained, of the *victory and triumph* of Christ; and the *rest* he procured for Israel, of the *state of blessedness*, at the right hand of God. In this light we should view the whole history, in order to derive those advantages from it which, as a portion of the revelation of God, it was intended to convey. Those who finally reign with Christ are they who, through his grace, *conquer the world*, the *devil*, and the *flesh*; for it is only of those who thus *overcome* that he says, "They shall sit with me on my throne, as I have overcome, and am set down with the Father on the Father's throne;" Revelation 3:21. [my ft]

[ft] Revelation 3:21 To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my

Father on his throne.

John Gill, commenting on Ezekiel 46:16-17 ; “*if the prince give a gift to any of his sons*”; “Christ, the Prince, has sons; he that is the Prince, of peace is the everlasting Father; he has children given unto him, whom he preserves; a seed promised him in covenant, which shall always endure; a family he is master of, and cares for; for whose sake he became incarnate, suffered, and died: they are sons by adopting grace, and in their adoption he has a great concern; they are predestinated to it by him; they receive it through him; he gives them power to become the sons of God, and they are manifestatively so through faith in him; they appear to be his sons, or are evidenced as such by their regeneration, which also is of him: it is by his Spirit they are regenerated; it is his grace that is implanted in them; it is he himself that is formed in them, and his image that is stamped upon them; it is owing to his word and Gospel as the means and to his resurrection as the virtual cause of it; it is in his church they are born, yea, of her, to whom he stands in the relation of a husband, and so they are sons brought forth to him by her; and these are princes by birth, have a free and princely spirit, and are brought up and provided for as such: now to these Christ gives gifts; gifts of special grace, all sorts of grace; sanctifying grace, faith, hope, love, repentance, &c.; justifying grace, the gift of righteousness; pardoning grace; adopting grace; all supplies of grace; spiritual strength, peace, joy and comfort; and persevering grace, to hold out to the end: and he also gives glory or eternal life; this is with him, in his hands; he has a power to give and he does give it, to all his sons; all which, being once given, ever continue.

The inheritance thereof shall be his sons', it shall be their possession by inheritance; that is, it shall ever remain with them, shall never be taken away from them; these are gifts and calling without repentance, irreversible blessings, which are for ever: sanctifying grace is a well of living water, springing up unto eternal life; faith, hope, and love, always abide; Christ's justifying righteousness is an everlasting one; pardon of sin is of all sin, past, present, and to come, and is never

made void or called in; once children of God, and always such; and the inheritance of heaven is incorruptible, never fading, and eternal; and all this flows from the unchangeable love of God and Christ to these sons of the prince.”

Gill commenting on Romans 4:13 ; “Ver. 13. *For the promise that he should be heir of the world, &c.*] This promise is thought by some to refer to that of his being "the father of many nations", Genesis 17:4,5 Ro 4:17,18; by whom the Gentiles are particularly meant, who are sometimes called "the world", and "the whole world", or the elect of God, the believing part of the world; whether among Jews or Gentiles, who sometimes go by the name of "the world" in Scripture: but to this it may be objected, that the promise here spoken of is made to Abraham's seed, as well as to himself; by which is meant not the Messiah, who is indeed heir of the world, and all things in it, but all believers, whether Jews or Gentiles; as appears from Romans 4:16; and therefore cannot be both heirs and inheritance too.” “...But rather, by "the world" here, is meant, both this world and that which is to come; Abraham and all believers are the "heirs" of this world, and of all things in it; "all things" are theirs, and, among the rest, the world, Christ being theirs, and they being Christ's; He is heir of all things, and they are joint heirs with Him; and how little soever they may enjoy of it now, the time is coming, when they, by virtue of their right, "shall inherit the earth"; see Psalm 37:9,11;...” And as he and all the saints are heirs of this world, so of the world to come, the future salvation, the inheritance incorruptible, undefiled, never fading, and reserved in the heavens; for they are heirs of God himself, and shall inherit all things: now this large and comprehensive promise, which takes in the things of time and eternity, *[was] not to Abraham, or to his seed through the law*: not through the law of circumcision, or on the score of their obedience to that, for this promise was made before that was enjoined; see Genesis 12:2,3; nor through the law of Moses, which was not as yet given; nor through the law of nature, nor by any righteousness of the law; *but through the righteousness of faith*: by

virtue of which they have "all things that pertain to life and godliness", 2Peter 1:3; and have "the promise of the life that now is, and of that which is to come", 1Timothy 4:8; enjoy with a blessing what they now have, and have a right and title to the heavenly glory.

David (as a type)

Cross references:

Psalm 18:50 LXX "*God* magnifies the deliverances of his king; and deals mercifully with David his anointed, and his seed, for ever."

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Hosea 3:5 And afterward shall the children of Israel return, and shall seek the Lord their God, and David their king; and shall be amazed at the Lord and at his goodness in the latter days.

Ezekiel 34:23-24, LXX (Thomson version) "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"

Ezekiel 37:24-28, LXX (Thomson version) ; [24] "And My servant David shall be chief among them. He shall be singly the shepherd of all. Because

they will walk in My statutes, and keep My judgments, and practice them, [26] therefore they shall dwell in that land of theirs which I gave to My servant Jacob. Where their fathers dwelt there they shall dwell and My servant David shall be the only chief forever. [26] And I will make a covenant of peace with them. It shall be an everlasting covenant with them. [27] And I will place My sanctuary in the midst of them forever.

And My habitation shall be among them; and I will be their God and they shall be My people. [28] And the nations shall know that I am the Lord who sanctifieth them, by My sanctuary being in the midst of them forever.”

Jeremiah 30:9 But they shall serve the LORD their God, and David their king, whom I will raise up to them.

Isaiah 11:1-10 LXX (Thomson version) ; [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 asps and on the bed of young asps. [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; [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.”

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.”

Isaiah 16:5 LXX (Thomson version) ; “therefore a throne shall be established with mercy, and on it One shall be seated with truth; in the tabernacle of David, executing justice, and searching out judgment and promoting righteousness.”

Acts 2:29-36, vs. 29 ; “Men, brethren, let me freely speak to you concerning the patriarch David, that he is both dead and buried, and his sepulcher 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.”

This message was given by the former Pharisee Paul (Saul) while preaching in a temple :

Acts 13: 9-24 ; “Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent to them, saying, Men, brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, listen.

17 The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm he brought them out of it.

18 And about the time of forty years he bore their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20 And after these things, *which took* about four hundred and fifty years, he gave *to them* judges, until Samuel the prophet.

21 And afterward they desired a king: and God gave to them Saul the son of Kish, a man of the tribe of Benjamin, by the space of forty years.

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 fulfil all my will.’

23 Of this man's seed hath God according to *his* promise raised up to Israel a Saviour, Jesus:

24 After John had 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 sepulchre.

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 in this way, I will give you the sure mercies of David.

35 Therefore he saith also in another *psalm*, Thou shalt not allow 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 shall by no means believe, though a man declare it to you.

42 And when the Jews had gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.”

Theological Wordbook of the Old Testament includes the following ;
“...the greatest theological significance of David rests in his recognition of the relationship of the anointed king to the Lord. Out of this understanding comes the doctrine of the messiah (from māš "to anoint"). David was a perfect recipient of the covenant which promised not only an eternal dynasty, but a son who would also be , "son of God" ruling forever over the kingdom of God (2Sam 7:11-16; 1Chronicles 17:10-14). Specific references to David as prefiguring the Messiah are: Ezekiel 34:23-24; Ezekiel , 37:24-25; Hosea 3:5; Jeremiah 30:9. There are in addition figurative expressions for great David's greater Son, the "stem" or "branch" or "root of Jesse" (Isaiah 11:1, 10). The , "righteous Branch" of David (Jer 23:5; Jer 33:15), the tabernacle (sukkâ) of David (Amos 9:11) and the tabernacle ('ō) of David (Isa 16:5). ,
...”

Justin Martyr “...“But at that time the angel Gabriel was sent from God, who did also say to the virgin, Fear not, Mary; for thou hast found favor with God.” And he says concerning the Lord: “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: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.” For who else is there who can reign uninterruptedly over the house of Jacob for ever, except Jesus Christ our Lord, the Son of the Most High God, who promised by the law and the prophets that He would make His salvation visible to all flesh; so that He would become the Son of man for this purpose, that man also might become the son of God? And Mary, exulting because of this, cried out, prophesying on behalf of the Church, “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath taken up His child Israel, in remembrance of His mercy, as He spake to our fathers, Abraham, and his seed for ever. By these and such like [passages] the Gospel points out that it was God who spake to the fathers; that it was He who, by Moses, instituted the legal dispensation, by which giving of the law we know that He spake to the fathers. This same God, after His great goodness, poured His compassion upon us, through which compassion “the Day-spring from on high hath looked upon us, and appeared to those who sat in darkness and the shadow of death, and has guided our feet into the way of peace;” as Zacharias also, recovering from the state of dumbness which he had suffered on account of unbelief, having been filled with a new spirit, did bless God in a new manner. For all things had entered upon a new phase, the Word arranging after a new manner the advent in the flesh, that He might win back to God that human nature (*hominem*) which had departed from God; and therefore men were taught to worship God after a new fashion, but not another God, because in truth there is but “one God, who justifieth the circumcision by faith, and the uncircumcision through faith.

But Zacharias prophesying, exclaimed, “Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world begun; salvation from our enemies, and from the hand of all that hate us; to perform the mercy [promised] to our fathers, and to remember His holy covenant, the oath which He sware to our father Abraham, that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all our days.”

Matthew Henry speaks of the revelation of the Messiah to David as seen in the Psalms of David ; “And Christ, the crown and centre of revealed religion, the foundation, corner, and top-stone, of that blessed building, is here clearly spoken of in type and prophecy, his sufferings and the glory that should follow, and the kingdom that he should set up in the world, in which God's covenant with David, concerning his kingdom, was to have its accomplishment. What a high value does this book put upon the word of God, his statutes and judgments, his covenant and the great and precious promises of it; and how does it recommend them to us as our guide and stay, and our heritage for ever!” ...

“It is of use to be read and opened by the ministers of Christ, as containing great and excellent truths, and rules concerning good and evil. Our Lord Jesus expounded the psalms to his disciples, the gospel psalms, and opened their understandings (for he had the key of David) to understand them, Luk_24:44. 3. It is of use to be read and meditated upon by all good people.”

“...he was a type of Christ, that he was continually beset with enemies, and his powerful and prevalent appeals to God, when he was so beset, pointed at Christ's dependence on his Father and triumphs over the powers of darkness in the midst of his sufferings. In this psalm, I. David settles a correspondence between his soul and God, promising to pray, and promising himself that God would certainly hear him (Psa_5:1-3). II. He gives to God the glory, and takes to himself the comfort, of God's holiness (Psa_5:4-6). III. He declares his resolution to keep close to the public worship of God (Psa_5:7). IV. He prayed, 1. For himself, that God would guide him, (Psa_5:8). 2. Against his enemies, that God would destroy them (Psa_5:9, Psa_5:10). 3. For all the people of God, that God would give them joy, and keep them safe (Psa_5:11, Psa_5:12). And this is all of great use to direct us in prayer.” ...

“...[1.] From his infinite mercy. It is in the multitude of God's mercy (the inexhaustible treasures of mercy that are in God and the innumerable proofs and instances of it which we receive from him) that David confides, and not in any merit or righteousness of his own,

in his approaches to God. The mercy of God should ever be both the foundation of our hopes and the fountain of our joy in every thing wherein we have to do with him. [2.] From the instituted medium of worship, which was then the temple, here called *the temple of his holiness*, as a type of Christ, the great and only Mediator, who sanctifies the service as the temple sanctified the gold, and to whom we must have an eye in all our devotions as the worshippers then had to the temple.”

Psalms 16 -

This psalm has something of David in it, but much more of Christ. It begins with such expressions of devotion as may be applied to Christ; but concludes with such confidence of a resurrection (and so timely a one as to prevent corruption) as must be applied to Christ, to him only, and cannot be understood of David, as both St. Peter and St. Paul have observed, Act_2:24; Act_13:36. For David died, and was buried, and saw corruption. I. David speaks of himself as a member of Christ, and so he speaks the language of all good Christians, professing his confidence in God ...”

...“ He speaks of himself as a type of Christ, and so he speaks the language of Christ himself, to whom all the rest of the psalm is expressly and at large applied (Act_2:25, etc.). David speaks concerning him (not concerning himself), “I foresaw the Lord always before my face,” etc. And this he spoke, being a prophet (v. 30, 31). He spoke, 1. Of the special presence of God with the Redeemer in his services and sufferings (Psa_16:8). 2. Of the prospect which the Redeemer had of his own resurrection and the glory that should follow, which carried him cheerfully through his undertaking (Psa_16:9-11)...”

“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 (David) foresaw, should come from his loins, Psa_18:50. 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*, Gal_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*, Hos_3:5. God has called him *his king*, Psa_2:6. Great deliverance God does give, and will give to him, and to his church and people, here called *his seed, for evermore*.

Rock

Numbers 20:11, LXX ; “And Moses lifted up his hand and struck the rock with his rod twice; and much water came forth, and the congregation drank, and their cattle.”

Cf. 1 Corinthians 10:4 “And all drank the same spiritual drink: for they drank of that spiritual Rock that followed them: and that **Rock was Christ.**”

Cf. 2 Samuel 22:2, LXX ; “And the song was thus: O Lord, my rock, and my fortress, and my deliverer,”

Liddel-Scott Lexicon “πέτρα *petra* {pet'-ra} • from the same as 4074; TDNT - 6:95,834; n f • AV - **rock** 16; 16 • 1) a rock, cliff or ledge 1a) a

projecting rock, crag, rocky ground 1b) a rock, a large stone 1c) metaph. a man like a rock, by reason of his firmness and strength of soul “

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 a lost world.”

Lockyer also compares this event with Pentecost and the ministry of the Holy Spirit and other ministries and events to the Jew, the Gentile, and the redeemed.

Altar of incense/ wreathen border, (twisted) wreath

Cross references :

Exodus 25:25, LXX ; “And thou shalt make a twisted wreath for the crown round about.”

Exodus 30:1, LXX ; “And thou shalt make the altar of incense of incorruptible wood.

2 And thou shalt make it a cubit in length, and a cubit in breadth: it shall be square; and the height of it shall be of two cubits, its horns shall be of the same piece.

3 And thou shalt gild its grate with pure gold, and its sides round about, and its horns; and thou shalt make for it a **wreathen** border of gold round-about.

4 And thou shalt make under its wreathen border two rings of pure gold; thou shalt make it to the two corners on the two sides, and they shall be bearings for the staves, so as to bear it with them.

5 And thou shalt make the staves of incorruptible wood, and shalt gild them with gold.

6 And thou shalt set it before the veil that is over the ark of the testimonies, wherein I will make myself known to thee from thence.”

Liddel-Scott Greek Lexicon for “wreath”

στεφανη ..., ἡ, (στέφω) *anything that encircles* the head, for defence or ornament: **I.** *the brim* of the helmet, projecting behind as well as before, **II.** **2.** part of a woman's head-dress, *a diadem, coronal, ...*”

Louw-Nida Lexicon ; “...worn as a symbol of honor, victory, or as a badge of high office”

Lockyer ; “The altar of incense thus crowned with gold indicates that the priestly power of Christ is preserved and assured because He Himself is now crowned with glory”...

“There was no diadem of glory on the brow of the Holy Sufferer there ; only the tangled thorn-crown with the ruby blood drops-jewels priceless value to the believers heart. But on that very brow; where wicked hands entwined a crown of thorns, the hand of God has put a crown of glory and honor. His sufferings are past, His glories must follow.” ~

“Shall we not likewise ‘Bring forth the Royal Diadem and crown Him Lord of all’ ?”

Zion or Sion

Cf. Zechariah 2:5-13, LXX ; vs.5 ; “And I will be to her, saith the Lord, a wall of fire round about, and I will be for a glory in the midst of her.

6 Ho, ho, flee from the land of the north, saith the Lord: for I will gather you from the four winds of heaven, saith the Lord,

7 *even* to Sion: deliver yourselves, ye that dwell *with* the daughter of Babylon.

8 For thus saith the Lord Almighty; After the glory has he sent me to the nations that spoiled you: for he that touches you is as one that touches the apple of his eye.

9 For, behold, I bring my hand upon them, and they shall be a spoil to them that serve them: and ye shall know that the Lord Almighty has sent me.

10 Rejoice and be glad, O daughter of **Sion**: for, behold, I come, and will dwell in the midst of thee, saith the Lord.

11 And many nations shall flee for refuge to the Lord in that day, and they shall be for a people to him, and they shall dwell in the midst of thee: and thou shalt know that the Lord Almighty has sent me to thee.

12 And the Lord shall inherit Juda his portion in the holy *land*, and he

will yet choose Jerusalem.

13 Let all flesh fear before the Lord: for **he has risen up** from his holy clouds.”

The Pictorial Encyclopedia of the Bible (in part) ; “...As early as 1000 B.C. David had anticipated that era when Yahweh would send forth His Son His Anointed משיח *His Messiah* (Psalm 2:2,7, 12), and thus set His King upon His holy hill of Zion (vs.6), who should rule in the midst of his enemies (110:2). He prayed for the day when salvation would come out of Zion and Yahweh would restore prosperity and joy to His people (14:7; 53:6; cf. Zephaniah 3:14). Thus Isaiah (28:16) foretold both the security of those who would believe in Christ at His first coming, fulfilling God’s promise that He would “[lay] in Zion for a foundation a stone, a tested stone”...and the joyful shouts of the inhabitants of Zion when the Holy One of Israel will appear in their midst at His Second Coming (12:6; 59:20) and sorrow and weeping will be no more (30:19, 35:10). Yahweh will roar as a lion from Zion (Joel 3:17) and regather His ransomed people (Isaiah 35:9, 0). Then at last the remnant of Zion will attain true holiness through God’s cleansing Spirit (4:3, 4) and be overspread with glory (vs. 5). ...” ~

“...In apostolic usage Mt. Zion (Sion, KJV) comes to represent ‘the city of the living God, the heavenly Jerusalem’ Hebrews 12:22). Yet Zion may also refer to the people of Israel (primarily in quotations from the OT, as Romans 9:33; 1 Peter 2:6) and of Jerusalem (Matthew 21:5, John 12:15); or it may identify that literal mountain on which Christ and His followers will stand in triumph at His Second Coming (Revelation 14:1; cf. Obadiah 21) and from which He will go forth to rule forever (Romans 11:26; cf. Psalm 132:13,14).”

Theological Wordbook of the Old Testament ; “צִיּוֹן noun proper absolute 1910.0 צִיּוֹן (šîyôn) **Zion**. It is possibly related to Arabic šâna from root š-w-, meaning protect, defend; hence šîyôn may have meant place of defence, fortress. Others suggest derivation from root šâhâ "be bald"; cf. Syriac spelling šehyôn for this name. Zion is the fortified mound between the Kidron and the Tyropean valleys that David captured from the Jebusites

(2Sam 5:7). Subsequently, it became known as the city of David. With the building of the temple to the north, that hill later became known as Mount Zion. Zion may even refer specifically to the temple vicinity or more generally to Jerusalem itself; sometimes it includes the entire nation, the covenant community itself (Isa 1:27; Psa 97:8). "Zion" appears frequently in Psa and Lam. It seldom refers to the political capital of Judah, but much more often stands for the city of God in the new age. From the time Solomon built the temple, Zion became the center of Yahweh's activity. Yahweh identified himself as "the One who dwells on Mount Zion" (Isa 8:18). Here he initiates his work of salvation and here he begins his judgment against sin (Amos 1:2). Zion frequently occurs in poetic passages, referring to the temple area where Yahweh dwells. Psalm 48 renders great praise to Mount Zion. It is called "the joy of all the earth" and "the city of the great King" (v. 2 [Hebrew 3]) [my ft]

[my ft] the Hebrew Bible occasionally has a different chapter and/or verse order and is indicated by an "H" or "Hebrew"

It is also said to be located in the far north (v. 2 [Hebrew 3] but cf. NIV), In Canaanite religion the assembly of the gods was thought to meet in the far north. Therefore the Psalmist is using poetic language to show that Zion is the religious center, not only for Israel, but for the entire world. Since the city of Yahweh is in the same place as the assembly of the gods, it means these gods have no existence or power outside of Yahweh. Ezekiel even seems to refer to Zion as the "navel" of the earth, the place where God sustains this planet (Ezek 38:12, though 'e here may refer only to the land of Palestine). Its sanctity, however, does not rest in location, but rests solely in the fact that Yahweh has chosen to dwell there. The crucial distinguishing factor between mythical ideas and the biblical expressions concerning Zion resides in the fact that Zion was not set apart as holy at creation. It possesses no intrinsic holiness. It became important to the Lord and to Israel only within history (cf. Psa 78:68). Hence it acquired meaning and sacredness. This fact is further verified in that "Zion" is not mentioned in the creation account nor in the Pentateuch at all, except that Mount Moriah is specified as

the place where Abraham offered up Isaac (Gen 22:2, 14; 2Chr 3:1); the first reference to Zion is 2Sam 5:7. Nevertheless because of Israel's disobedience even Zion would not be spared; it actually fell to the Babylonians in 587/6 B.C. Lamentations frequently refers to Zion and "the daughter of Zion" to express overwhelming sorrow at Zion's destruction (Lam 1:4, 6, 17; etc.). In captivity the Psalmist was so despondent that he could not bring himself to sing any of the songs of Zion (Psa 137:1ff). But even in exile the people still had faith and prayed for Yahweh to rebuild his city and to restore its fortress (Psa 102:13, 16 [Hebrew 102.14,17]; Psa 69:35 (Hebrew 69.36]). In some of the prophets, especially Isa, Jer, Joel, Zech, Zion appears as the central location for Yahweh's great deeds of salvation in the future. He will cleanse away Zion's sin by judgment (Isa 4:4). That is, the city will be redeemed by justice and righteousness (Isa 1:27; Isa 33:5). God will build the city by laying a precious cornerstone in Zion (Isa 28:16). The glory of Yahweh which was present in the Exodus shall return to protect its inhabitants from the elements (Isa 4:5ff). God shall firmly secure the city from its enemies (Isa 33:20). God's people shall return in joy and singing to Zion from the various places of their exile (Isa 35:10; Isa 51:11). Then they shall weep no more (Isa 30:19). The land will become as fruitful and lush as the Garden of Eden (Isa 51:3). The scope of this restoration is for all peoples; foreign nations shall come to Mt. Zion to worship (Isa 2:3; Mic 4:2). All of these fantastic changes in Zion will give her the new name "My delight is in her" (Isa 62:1-5). But the greatest difference is that God himself will reign there in that day (Zech 8:3; Isa 59:20). Bibliography: Fohrer and Lohse, "Zion- Jerusalem" in TDNT, VII, pp. 292-338. Payne, J. B., "Zion, " in ZPEB, V, pp. 1063-66. Roberts, J. J. M., "The Davidic Origin of the Zion Tradition, " JBL 92:329-44. THAT, II, pp. 543-50. J.E.H. "

Fountain, fountain of life, fountains of waters, and well

Cross-references:

Genesis 2:6, LXX ; “But there ascended a fountain out of the earth, and watered the whole face of the earth.”

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 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."

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."

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 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 not pass through her anymore.

18 And it shall come to pass in that day *that* the mountains shall drop sweet wine, and the hills shall flow with milk, and all the fountains of Juda shall flow with water, and a fountain shall go forth of the house of the Lord, and water the valley of flags." (flags= bulrushes)

Proverbs 8:27 When he prepared the heaven, I was present with him; and when he prepared his throne upon the winds:

29 and when he strengthened the foundations of the earth:

28 and when he strengthened the clouds above; and when he secured the fountains of the earth:

Proverbs 8:23 He established me before time *was* in the beginning, before he made the earth:

Proverbs 8:24 even before he made the depths; before the fountains of water came forth:

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:

Psalms 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 “ πέτρα, ας, ἡ (1) lit. living *rock, bedrock*, as opp. to an isolated stone (πέτρος) (MT 7.24); *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) metaph. of Christ; (a) as the antitype fulfilling the event foreshadowed by the rock in the wilderness, offering "living water" when struck (1C 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) fig. as the spiritual foundation of the church (MT 16.18), interpr. variously to refer to the affirmation Peter made (MT 16.16), to the apostle Peter (ὁ Πέτρος) 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.”

Isaiah 35:1 Be glad, thou thirsty desert: let the wilderness exult, and flower as the lily.

2 of Jordan shall blossom and rejoice; the glory of Libanus has been given to it, and the honour of Carmel; and my people shall see the glory of the Lord, and the majesty of God.

3 Be strong, ye relaxed hands and palsied knees.

4 Comfort one another, ye fainthearted; be strong, fear not; behold, our God renders judgement, and he will render *it*; he will come and save us.

5 Then shall the eyes of the blind be opened, and the ears of the deaf shall hear.

6 Then shall the lame man leap as an hart, and the tongue of the stammerers shall speak plainly; for water has burst forth in the desert, and a channel *of water* in a thirsty land.

7 And the dry land shall become pools, and **a fountain of water** shall *be poured* into the thirsty land; there shall there be a joy of birds, ready habitations and marshes.

8 There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray.

9 And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there; but the redeemed and gathered on the Lord's behalf, shall walk in it,

10 and shall return, and come to Sion with joy, and everlasting joy *shall be* over their head; for on their head *shall be* praise and exultation, and joy shall take possession of them: sorrow and pain, and groaning have fled away.”

Friberg Lexicon πηγῆ, ἡς, ἡ (1) lit. **spring, fountain**, (*living*) well, as a source of water; to be distinguished fr. φρέαρ as a cistern or reservoir for storing surface water (cf. JN 4.6 w. 4.11); (2) metaph. the *fountain* of the water of life, identified in JN 4.14 as eternal life; (3) fig. in MK 5.29 as a hemorrhaging, an *issue* or *flow* of blood; (4) metaph. and pl. in 2P 2.17 of presumptuous sinners who resemble dried up *springs*. ”

Theological Dictionary of the Old Testament “...Dahood argues that ‘ to see light’ is often really to see the light of God’s face in immortality (**ps 36:9** [Hebrew 10] ... This is the expression in Isa 53:11 when the LXX and the DSS texts speak in this vein of immortality for the suffering Servant (cf.Ps 17:15)” and...” He is the Resplendent One (Psalm 76:4 [Hebrew Bible 5}))....” [my ft]

[ft]Psalm 76:4 (LXX) ; “From everlasting mountains, Thou shinest

marvellously; ” and the NIV uses the phrase “ resplendent with light “ rather than simply “glorious”” as translated in KJV, NKJV, and NRSV.

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 Gill’s comments on Psalm 36:9) ; “God himself is the fountain of living waters; this is a reason proving the happiness of those that trust in the Lord, and that they shall enjoy the above things; because with God the object of their trust is the fountain of life; not only of natural life, from whom they have it, and by whom it is supported, but of spiritual life, being quickened by him when dead in sin, by virtue of which they live by faith on Christ, and also of eternal life; and the phrase denotes, that life is originally in God as in its fountain, and that both the fulness of it is with him, and the freeness of it in the communication of it to others, as well as its continuance and duration;”

Matthew Henry (see his comments on Psalm 36:8-9) ; “In him they have a fountain of life, from which those rivers of pleasure flow, Psalm 36:8. The God of nature is the fountain of natural life. In him we live, and move, and have our being. The God of grace is the fountain of spiritual life. All the strength and comfort of a sanctified soul, all its gracious principles, powers, and performances, are from God. He is the spring and author of all its sensations of divine things, and all its motions towards them: he quickens whom he will; and whosoever will may come, and take from him of the waters of life freely. He is the fountain of eternal life. The happiness of glorified saints consists in the vision and fruition of him, and in the immediate communications of his

love, without interruption or fear of cessation.”

well or spring-fed well

B.D.B. Lexicon “...c. spring of water, as coming to light”

Friberg Lexicon ; “

“ φρέαρ, ατος, τό (1) as a place for storing run-off water *cistern, reservoir*, a sealed in *well* (opp. πηγή, which is a spring-fed well) (JN 4.11); (2) as the opening into a deep hole in the ground *shaft, pit* (RV 9.1, 2).”

Spurgeon links the resurrection of Christ and the rolling away of the stone at “Jacob’s well” ; “...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,..." [ft]

[ft] cf. "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."

And Jesus taught concerning everlasting life at Jacobs well ; John 4:14 "But whoever 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." [my ft]

[ft] Andrew Bonar points out that in Isaiah 53 we find some very significant prophetic details:

He made his grave with the wicked [plural], and with the rich [singular] in his death; - Isaiah 53:9

I had always assumed that the "transgressors" in Isaiah 53:9 simply pointed to the two thieves who were crucified with Him. It was Bonar's insight that this refers to the burial itself, which included both the wicked and the rich. Another

of the Levitical specifications deals with the offering being "...without the camp unto a clean place ..." (Leviticus 4:12; 6:11). It was this detail that actually gave rise to the Andrew Bonar's footnote: [1](#)

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. - John 19:41

The very spot that criminals were put to death was where Joseph's new tomb was hewn out of a rock! The stony sides of the tomb - the new tomb - "the clean place," where Jesus was laid - were part of the malefactor's hill. His dead body is "*with the rich man and with the wicked*" in the hour of His death! His grave is the property of a rich man; and yet the rocks which form the partition between His tomb and that of the other Calvary malefactors, are themselves part of Golgotha."

Anyone who has visited the Garden Tomb recognizes the validity of Bonar's perceptions: the site of Golgotha is topologically identifiable as at the peak of the ridge system between the Kidron Valley and the Tyropean Valley; midway between the Mount of Olives and Mount Zion. It is also a very short walk to the tomb, and the tomb itself seems to fit a number detailed specifications from the Gospel texts:

1. It is proximate to Golgotha (Jn 19:41).
2. It was a new tomb hewn in the rock (Mt 27:60; Lk 23:53; Jn 19:41).
3. It was a garden area (Jn 20:41, 42). The enclosed cistern of 250,000 gallons implying a single, very wealthy, owner.
4. It was adjacent to a wine press.
5. It had a rolling stone door (Mt 27:60; 28:2; Mk 16:3; Lk 24:2).
6. The tomb itself was just to right of a wailing chamber (Mk

16:5).

7. And, it is empty! (Lk 24:6, 12; Jn 20).

8. Gordon's Calvary

The present site of the "Garden Tomb" is often called, derisively, "Gordon's Calvary." It remains controversial despite the evidences that favor it. General Charles George Gordon was a British general who distinguished himself with assignments in the Crimean War and other exploits in the Far East. He was commissioned a second lieutenant in 1852, and eventually found himself assigned in Palestine. One day from his hotel he noticed the features of a "Skull Hill" and became convinced, despite church traditions to the contrary, that this was the true location of the crucifixion. His discovery was based on the physical features of the area, derisively called "Gordon's Calvary" by those who still favor the traditional site.

(The "Church of the Holy Sepulchre" is on the traditional site at another location that was selected by Queen Helena in the fourth century and was protected until 1009 A.D., when it was destroyed by Khalif Hakem. The Greek Orthodox Church and the Russians erected the present Church of the Holy Sepulchre in 1810, where it stands today.)

General Gordon's discovery of what we now know as the "Garden Tomb" was in 1883. What struck me about Andrew Bonar's observations, from the text, was that his commentary was published in 1846, almost 40 years before the discovery of the present site that so vividly presents the drama that is the very cornerstone of the entire Christian faith![2](#) It is inspiring to realize that the clarity of the situation was perceived by Andrew Bonar strictly from the text itself, without the physical benefits which we can presently enjoy on our visits to Jerusalem!

What an encouragement to all of us to pay close attention to

details and to take them seriously!

A Better, Second, or New Covenant (a Merciful covenant)

Cross reference from the Old Greek or “Septuagint” or often written as LXX

(Charles Thomson version) Psalm 89: 1-4 “O Lord, I will sing of thy mercies forever; I will proclaim thy truth with my mouth to all generations. Since thou hast said, ‘Mercy shall be built up forever. My truth shall be established in the heavens. I have made a covenant with my chosen, I have sworn to my servant David, I will establish thy seed forever ; I will build up thy throne to all generations.’ “ (my ft)

Ft. the greek word for “chosen” is ἐκλεκτοῖς plural and also translated as “elect” (people)

Cross references (from Hebraic text) :

Jeremiah 31:31-33, LXX (Thomson), vs. 31 ; “Behold the days are coming, when I will make a new covenant with the house of Israel and the house of Juda.

Vs.32 Not according to the covenant which I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. Because they did not abide by this covenant of Mine, therefore I took no care

of them.

Vs. 33 For this, saith the Lord, is My covenant which I will make with the house of Israel :

After those days, saith the Lord, I will adapt My laws to their understanding and write them on their hearts, and I will be their God and they shall be My people.”

Isaiah 49:6, Dead Sea Scrolls ; “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”

Isaiah 55:3-8, Dead Sea Scrolls ; vs. 3 ; “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.

(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 for the Holy One of Israel; for he has glorified you.

(6.). Seek YHWH while he may be found, call upon him while he is near: (7.) Let the wicked abandon his way, and the evil man his thoughts: and let him return to YHWH, and he will have mercy on him; and to our God, for he will excuse greatly. (8.) For my thoughts are not your thoughts, nor are your ways”

Hebrews 10:16-22; vs.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.”

Romans 4:16-5:1-16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who giveth life to the dead, and calleth those things which are not as though they were.

18 Who against hope believed with hope, that he should become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised Jesus our Lord from the dead;

25 Who was delivered for our offences, and raised again for our justification.

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:”

A.M. Toplady on Psalm 89: 1-3 (see first cross reference above) ; “Do you suppose that this was spoken to David, in his own person only? No, indeed; but to David as the antitype, figure, and forerunner of Jesus Christ. Hence, the Septuagint version renders it, I have covenanted τοῖν ἐκλεκτοῖς μου ‘with my elect people’, or ‘with my chosen ones’: i.e. with them in Christ, and with Christ in their name. I have sworn unto David my servant, unto the Messiah, who was typified by David; unto my coeternal Son, who stipulated to take on himself "the form of a servant"; thy seed, i.e. all those whom I have given to thee in the decree of election, all those whom thou shalt live and die to redeem, these will I establish for ever, so as to render their salvation irreversible and inamissible (incapable of being lost): and build up thy throne, thy mediatorial throne, as King of saints and covenant Head of the elect, to all generations: there shall always be a succession of favoured sinners to be called and sanctified, in consequence of thy federal obedience unto death; and every period of time shall recompense thy covenant sufferings with an increasing revenue of converted souls, until as many as are ordained to eternal life are gathered in.

Observe, here, that when Christ received the promise from the Father concerning the establishment of his (i.e. of Christ’s) throne to all generations, the plain meaning is, that his people shall be thus established; for, consider Christ in his divine capacity as the Son of God, and his throne was already established, and had been from everlasting, and would have continued to be established without end, even if he had never been incarnate at all. Therefore, the promise imports that Christ shall reign, not simply as a person in the Godhead (which he ever did, ever will, and ever must); but relatively,

mediatorially, and in his office character, as the deliverer and king of Zion. Hence it follows, that his people cannot be lost: for he would be a poor sort of a king who had or might have no subjects to reign over. Consequently, that "throne" of glory on which Christ sits is already encircled in part, and will at last be completely surrounded and made still more glorious, by that innumerable company, that general assembly and church of the firstborn who are written in heaven." (my ft)

(ft) see also Revelation 20:6 "Blessed and holy {is} he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Adam Clarke : "...Jesus have assumed that body which was prepared for him, and have laid down his life for the redemption of a lost world, and, having ascended on high, shall have obtained the gift of the Holy Spirit to purify the heart; then God's law shall, by it, be put in their inward parts, and written on their hearts; so that all within and all without shall be holiness to the Lord. Then God will be truly their God, received and acknowledged as their portion, and the sole object of their devotion; and they shall be his people, filled with holiness, and made partakers of the Divine nature, so that they shall perfectly love him and worthily magnify his name."

John Gill on Isaiah 55:3 "...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 Hosea 3:5, 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;" see Acts 13:34

And Gill writes of Hebrews 10 ; "Ver. 18. *Now where remission of these is, &c.*] That is, of these sins; and that there is remission of them, is evident from this promise of the covenant, just now produced; from God's gracious proclamation of it; **from the shedding of Christ's blood for it; from his exaltation at the Father's right hand to give it;** from the Gospel declaration of it; and from the several instances of persons favoured with it:

there is no more offering for sin; there may be other offerings, as of praise and thanksgiving, but none for sin; "there is no need", as the Syriac version; or there is not required, as the Arabic version; there is no need of the reiteration of Christ's sacrifice, nor will he be offered up any more, nor of the repetition of legal sacrifices, nor ought they to continue any longer. The Jews themselves say {ft w},

{w} Vajikra Rabba, sect. 9. fol. 153. 1.

that "in the time to come (i.e. in the times of the Messiah) all offerings shall cease, but the sacrifice of praise."

And one of their writers says {ft x},

{x} R. Abendana Not. in Miclol Yophi in Psal. lxxii. 20.

when "the King Messiah, the son of David, shall reign, there will be no need of "an atonement", nor of deliverance, or prosperity

boldness to enter into the holiest by the blood of Jesus: "the place saints have boldness to enter into is heaven, called "the holiest", in reference to the holy of holies, in the tabernacle; which was a type of it, for the sacredness and invisibility of it, and for what was in it, went into it, or was brought thither; as the Shechinah, or divine Majesty, which resided there; the high priest who went into it once a year; the blood of sacrifices which was carried into it; the sweet incense; the ark of the testimony, in which was the law; and the mercy seat; all which were typical of Christ, his person, blood, sacrifice, righteousness, intercession, and the grace and mercy which come through him. Heaven was symbolically shut by the sin of man, when he was drove out of the garden of Eden; it was typically opened by the entrance of the high priest into the holy of holies, on the day of atonement; Christ has in person entered into it by his blood, and opened the way for his people; and believers in him may "enter" now, and they do, when they exercise grace on him, who is there, and when they come and present their prayers and praises to God by him; and they have now an actual right to enter into the place itself, and will hereafter enter in person: and the manner of their present entrance is, "with boldness"; which signifies their right unto it, the liberty granted them by God, and the liberty which they sometimes have in their own souls, and great courage and intrepidity of mind; which arises from a sense of remission of sins, as may be concluded from the connection of these words with the preceding; and is found to be true by experience; and such boldness is consistent with reverence, humility, and submission. The way of entrance is "by the blood of Jesus"; and which gives both entrance and boldness; for hereby sin is removed both from the sight of God, and the conscience of the believer; peace is made with God, and spoken to him; pardon is procured, law and justice satisfied, and neither to be feared, and the everlasting covenant confirmed."

Ver. 20. *By a new and living way, &c.]* Which is Christ, the God-man and Mediator; who is called the "new" way, not as to contrivance, revelation, or use; for it was contrived before the world was, and was revealed to our first

parents, immediately after the fall, and was made use of by all the Old Testament saints; but in distinction to the old way of life, by the covenant of works; and because newly revealed with greater clearness and evidence; see Hebrews 10:8 and because it is always new, it never will be old, nor otherwise, there never will be another way: some render it, "a new slain way"; because Jesus was but newly slain, and his blood lately shed, by which the way is, and entrance is with boldness: and Christ is a "living way"; in opposition to the dead carcasses of slain beasts, and to the dead and killing letter of the law; Christ gives life to all his people; and all that walk in him, the way, live; and none in this way ever die; it leads to eternal life, and infallibly brings them thither:

which he hath consecrated for us; either God the Father, and so it intends the designation of Christ to be the way to life and happiness, and the qualification of him for it, by preparing a body, an human nature for him, and anointing it with the Holy Spirit, and the instalment of him into his priestly office, called a consecration, Hebrews 10:28 or else Christ himself, and so designs his compliance with his Father's will, and his devoting of himself to this service; his preparation of himself to be the way, by the shedding of his blood, and by his entrance into heaven, and by giving a clearer discovery of this way in the Gospel, by which life and immortality are brought to light: and this is-

done through the vail, that is to say, his flesh; "the human nature of Christ, through which the way to heaven is opened, renewed, and consecrated, is compared to the vail of the tabernacle, Exodus 26:31-33 the matter of which that was made, was fine twined linen, which the Jews.. say was of thread six times doubled; which may denote the holiness of Christ's human nature; the strength, courage, and steadfastness of it, under all its sorrows and sufferings; and the purity and duration of his righteousness; the colours of it were blue, purple, and scarlet, which may signify the sufferings of the human nature; the preciousness of Christ's blood, and the dignity of his person, and his royalty; purple and scarlet being wore by kings: the vail was of cunning work, which may intend the curious workmanship of Christ's human nature, and the graces of the Spirit, with which it is adorned; and it was made with "cherubim", pointing to the ministration of angels, both to Christ, and to his

people. The pillars of it may signify the deity of Christ, the support of his human nature, in which it has its personal subsistence; and being of Shittim wood, may denote his eternity: and being covered with gold, his glory: its hooks and sockets may be symbolical of the union of the two natures in him.”

Ver. 21. *And [having an] high priest over the house of God.*] “The church of God, over which Christ is as prophet, priest, and King, and as the Son and owner of it; see Gill on "Hebrews 3:6"; see Gill on " Hebrews 4:14". In the Greek text it is, "a great priest"; so the Messiah is called by the Targum on # Zechariah 6:12 "a great priest", as he is; even a great high priest, as in Hebrews 4:14, and greater than Aaron, and any of his sons.”

Ver. 22. *Let us draw near with a true heart, &c.*] Either to the holiest of all, into which the saints have boldness to enter; or to Christ the high priest, who is entered there; or to the house of God, over which he is an high priest; or rather to God himself, as on a throne of grace, on the mercy seat in heaven, the most holy place: to "draw near" to him is a sacerdotal act, common to all the saints, who are made priests to God; and includes the whole of divine worship, but more especially designs prayer; to which believers are encouraged from the liberty and boldness they may have and use, of entering into the holiest by the blood of Jesus; from Christ's being the new and living way into it, and from his being an high priest over the house of God: the manner of drawing near is, "with a true heart"; not with the body only, but with the heart principally; with a renewed one, one that is right with God, and is single and sincere, is hearty in its desires, and upright in its ends.

In full assurance of faith;” in God, Father, Son, and Spirit; without faith, drawing near to God can neither be acceptable to him, nor of service to men; and a full assurance of faith, with respect to the object drawn nigh unto, and of the way unto him, and of acceptance with him through Christ, and of having the petitions put up to him granted, is very comfortable to believers, greatly becomes them, and is well pleasing to God:”

(a first century Jewish scholar, probably Paul) writes in the New Testament book of Hebrews 8:1 “Now of the things which we have spoken this is the sum: We have such an high priest, who is seated on

the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is appointed to offer gifts and sacrifices: therefore it is of necessity that this man should have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing there are priests that offer gifts according to the law:

5 Who serve to the example and shadow of heavenly things, as Moses was admonished by God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shown to thee in the mount.

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.

7 For if that first covenant had been faultless, then should no place have been sought for the **second**.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be **merciful** to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A **new covenant**, he hath made the first old. Now that which decayeth and groweth old is ready to vanish away.”

J.B. Payne writes ; “On Easter morning, moreover, Christ ‘was raised for our justification’ (Romans 4:25), assuring all Christians of His ever-living presence and His triumph over sin and death. Just as the OT had appealed to the saving event of the Exodus-‘I am the LORD your God who brought you out of the land of Egypt’ (Exod 20:2)-so the NT would appeal to the resurrection : ‘he that raised up Christ Jesus from the dead shall give life also to your mortal bodies’ (Rom 8:11 ASV). Here was achieved that reconciliation with God which Jeremiah had long before described.”

John Calvin ; “It may be laid down as an incontrovertible truth, that David, in reigning over God’s ancient people, shadowed forth the beginning of Christ’s eternal Kingdom”...

“...the promise made to him of a never-failing succession, and which received it’s verification in the person of Christ.

As God illustrated His power in David, by exalting him with the view of delivering his people, so has He magnified His name in His only begotten Son...Christ, before He was exalted, emptied Himself of His glory, having not merely assumed the form of a servant, but humbled Himself to the death of the cross.”

Passover (ie. the month of Passover),or Abib, or Nisan

Alfred Edersheim ; "...Thus *nature, history, and grace* combined to give a special meaning to the festivals, but chiefly to the Passover. It was the feast of spring; the spring-time of nature, when, after the death of winter, the scattered seeds were born into a new harvest, and the first ripe sheaf could be presented to the Lord; the spring-time of Israel's history, too, when each year the people celebrated anew their national birthday; and the spring-time of grace, their grand national deliverance pointing forward toward the birth of the true Israel, and the Pasover sacrifice to that 'Lamb of God which taketh away the sin of the world.' Accordingly, the month of Passover, Abib, [my ft] [ft] *abib* is the month of 'sprouting' or of 'green ears.' Esther 3:7; Nehemiah 2:1 and is the same word used for *barley* (often the staple of the poor) which according to Leviticus 2:14, the grain offering was to consist of the firstfruits of abib. See Leviticus 2:14 Leviticus 2:14 "And if thou wouldest offer a sacrifice of first-fruits to the Lord, *it shall be* new grains ground *and* roasted for the Lord; so shalt thou bring the sacrifice of the first-fruits."

or, as it was called in later times, Nisan, was to be unto them 'the beginning of months'-the birth-month of the sacred, and at the same time the seventh in the civil year."

As can be seen so often in the witness of scriptures, God gave this Jewish festival as a beautiful symbol of prophetic memorial pointing to the Messiah's future accomplishments ie., Christ's atoning sacrificial death and resurrection.

Also noteworthy is that Noah's ark that "rested" (Genesis 8:4, LXX Gen. 8:3) on the anniversary of the prophesied Messiah Resurrection in the Jewish civil year calendar: "seventh month, on the seventeenth day of the month" which is three days after Passover, as well as the first month of the religious year. [my ft]

[ft] Chuck Missler expands the idea ; "Jesus Christ was crucified on the 14th of Nisan. See Gen 8:4; ark rested on the 7th month on the 17th day of the month. In Exodus the 7th month becomes the first month, which means that

the new world, the new beginning starts on the 17th of Nisan. Noah's ark rested on the anniversary of the resurrection in anticipation!

When Isaac sowed in the land (of Gerar in Israel) , "...he found in that year barley and hundredfold, and the Lord blessed him" (see LXX Genesis 26:12). Both he (in a type) and Christ received the blessing of Deuteronomy 8:6-10.
[ft]

[ft] 6 "And thou shalt keep the commands of the Lord thy God, to walk in his ways, and to fear him.

7 For the Lord thy God will bring thee into a good and extensive land, where there are torrents of waters, and fountains of deep places issuing through the plains and through the mountains:

8 a land of wheat and **barley**, *wherein are* vines, figs, pomegranates; a land of olive oil and honey;

9 a land on which thou shalt not eat thy bread with poverty, and thou shalt not want any thing upon it; a land whose stones are iron, and out of its mountains thou shalt dig brass.

10 And thou shalt eat and be filled, and shalt bless the Lord thy God on the good land, which he has given thee."

Ruth and Naomi upon returning to Bethlehem in the beginning of barley harvest began receiving God's blessings through the kinsman redeemer Boaz. Ruth's greatest reward is seen in Ruth 4:10, LXX ; "Ruth 4:10 Moreover I have bought for myself for a wife Ruth the Moabitess, the wife of Maalon, **to raise up the name of the dead upon his inheritance**; so the name of the dead shall not be destroyed from among his brethren, and from the tribe of his people: ye *are* this day witnesses."

The redeemer-Messiah came from Boaz and Ruth and made the ultimate sacrifice, Himself, whom it is proclaimed ; "In Thy seed shall

all the nations of the earth be blessed, because Thou has hearkened to My voice.” (Genesis 22:18, LXX). The Father did not withhold His willing Son as our purchaser of our blessing as a Kingdom citizen with eternal blessed life.

Chief Cornerstone (MT/KJV), Head of the Corner (LXX/N.T.)

Cf. Psalm 118:22, LXX ; “The stone which the builders rejected, the same is become the head of the corner.”

Cf. Acts 4:10 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

vs.:11 This is the stone which was set at nought of you builders, which is become the head of the corner.”

Epistle of Barnabas (early church “father”) 6:2 And again the prophet says, "Since as a mighty stone He is laid for crushing, behold I cast down for the foundations of Zion a stone, precious, elect, a corner-stone, honorable." Next, what says He? "And he who shall trust in it shall live for ever."

John Gill, “...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."~

"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."

The International Standard Bible Encyclopedia "...While all the passages indicate the stone at the corner, there appear to be two conceptions: (a) the foundation-stone upon which the structure rested (Job 38:6; Isa 28:16; Jer 51:26); or (b) the topmost or cap-stone, which linked the last tier together (Ps 118:22; Zec 4:7); in both cases it is an important or key-stone, and figurative of the Messiah, who is "the First and the Last." In Job 38:6 it beautifully expresses in figures the stability of the earth, which Yahweh created. In Zec 10:4 the leader or ruler in the Messianic age is represented by the corner-stone. The ancient tradition of the one missing stone, when the temple was in building, is reflected in or has been suggested by Ps 118:22 (Midrash quoted by Pusey under Zec 4:7)." ~

"(3) New Testament passages.--Ps 118:22 is quoted and interpreted as fulfilled in Jesus Christ in a number of passages: Mt 21:42; Mk 12:10; Lk 20:17; Acts 4:11 and 1 Pet 2:7; it is also the evident basis for Eph 2:20. Isa 28:16 is quoted twice in the New Testament: Rom 9:33, from Septuagint combined with the words of Isa 8:14, and in 1 Pet 2:6, which is quoted with some variation from Septuagint. The Old Testament passages were understood by the rabbis to be Messianic, and were properly so applied by the New Testament writers."

Palm tree, palm branch

Cross references:

Psalms 92:12-15, LXX ; vs.12 ; “The righteous shall flourish as a palm-tree: he shall be increased as the cedar in Libanus.

13 They that are planted in the house of the Lord shall flourish in the courts of our God.

14 Then shall they be increased in a fine old age; and they shall be prosperous; that they may declare

15 that the Lord my God is righteous, and there is no iniquity in Him.”

1 Kings 6:29, LXX ; “He graved all the walls of the house round about with the graving of cherubs, and *he sculptured* palm trees within and without.”

Revelation 7:9-10 After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed in white robes and with palms in their hands. vs:10 And they cried with a loud voice, saying, "Salvation to our God who sitteth upon the throne, and unto the Lamb!"

Leviticus 23:39-40 LXX (Thomson version) ; “Now on the fifteenth day of this seventh month there shall be a rest; and on the eighth day a rest. And on the first day you shall take the ripe fruit of trees , and branches of palm trees, and bushy boughs of trees and willows, and branches of the willow of the brook, to rejoice before the Lord your God seven days of the year. Vs. 40 On the first day there shall be a rest; and on the eighth day, a rest. And on the

first day you shall take the ripe fruit of trees, and branches of palm trees, and bushy boughs of trees and willows, and branches of the willow of the brook, to rejoice before the Lord your God seven days of the year.”

Ezekiel 41:19 LXX (Thomson version) ; “ a face of a man towards the palm tree on one side and the face of a lion towards the palm tree on the other side.”

Lockyer ; “For the Saviour a wonderful emblem followed His sorrowful Marah. After His trials were accepted as the Father’s will, there came peace tranquility , and a glorious reward. With His exaltation in His heavenly Elim, there were His seventy palm trees of eternal rest and shade...” ~ “For Jesus, the Elim of His exaltation and of Pentecost was but a foretaste of all the mighty triumphs that He will achieve until He surrenders the Kingdom to the Father.”

Matthew Henry ; “The palm-tree has ever been an emblem of victory and triumph; Cicero calls one that had won many prizes plurimarum palmarum homo—a man of many palms. Christ was now by his death to conquer principalities and powers, and therefore it was fit that he should have the victor’s palm borne before him; though he was but girding on the harness,... But this was not all; the carrying of palm-branches was part of the ceremony of the feast of tabernacles Leviticus 23:40; Nehemiah 8:15, and their using this expression of joy in the welcome given to our Lord Jesus intimates that all the feasts pointed at his gospel, had their accomplishment in it, and particularly that of the feast of tabernacles,” Zechariah 14:16.” ~

“It has been said of the palm-tree, *Sub pondere crescit*—The more it is pressed down the more it grows; so the righteous flourish under their burdens; the more they are afflicted the more they multiply. Being planted in the house of the Lord (there their root is), they flourish in the courts of our God—there their branches spread.”

John Gill ; “And as that tree was a sign of joy and victory, they carried branches of it in their hands, as they met the King Messiah, who was about to make his public entrance into Jerusalem, in triumph; and where by his sufferings and death, he should gain the victory over sin, Satan, the world,

and death; and lay a solid foundation for joy and peace, to all that believe in him: the Jews say .”

In reference to the cross reference Leviticus 23:40 Gill says; “and ye shall rejoice before the Lord your God seven days; because of the blessings of his goodness bestowed upon them in the plentiful harvest and vintage they had been favoured with, and in remembrance of past mercies, showed to their fathers in the wilderness, giving them food and drink, and guiding and protecting them with the pillar of cloud and fire; and at the same time, also, thankful for the different circumstances they were in, having cities, towns, and houses to dwell in, and fields and vineyards to possess, when their fathers lived in a wilderness for forty years together; and especially such of them expressed their joy before the Lord, who had any knowledge of this being a type of the Messiah tabernacling in human nature, they had the promise of, to be their spiritual Redeemer and Saviour: these seven days are kept by the Jews now, chiefly in carnal mirth, and so for ages past, as by carrying the above boughs [my ft]

[ft] including palm branches.

R.M. Edgar (Pulpit Commentary) states; “It is into victorious joy he summons all his people as the earnest of the everlasting joy with which he is yet to crown them.”

in their hands, and going round about the altar with them, and, shaking them, and crying Hosanna, and by making use of all sorts of music, vocal and instrumental, piping, dancing, leaping, skipping, and various gestures, even by persons of the highest rank, and of the greatest character for sobriety ... others have thought there was something more mysterious in it, and that it had respect to the pouring out of the Holy Ghost; for, they say , the place of drawing water was so called, because they drew the Holy Ghost, as it is said, "ye shall draw water with joy out of the wells of salvation" ...”

Gill on Ezekiel 41:19 ; “...towards the palm tree shows that they should be upright and sincere in their doctrine, ministry, and conversation; that they should bear all weights and pressures laid upon them patiently; and rise up heavenwards in their affections and desires, and in their expectation of help and assistance in their work, and triumph in Christ, through whom they are conquerors; the palm tree being an emblem of these things...”

Could there be a resurrection type in the 2000 year old seeds found in Israel that were carefully nurtured and sprang up to healthy date palm plants? See the National Geographic web link:

<http://news.nationalgeographic.com/news/2008/06/080612-oldest-tree.html>

Gates, Hebr. שַׁעַר sha`ar {shah'-ar} ; grk. πύλη *Everlasting doors*. Hebr. עֹלָם `owlam {o-lawm'} or עֶלְאָם `olam {o-lawm'} , grk. πύλαι αἰώνιοι

Cross references:

Psalm 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.

Psalm 118:20 This gate of the LORD, into which the righteous shall enter.

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."

Matthew 7:14 "Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

From Strong's Dictionary שַׁעַר sha`ar {shah'-ar} } • from 08176 in its original sense; TWOT - 2437a; n m • AV - gate 364, city 3, door 2,

port 1, porters 1; 371 • 1) gate 1a) gate (of entrance) 1b) gate (of space inside gate, ie marketplace, public meeting place) 1b1) city, town 1c) gate (of palace, royal castle, temple, court of tabernacle) 1d) Heaven, Sheol (figurative) [my ft]

(ft) Theological Wordbook of the Old Testament ; "...a symbol of the means of access or entrance, gate is used in expressions such as "gate of death" (Psa 9:13 [Hebrew 14]), "gate of the Lord" (Psa 118:20), and "gate of heaven" (Gen 28:17).

Friberg's Lexicon “ πύλη, ης, ἡ gate; (1) literally; (a) *city gate* (Hebrews 13.12); (b) *temple gate* (AC 3.10); (c) *prison gate* (AC 12.10); (2) metaphorically, of access or entrance either to eternal life or eternal death (MT 7.13, 14); (3) as a Semitism πύλαι ᾗδου *gates of Hades*, a synecdoche possibly denoting the powers of evil, underworld forces that cannot win out against the church; the meaning *death* is also possible (MT 16.18; cf. RV 6.8) “

grk. πύλη; “...Gen 38:14; (5) a cave, 1Kings 19:13; (6) a gate, Psa 24:7, 9. The word is used figuratively in Hos 2:15 [Hebrew 17], "a door of hope."

J. Jeremias “ πύλαι ᾗδου **figured especially in statements about the descent into Hades. The fact that Christ has power over the gates of Hades is emphasised already in Rev. 1:18, which says of the exalted Christ:** ἔχω τὰς κλείς τῶν θανάτου καὶ τοῦ ᾗδου, [my ft]

[ft] the English transl. ; “have the keys of hell and of death.” (all highlighted areas of emphasis are mine)

John Boys ; “Heaven’s gates are called everlasting, because they shall endure for ever, or because they be the doors unto the life which is everlasting.”

Theological Wordbook of the Old Testament ; “...As a symbol of the means

of access, or entrance, gate is used in expressions such as "gate of death" (Psa 9:13 [Hebrew 14]), "gate of the Lord" (Psa 118:20), and "gate of heaven" (Gen 28:17). , , [It is of interest that the descriptions and measurements of the gates of the courts of the temple in Ezek 40 accord in general with the Solomonic gateways unearthed in , Megiddo, Hazor and Gezer. R.L.H.) , , "Those who enter the gate" (Gen 23:10) refer, according to Speiser, BASOR 144:20-23, to those that have a voice in community affairs.”[my ft]
[ft] Jesus’ voice will reign supreme in the New Jerusalem.

John Gill ; “...the Messiah Himself, afterwards spoken of as the Stone rejected by the builders, and made the Head of the corner; who is the Way of access to God; the Door into the church or sheepfold; the Strait Gate that leads to eternal life; by which none but righteous persons enter into heaven; even such who are made righteous, through the imputation of his righteousness to them; see John 10:1,9 14:4 Matthew 7:14.

“Land of the living”, and “land”

cross references :

Psalm 27:13, LXX ; “ I believe that I shall see the goodness of the

Lord in the land of the living.”

Psalm 116:9 “I shall be well-pleasing before the Lord in the land of the living. Alleluia:”

Psalm 142:5 “I cried unto thee, O Lord, and said, Thou art my hope, my portion in the land of the living.”

Smith’s Revised Bible Dictionary; “...The precedent of Jacob’s and Joseph’s remains being returned to the land of Canaan was followed, in wish at least, by every pious Jew. Following a similar notion, some of the Rabbins taught that only in that land could those who were buried obtain a share in the resurrection which was to usher in Messiah’s reign on earth. Thus that land was called by them, "the land of the living," and the sepulcher itself, "the house of the living." ...

“...Even the righteous Hezekiah trembled lest, "when his eyes closed upon the cherubim and the mercy seat," he should no longer "see the Lord, even the Lord in the land of the living."

John Gill ; “This is interpreted by the Talmudists of the resurrection of the dead, when they that die in the land of Israel shall live.”

And elsewhere Gill says ; “*unto the land which I give unto them, [even] to the children of Israel*; and therefore it could be no case of conscience with Joshua, to go and take it out of the hands of the present inhabitants, since the Lord, who had a right to dispose of it, gave it to them. As this land was a type of heaven, and eternal life, which is the free gift of God through Christ, passing over the river of Jordan to it may be an emblem of the passage through death to the heavenly state; both of the death of Christ, the antitypical Joshua, who passed through it, as a surety to make satisfaction for sin, and as a forerunner to set an example, to sanctify death, to open a way into the holiest of holies, and prepare a place for his people; and of the death of the saints, which is necessary to their enjoyment of perfect rest and

happiness.”

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.”

Keil and Delitzsch ; “The land which will flow with streams of divine blessing is not Palestine, but the domain of the Christian church, or the earth, so far as it has received the blessings of Christianity. The people which cultivates this land is the Christian church, so far as it stands in living faith, and produces fruits of the Holy Ghost. The lesson foretold by the prophet is indeed visible at present in only a very small measure, because Christendom is not yet so pervaded by the Spirit of the Lord, as that it forms a holy people of God. In many respects it still resembles Israel, which the Lord will have to sift by means of judgments. This sifting will be first brought to an end through the judgment upon all nations, which will attend the second coming of Christ. Then will the earth become a Canaan, where the Lord will dwell in His glorified kingdom in the midst of His sanctified people.”

יָקָם (yāqas) awake. קִיֵּץ (qîṣ) awake. קִיֵּץ (qîṣ) **I, awake**. קוּמ (quwm) {koom}

raise (the dead) greek: **evgeirw**“egeiro” and resurrection, **avnastasis** “anastasis” and arise ἀναστῆναι

Cf. 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.”

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.”

LXT Daniel 12:2 καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς **ἀναστήσονται** οἱ μὲν εἰς ζωὴν αἰώνιον οἱ δὲ εἰς ὄνειδισμόν οἱ δὲ εἰς διασποράν καὶ αἰσχύνην αἰώνιον

קום quwm {koom} (from Strong’s Dictionary) • a primitive root; TWOT - 1999; v • AV - (stood, rise, etc...) up 240, **arise 211, raise 47**, establish 27, stand 27, perform 25, confirm 9, again 5, set 5, stablish 3, surely 3, continue 3, sure 2, abide 1, accomplish 1, misc 19; 628 • 1) **to rise, arise**, stand, rise up, stand up 1a) (Qal) 1a1) to arise 1a2) to arise (hostile sense) 1a3) to arise, become powerful 1a4) to arise, come on the scene 1a5) to stand 1a5a) to maintain oneself 1a5b) to be established, be confirmed 1a5c) to stand, endure 1a5d) to be fixed 1a5e) to be valid 1a5f) to be proven 1a5g) to be fulfilled 1a5h) to persist 1a5i) to be set, be fixed 1b) (Piel) 1b1) to fulfil 1b2) to confirm, ratify, establish, impose 1c) (Polel) to raise up 1d) (Hithpael) to raise oneself, rise up 1e) (Hiphil) 1e1) to cause to **arise, raise 1e2) to raise, set up, erect, build** 1e3) to raise up, bring on the scene 1e4) to raise up, rouse, stir up, investigate 1e5) to raise up, constitute 1e6) to cause to stand, set, station, establish 1e7) to make binding 1e8) to carry out, give effect to 1f) (Hophal) to be raised up **08799** Stem - Qal (See 08851) Mood - Imperfect (See 08811) Count - 19885

Theological Wordbook of the Old Testament “קום verb qal imperfect 3rd person masculine plural paragogic nun **1999.0 קום (qûm) rise, arise, stand.** (1999a) קומה (qômâ) **height.** (1999b) קמה (qâmâ) **standing grain.** (1999c) קים (qîm) **adversary.** (1999d) קימה (qîmâ) **rising up.** (1999e) קומינות (qômmîyût) **uprightness.** (1999f) יקום (y^eqûm) **substance, existence** (Gen. 7:4, 23; Deut 11:6). (1999g) תקומה (t^eqûmâ)

ability to stand. (1999h) מָקוֹם (māqôm) **place.** Our root refers essentially to the physical action "rising up." Derived denotations entail the end of such action: standing. Also, our root is used of figurative rising and/or standing. The same usages appear in Ugaritic (cf. UT 19: no. 2214). Our root occurs 1085 times. It should be distinguished from the more narrow *shāk* (= *qîṣ*), to rise from bed, *`ālâ*, to go up, and *`āmad* to take a stand, or stand (cf. *yāṣab*, to be at one's place or station). The verb *qû* appears in many and varied contexts. Basically, it denotes rising up from a prostrate position (e.g. Josh 3:16). In many instances it refers to preparatory activity, especially (although not exclusively) pursuant to traveling (Deut 17:8, et al.). Thus in Gen 27:19 "arise, sit down"(!) merely means "now sit down." This root can connote an action showing respect. Balaam tells Balak to "rise up" to receive God's oracle (Num 23:18). God commands his people to "rise up" before the aged (i.e. honor old men, Lev 19:32)". ... "When Moses entered the tent every man "rose up" at his door and worshipped (Exo 33:10), thus showing due respect for God. When God delivers his people, even **kings will rise up (parallel) to worship, Isa 49:7).**"...

“ Our word has a legal usage whereby it connotes the validity of one's testimony in a trial (Deut 19:15). A related usage is the sense of the valid transfer of property (Gen 23:17). Perhaps, God reflects on this legal sense in his statements that his word shall stand (Num 23:19; Isa 40:8; etc.). This usage often occurs in contexts referring to covenants, and especially the divine covenant. God announces his covenant to men (Gen 9:11), and asserts that he will see that it is accomplished (Gen 17:19). He notes at various historical moments that he has established (frequently a Hiphil of *qûm*) his covenant (Exo 6:4). He makes sure that men recognize that covenantal blessings are contingent on their obedience (Deut 28:9), although they should never forget that blessing does not come because of their merit (Deut 9:5).”

“... Ultimately, all of man's promises will fall and only God's covenant will stand (Isa 28:18). God's temporal covenants are stages in the unveiling of his eternal covenant which is the expression of his unbreakable counsel (Isa 46:10) and purpose (Isa 14:24). His will (covenant) finds its most perfect and fullest expression in the person and work of Jesus Christ (e.g. Gal 3; Heb 9).

Finally, our word is frequently used in martial contexts. It refers to preparation for (Jud 7:15), engagement in (Exo 2:17), and victory in war (or struggle, Josh 7:2). Sometimes, *qîš* connotes anticipated or realized victory. When God engages in combat victory is certain. Thus the word may denote his creative, saving, and judging action. Pious men frequently beseech him to rise in their behalf (Num 16:35). This enlightens many Psalm texts in which this idea of victory is not immediately apparent (Psa 3:7 [H 8]); Psa 76:9 [H 10]; Psa 35:2). ...”

Theological Wordbook of the Old Testament (in part) ; “Finally, *qîš* is used four times with the meaning "to awaken from the dead," i.e. resurrection. Before Elisha brought the Shunammite widow's son to life, Gehazi reported, "The lad has not awakened" (2Kings 4:31). Job, in a pessimistic section, speaks of man lying down and not rising again, indeed, "He will not awake nor be aroused out of his sleep" (Job 14:12; see also v. 14). Job did, however, hope for the resurrection (Job 19:25; Job 14:14 (NIV), see *ḥālap*). In Isaiah's apocalypse, the resurrection hope is explicitly stated with respect to Judah, "Their corpses will rise. You who lie in the dust, awake and shout for joy" (Isa 26:19). But it is Daniel (Dan 12:2) who gives the clearest expression of the eschatological hope of resurrection: "And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt." The NT follows LXX by using *ege* and *exege* for the literal and figurative concepts of *yāqaš* and *qîš*. P.R.G.

Samual Willard gives a revelatory insight into two word-pictures expressive of Christ Jesus' Resurrection from the Westminster Shorter Catechism.;

“The precise nature of Christ's resurrection consists of two things: there is something internal, the reunion of his soul and body, and external, his coming out of the grave after that reunion. Both of these are implied by the words

used in the New Testament to express resurrection. The word used in Matt. 28:6, *egeirw* [hegeiro], signifies both to wake out of sleep and to rise out of bed. When Christ's soul came into his body he awakened, and when he left his sepulchre, then he left his bed. Resurrection is also expressed by **anastasis** [anastasis], which signifies rising from a fall and standing up again. Christ fell down into the dust when he died, and stood up again when he arose. The first of these was properly his resurrection, and the second the manifestation of it."

Spurgeon ; "One touch of Christ is better than years of study. You may try for many an hour to see in the dark, and yet see nothing; but if you go to Him Who is the Morning Star and the Sun of righteousness, you shall soon see. God grant that it may be so, for Christ's sake!"

Oepke; "...Sense d. "to raise the dead," or pass. "to be raised," "to rise from the dead" *ανιστημι* , I, 369) is found in relation to individual resurrections, ..., [my ft]

[ft] 2Kings 4:31 ; "the child is not awakened"

and positively in Gr... Mt. 9:25; 10:8; 11:5 and par.; Mk. 5:41 and par.; 6:14 and par.; Lk. 7:14; Jn. 5:21; 12:1, 9, 17; Hb. 11:19. In connection with the person of Jesus these resurrections are signs of the Messianic age and of the coming resurrection of all the dead. Cf. also Mt. 27:52, *ἐγερσις*, 337. In relation to the resurrection of Jesus, we find that its significance for the *kerygma* is intimated already in the prophecy of Jesus (Mt. 16:21; Lk. 9:22; Mt. 17:9, 23; 20:19; Mk. 14:28 and par., *εγείρειν* being a favourite word of Mt.). It is then reflected in the Easter stories [my ft]

[ft] or rather "eye-witnessed resurrection events

(Mk. 16:6[14]; Mt. 28:7; Lk. 24:34; Jn. 21:14), and takes a prominent place in the preaching of the apostles (Ac. 3:15; 4:10; 5:30; 10:40; 13:30, 37; R. 4:24 f.; 6:4, 9; 7:4; 8:11, 34; 10:9; 1 C. 6:14; 15:4, 12 etc.; 2 C. 4:14; 5:15; Gl. 1:1; Eph. 1:20; Col. 2:12; 1 Th. 1:10; 2 Tm. 2:8; 1 Pt. 1:21). **God has acknowledged the Crucified by the resurrection, and glorified Him** (cf. Ac., also R. 7:4; Phil. 2:9–11; Eph. 1:20ff.), thus giving force to the redemption (cf. esp. R. 4 [→ 70; 224] and 8; 1 C. 15). If, in distinction from Hellenism (→ I, 368; II, infra), the NT prefers *εγείρειν* and *εγείρεσθαι* to *ανιστάναι* and

ανίστασθαι (though not, of course, ἔγερσι" to ἀνάστασι"), this is perhaps because it brings out better the concrete nature of the divine action. The idea of the self-resurrection of Jesus is first found in Johannine theology (Jn. 2:19, 21; 10:17, 18)...” and again ;

“...apologetic interests incline the evangelical and post-canonical tradition in a more material direction (Lk. 24:39 ff.; Ac. 10:41; Jn. 20:25 ff.;”[\[1\]](#)... [ft]

“The oriental myth of the dying and rising saviour-god (Tammuz, Bel-Marduk, Adonis, Sandan-Heracles of Tarsus, Attis, Osiris, the Cretan Zeus, Dionysus, and cf. the Mithras sacrifice and the double life of Kore) constitutes neither the native soil of the Gospel nor a true parallel to it.

εσγείρειν and εσγείρεσθαι hardly occur at all in the relevant passages (though we do find ἔγερσι”, → 337). It is rather said that the god is delivered (Firm. Mat.Err. Prof. Rel., 22) or that he or the deliverance has come from Hades”[\[2\]](#)

Christ, Messiah

Friberg Lexicon ; “...Χριστός, οὐ, ὁ strictly *one who has been anointed*, symbolizing appointment to a task; as a title for Jesus, designating him as the *Messiah* sent from God (see JN 1.41), *Christ, (the) Anointed One* (Matthew 1.16); as a personal name for Jesus, *Christ* (Romans 6.4)

Spurgeon ; ...’His Anointed, or Messiah, Christ’: by "the Lord", or Jehovah, which is the great, the glorious, and incommunicable name of God, and is

expressive of His eternal being and self-existence, and of His being the Fountain of essence to all creatures, is meant God the Father; since He is distinguished from His Son, the Messiah, His anointed One, as Messiah and Christ signify; and Who is so called, because He is anointed by God with the Holy Ghost, without measure, to the office of the Mediator, Prophet, Priest, and King; from whom the saints receive the anointing, which teacheth all things, and every grace of the Spirit in measure; and who, after his name, are called Christians. This name of the promised Redeemer was well known among the Jews, John 1:41 4:25; and which they took from this passage, and from some others...”

Vincent's Word Studies ; "

1. Christ (Χριστὸς). Properly an adjective, not a noun, and meaning anointed (χρῖω, to anoint). It is a translation of the Hebrew Messiah, the king and spiritual ruler from David's race, promised under that name in the Old Testament (Psalms 2:2; Daniel 9:25, 26). Hence Andrew says to Simon, "We have found the Messiah, which is, being interpreted, Christ (John 1:41; compare Acts 4:27; 10:38; 19:28). To us "Christ" has become a proper name, and is therefore written without the definite article; but, in the body of the gospel narratives, since the identity of Jesus with the promised Messiah is still in question with the people, the article is habitually used, and the name should therefore be translated "the Christ."

After the resurrection, when the recognition of Jesus as Messiah has become general, we find the word beginning to be used as a proper name,...."

The threefold offices of Christ by Charles Hodge; "...

(1) In the Old Testament the several offices (of prophet, priest, and king) were distinct. The prophet as such was not a priest, and the king was neither priest nor prophet. Two of these offices were at times united in the same person under the theocracy, as Moses was both priest and prophet, and David prophet and king. Nevertheless the offices were distinct.

(2) During the theocracy the Messiah was predicted as Prophet, Priest, and

King. Moses, speaking of Christ, said, ‘The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me’ (Deuteronomy 18:15)

It was abundantly taught that the coming deliverer was to discharge all the duties of a prophet as a revealer of the will of God. He was to be the great teacher of righteousness, a light to lighten the Gentiles as well as the glory of His people Israel. No less clearly and frequently was it declared that He should be a priest. ‘Thou art a priest for ever after the order of Melchizedek’ (Psalm 110:4) He was to be a priest upon His throne (Zechariah 6:13). He was to bear the sins of the people and make intercession for transgressors. His royal office is rendered so prominent in the Messianic prophecies that the Jews looked for Him only as a king. He was to reign over all nations. Of His kingdom there was to be no end. He was to be the Lord of lords and King of kings.

(3) In the New Testament the Redeemer, in assuming the office of the promised Messiah, presented Himself to the people as their Prophet, Priest, and King; and those who received Him at all received Him in all these offices. He applied to Himself all the prophecies relating to the Messiah. He referred to Moses as predicting the Messiah as a prophet, to David as setting Him forth as a priest, and to Daniel’s prophecies of the kingdom which He came to establish... Moreover, nothing can be plainer than that as the Old Testament prophets predicted that the Messiah should be Prophet, Priest, and King, so the New Testament writers represent the Lord Jesus as filling all these offices.

(4) That this is not a merely figurative representation is plain from the fact that Christ exercised all the functions of a prophet, of a priest, and of a king. He was not simply so called, but the work which He actually performed included in perfection all that the ancient prophets, priests, and kings performed in a lower sphere and as an adumbration of Christ’s more perfect work.

(5) We as fallen men, ignorant, guilty, polluted, and helpless, need a Saviour who is a prophet to instruct us, a priest to atone and to make intercession for us, and a king to rule over and protect us... This is not, therefore, simply a convenient classification of the contents of His mission and work, but it

enters into its very nature and must be retained in our theology if we would take the truth as it is revealed in the Word of God...”

Peace

Genesis 15:15, LXX ; "Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.

“Peace” is a term that Jesus the Messiah extended to the disciples as a greeting only after His resurrection. On the contrary, He promised rather the sword as far as earthly occurrences and eventualities that would occur in this world: “Matthew 10:34 Think not that I am come to send **peace** on earth: I came not to send **peace**, but a sword.”

The peace that Jesus extends to us is that which is spoken of in John 14:27 ; “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”

Cf. 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.”

Cf. John 20:21 “Then said Jesus to them again, Peace *be* unto you: **as my** Father hath sent me, even so send I you.”

Cf. John 20:26 “And after eight days again his disciples were within, and Thomas with them: {then} came Jesus, the doors being shut, and stood in the midst, and said, Peace {be} to you.”

Robertson's Word Pictures "John 14:27 - My peace (εἰρηνην την ἐμην).

This is Christ's bequest to the disciples before he goes, the *shalom* of the orient for greeting and parting, used by Jesus in his appearances after the resurrection (20:19,21,26) as in 2John 1:3; 3John 1:14, but here and in 16:33 in the sense of spiritual peace such as only Christ can give ...”

Friberg Greek Lexicon ; “ἰρήνη, ης, ἡ peace; (1) literally, as a state of *peace* (LUKE 14.32), opposite πόλεμος (*armed conflict, war*); figuratively, as an agreement between persons (JAMES 3.18), in contrast to διαμερισμός (*division, dissension*); (2) as a greeting or farewell corresponding to the Hebrew word *shalom: health, welfare, peace* (to you) (1T 1.2); (3) as a religious disposition characterized by inner rest and harmony *peace, freedom from anxiety* (RO 15.13); (4) as a state of reconciliation with God (GA 5.22); (5) of an end-time condition, as the salvation of mankind brought about through Christ's reign (LU 2.14; AC 10.36)

by inner rest and harmony *peace, freedom from anxiety* (ROMANS 15.13); (4) as a state of reconciliation w. God (GALATIANS 5.22); (5) of end time condition, as the salvation of mankind brought about through Christ's reign (LUKE 2.14; AC 10.36).”

V Rad ;T.D.N.T. “...In the names of the Messianic Child in Is. 9:5 (Isaiah 9:6) the final :צְרָשָׁלוֹם is no more significant than those which precede. The name tells us that as the One who bears God’s commission –צָרָךְ the Messiah is the Guarantor and Guardian of peace in the coming Messianic kingdom, In v. 6 this is expressed again in the most important statement that to the salvation associated with the throne of David there shall be no end...”

"...it denotes the “whole” state of man which cannot be overthrown by any violence or misfortune.”...

“...When God glorifies Himself, it means peace, i.e., salvation...”[\[3\]](#)

“...On the basis of OT and Rabbinic usage εἰρηνην thus acquires a most profound and comprehensive significance It indicates the eschatological

salvation of the whole man which is already present as the power of God. It denotes the state of the *καὶνὴ κτίσι*" [my ft]

[ft] transl. "new creation"

as the state of definitive fulfilment. In this sense salvation has been revealed in the resurrection of Jesus."...

Tabernacle of Witness

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."

Cf.Revelation 3:14 And unto 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;"

Cf. Revelation 7:15 ; "Therefore are they before the throne of God, and serve Him day and night within His temple: and He that sitteth on the throne shall dwell among them."

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

Cf. Luke 21 :12-13 ; 12 "But before all these things, they will lay their hands on you and persecute *you*, delivering *you* up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake.

13 "But it will turn out for you as an occasion for **testimony**."

Cf.Revelation 21:3 And I heard a great voice from the throne 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.”

Cf. Ezekiel 37:27, LXX (Thomson Version) ; “And I will place my sanctuary in the midst of them forever. And My habitation shall be among them; and I will be their God and they shall be My people.”

(Clarke) Verse 27. “*My tabernacle*] Jesus Christ, the true tabernacle, in whom dwelt all the fulness of the Godhead bodily.”

The Greek used here for “Tabernacle of Witness” is ; σκηνήν τοῦ μαρτυρίου where σκηνήν (*tabernacle*) and “marturio” may very well combine to give us the word picture ; “Abiding Martyr” [my ft]

[ft] some dispute that this word for witness cannot be used for martyr but I would point out it’s relative relationship in this phrase found in Revelation 20:4 “...Then I saw the **souls of those who had been beheaded for their witness** to Jesus and for the word of God,...” and this portion of Revelation 6:9 ; “...I saw under the altar the **souls of those who had been slain for the word of God and for the testimony** which they held.”

Even the TDNT’s Strathmann says (in part) ; “...These ideas are found very clearly in the older martyrdoms, e.g., of Polycarp, Justin, Perpetua, and the S. Gaul martyrs, though not every trait is present in all of them. The basic elements, namely, the conflict with Satan, the imitation and extension of the sufferings of Christ, His mysterious support, the infilling of power and joy, are fully developed in the epistles of Ignatius. All the decisive points go back to ideas found in the NT itself. Thus disciples who are persecuted for the sake of Christ are called blessed in Mt. 5:11 f. The support of the Spirit is promised to those brought before courts in Mt. 10:17 ff. The promise of life is given to those who offer up their lives in Mt. 16:24 ff. Here and in the eschatological discourses the Gospel tradition offers a wealth of motifs which come together at this point. The note in Ac. 5:41 (they rejoiced because they κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος αστιμασθήναι) breathes the whole mood of martyrdom, not to mention the death of Stephen. To Paul the sufferings which he endures in his missionary work seem to be an ασυταναπληρῶν ὀφτης ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ (Col. 1:24). This thought

determines his whole view of his missionary sufferings. As such, they are sufferings in the service of Christ. The joyous mood of martyrdom is also expressed in Rom. 5:3 and 8:17. In 1 Pt. those who are persecuted are summoned to joy at κοινωνεῖν τοῖς τοῦ Χριστοῦ παθήμασιν (4:13) and exhorted to εσπακολουθεῖν τοῖς ἴχνεσιν αὐτοῦ, namely, those of the Christ who suffered for others (2:21ff.). Before the eyes of the seer in Rev. stands Christ, the Lamb slain, the original martyr, the faithful witness κατ' ἐξοχήν"[4]

1 John 5:11 says ; “And this is the testimony: that God has given us eternal life, and this life is in His Son.” Showing that the result of the Christian witness (or martyrdom) of belief IS ETERNAL LIFE.

Tabernacle, greek σκηνη

Cf. Isaiah 16:5, LXX ; “And a throne shall be established with mercy; and One shall sit upon it with truth in the tabernacle of David, judging, and earnestly seeking judgements, and hasting righteousness.”

(from Friberg’s Greek Lexicon) where *tabernacle* means :...”tent, booth; (1) gener. of transitory, movable lodging places for nomads, pilgrims, herdsmen, soldiers, constructed of various materials tent, lodging, dwelling (Hebrew 11.9); (2) as the portable divine sanctuary *Tabernacle*, ... (6) fig. of the heavenly dwelling place of God, sanctuary (Revelation 13.6); (7) pl. as the

eternal habitations of the righteous *dwelling*s, *homes* (Luke 16.9); ...”

Matthew Henry ; “...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,...”

Robertson’s Word Pictures ; “...to pitch one's tent or tabernacle (σκηνοσ or σκηνη), in N.T. only here and Revelation 7:15;... 21:3. In Revelation it is used of God tabernacling with men and here of the Logos tabernacling, **God's Shekinah glory here among us in the person of his Son**. *We beheld his glory* (εθεασαμεθα την δοξαν αυτου).”... “The personal experience of John and of others who did recognize Jesus as the Shekinah glory (δοξα) of God...”

Michaelis ; “... this is a vivid metaphor for God’s abiding presence.”**[5]**

And “John. 1:14 is important: Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν ... It undoubtedly suggests that the **σκηνοῦν** of the incarnate Logos is to be regarded as an expression for the fact that His earthly stay was for Him no more than an episode between His pre-existence and post-existence as the exalted Lord,...”

“...John. 1:14 does not refer to the temporary and transitory element in the earthly existence of the Logos but is designed to show that this is the presence of the Eternal in time.”

Calvin ; “In order that a good conscience may lead us peacefully and quietly to the grave, it is necessary to rely upon the resurrection of Christ; for we then go willingly to God, when we have confidence respecting a better life. We shall not deem it grievous to leave this failing **tabernacle**, when we reflect on the everlasting abode which is prepared for us.”

Temple greek ναός (naos)

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

Michel ; “..... “temple,” and it derives from ναίω, “to dwell,” “inhabit.”[my ft]

[ft] here it can clearly be seen how even the ancient heathen language had unwittingly made prescient allusion to the (Messianic) “temple”

... in the NT the word occurs especially. in the in new Christian statements about the wonderful spiritual temple...”

When the Gospels view the community as well as Jesus Himself as the Messianic temple—He is the head of the corner which completes the new building according. to Psalms. 118:22...” [my ft]

[ft] Psalm 118:22 , LXX ; “The stone which the builders rejected, the same is become the head of the corner.”

“...In the victorious saying in 3:12 it is promised: “Him that overcometh will I make a pillar in the temple of my God, and he will never leave it.” The presence of the acknowledged metaphor stulos suggests that ναός is also to be taken metaphorically. In a final great saying apocalyptic realism works out something previously intimated in mysterious symbolism: In the new Jerusalem there is no temple, 21:22. God the Lord, the sole Ruler, is its temple, and the Lamb.”[6]

Friberg’s Lexicon ; “...[Fri] ναός, οὔ, ὅ a building regarded as a dwelling

place for a divine being; (1) in a narrower sense, the inner sanctuary within a sacred precinct (τὸ ἱερόν) where the divine being resides *shrine, (inner) temple* (Matthew 27.51); (2) in a broader yet specif. sense, **the sanctuary in Jerusalem consisting of the (outer) Holy Place and the (inner) Holy of Holies temple** (Matthew 26.61); (3) the inner room of a pagan temple *shrine* (Acts 17.24); (4) a small model of a temple or shrine *replica* (Acts 19.24); (5) **metaph. of Jesus and the individual Spirit-filled believer as a dwelling place for God on earth** *shrine, temple* (John 2.19; 1Corinthians 6.19); (6) **metaph. of the church as the dwelling place of God on earth** (Ephesians 2.21); (7) **lit. the heavenly sanctuary** *temple* (Revelation 14.15).

witness marturion marturion {mar-too'-ree-on} ...! ... proof *evidence, testimony, witness* (AC 4.33); *for a testimony, to provide evidence, certify* (MT 8.4).

cf. Psalm 89:35-37, LXX (Thomson version) ; vs.35 ; “Once for all I have sworn by My holiness; that I will not be false to David.

Vs. 36 His seed shall endure forever, and His throne as the sun before Me;

Vs. 37 and as the moon forever fixed : and the **witness in heaven** is faithful.”

Strathmann ; “...**Jesus Christ bears the title**, ... He showed Himself faithful to this calling by dying... The crucified Lord is the model of the Christian witness.”...

“...is used always of those who have suffered death or are in the total situation of martyrdom. Even in 11:7, which speaks of the *marturiva* of the two prophets in Jerusalem, the term naturally means oral witness. But it is used of those who seal their witness with their death.”...

“...Before the eyes of the seer **in Revelation stands Christ, the Lamb slain, the original martyr, the faithful witness**...” [7]

John Gill comments on Revelation 21:3 saying, behold the Tabernacle of God is with men; in allusion to the tabernacle being with the Israelites, and the "Shechinah", or divine Majesty, being in the midst of them, and as an

accomplishment of the promise in Ezekiel 37:27 in the fullest sense of it; and designs something distinct from the spiritual Presence of Christ in His church, as His tabernacle and temple, and in the hearts of His people; and from the heavenly glory, or ultimate state of happiness, in which they will be "with Him", and that not as in a tabernacle, but as in a city, which has foundations: the phrase seems to denote the personal Presence of Christ with His saints in human nature, like, though different from, that in the time of His humiliation; then He dwelt or tabernacled with men on earth, but it was in the form of a Servant; but now He will appear in a glorious body, and indeed in all His personal glory, and reign among them as their King (Rev.)21:3 ;” ...

Bauer’s Greek-English Lexicon :

“...of Jesus’ disciples as witnesses of his life, death, and resurrection: μου μαρτυρες *my witnesses* Acts 1:8; cf. 13:31...” [my ft]

[ft] Acts 13:31 “And he was seen many days by them who came up with him from Galilee to Jerusalem, who are his witnesses to the people.”

”...in the usage of the persecuted church μαρτυς became one who witnessed unto death..” ~

“...The death of Jesus was early regarded as the first martyrdom.”

“...with regard to martyrdom *bear witness, testify, be a witness (unto death), be martyred:...*” and ~

“Christ Jesus, who made the good confession before Pontius Pilate...” and ~ *marturia* ; “...*a martyrs death, martyrdom...*”

Covenant (Davidic and Mosaic) and the Melchizedek Priesthood

cf. Hebrews 7:12-8:10, vs. 12 For the priesthood being changed, of necessity there is also a change of the law.

13 For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.

14 For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.

15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest

16 who has come, not according to the law of a fleshly commandment, but **according to the power of an endless life.**

17 For He testifies: "You *are* a priest forever According to the order of Melchizedek."

18 For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness,

19 for the law made nothing perfect; on the other hand, *there is the* bringing in of a better hope, through which we draw near to God.

20 And inasmuch as *He was* not *made priest* without an oath

21 (for they have become priests without an oath, but He with an oath by Him who said to Him: "The LORD has sworn And will not relent, 'You *are* a priest forever According to the order of Melchizedek' "),

22 by so much more Jesus has become a surety of a better covenant.

23 Also there were many priests, because they were prevented by death from continuing.

24 But He, because He continues forever, has an unchangeable priesthood.

25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

26 For such a High Priest was fitting for us, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the

heavens;

27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.

8:1 Now *this is* the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,

2 a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.

3 For every high priest is appointed to offer both gifts and sacrifices. Therefore *it is* necessary that this One also have something to offer.

4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;

5 who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See *that* you make all things according to the pattern shown you on the mountain."

6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

7 For if that first *covenant* had been faultless, then no place would have been sought for a second.

8 Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah --

9 "not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I

disregarded them, says the LORD.

10 "For this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people."

Charles Gilbert Weston "...The apostles, perfectly instructed by the Lord and inspired by the Spirit teach the Davidic Covenant as in the uncorrupted death of Christ, Psalm 16:8-10, Psalm 22, and Resurrection of Christ, Acts 2; 30-31 [my ft]

[ft] cf. Psalm 132:11, LXX; "The Lord swore *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 in 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 2:29-36,(I've added several additional versus) 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.

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.”

“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."

Cf. 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.

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.”

“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.”...

“Peter’s first (Acts 2) and Paul’s first (Acts 13) recorded sermons present the Gospel as being the fulfillment of the Davidic Covenant as in the historical record, 2Samuel 7 and 1Chronicles 17; and as in the Messianic Psalms 2; 16; 110;132 etc. and from the prophets...”

Lion (of the tribe of Judah)

Cross references:

Genesis 49:9 LXX; “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?”

Hosea 5:14-6:2 , LXX ; “14 Wherefore I am as a panther to Ephraim, and as a lion to the house of Juda: and I will tear, and go away; and I will take, and there shall be none to deliver.

15 I will go and return to my place, until they are brought to nought, and *then* shall they seek my face.

Hosea 6:1 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; {06:2} he will smite, and bind us up.

2 {06:3} After two days he will heal us in the third day we shall arise, and live before him, and shall know *him*:”

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.”

Psalms 68:18 “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.”

Revelation 5:5 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.

Hebrews 7:14 (NKJV) “For *it is* evident that our Lord arose from Judah, of

which tribe Moses spoke nothing concerning priesthood.”

Friberg Greek Lexicon ; “...fig. of the Messiah as a strong overcomer”...
(RV 5.5)

Benjamin Keach ; “ Christ is called a Lion, Revelation 5:5, ‘ Behold the Lion of the tribe of Judah, hath overcome.’ He is so called, because of His great and divine fortitude in His resurrection from the dead, and His victory over the devil, the world, and hell... ‘ Arise, O Lord, let such as hate Thee be scattered, and Thine enemies fly from before Thee, ’”

Matthew Henry ; “He is *the lion of the tribe of Judah*, as he is called with reference to this prophecy (), who, having spoiled principalities and powers, went up a conqueror, and couched so as none can stir him up, when he sat down on the right hand of the Father. (3.) To him belongs the sceptre; he is the *lawgiver*; and *to him shall the gathering of the people be*, as the desire of all nations ([Hag. ii. 7](#)), who, being lifted up from the earth, should draw all men unto him ([John xii. 32](#)), and in whom the children of God that are scattered abroad should meet as the centre of their unity, [John xi. 52](#). (4.) In him there is plenty of all that which is nourishing and refreshing to the soul, and which maintains and cheers the divine life in it; in him we may have wine and milk, the riches of Judah's tribe, without money and without price, [Isa. 55. 1](#).”

Jamiesson, Faucett, Brown on Numbers 2:3 ; keeping in view that Jesus was the Lion of the Tribe of Judah Who was risen early in the morning ; “...3. on the **east side** toward the **rising of the sun** shall they of the standard of the camp of Judah pitch throughout their armies— **Judah, placed at the head of a camp** composed of three tribes rallying under its standard, was said to have combined the united colors in the **high priest's** breastplate, but called by the name of **Judah**. They were appointed to occupy the east side and to take the lead in the march, which, for the most part, was in an easterly direction.”

Jamieson, Faucett, Browne ; "...thus did the kingdom of Judah arise from its temporary overthrow to a new and imperishable glory in Jesus Christ (Heb_7:14), who conquers all foes as the Lion of the tribe of Judah (Rev_5:5), and reigns as the true Prince of Peace, as "our peace" (Eph_1:14), for ever and ever."

Seated, sit, established, dwells יָשַׁב yashab, Greek καθημαι

This word is of course closely connected with the word "throne", as in "seated on the throne".

cross references :

Psalm 9:11, LXX ; "Sing praises to the Lord, who dwells in Sion: declare his dealings among the nations.

Psalm 132:13, LXX ; "For the Lord has elected Sion, he has chosen her for a habitation for Himself,"

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."

Strong's Dictionary :

3427 יָשַׁב yashab {yaw-shab'} ; TWOT - 922; v • AV - dwell, inhabitant, sit, abide, inhabit, down, remain, in, tarry , set, continue, place, still, taken,..; 1088 • 1) to dwell, remain, sit, abide 1a) (Qal) 1a1) to sit, sit down) to be set) to remain, stay) to dwell, have one's abode (Niphal) to be inhabited) to set, place to cause to sit to cause to abide, set to cause to dwell to cause (cities) to be inhabited to marry (give an dwelling to) to be inhabited to make to dwell..." Liddel Scott Lexicon] κάθημαι κάθ-ημαι, "... κατέατο:-to be seated, Hom., etc. **2. to be seated in**

court, Ar.; οἱ καθήμενοι *the judges, the court...*”

Carl Schneider ; “...In the earlier period of Israel’s history the ark represented God’s throne; κύριο” καθήμενο” ,εσπί τών. ...”

“Da. 3:55 [LXX Q]) is thus a common name for God. Isaiah sees God **enthroned** (6:1ff.), and liturgical language took up this idea (y 46ò8 etc.). A cloud may take the place of the throne (Is. 19:1). For Jesus, too, the throne is a liturgical expression of divine dignity (Mt. 5:34 f.; 23:22). The seer of Rev. in particular follows Is. 6 in his vision of God on the throne (4:2ff.; 5:1 ff.; 6:16; 7:10ff.: 19:4; 20:11; 21:5). But God’s opponent, Antichrist, can also sit on a throne (2 Th. 2:4).

b. Rulers. Throughout antiquity there is a close connection between the god and the ruler, whether in personal or institutional terms. This helps us to see why in archaeology and in literature rulers are enthroned like the gods. Even in the OT the throne is the particular prerogative of the ruler (Ex. 11:5; 12:29 of Pharaoh; 1 K. 1:17 ff.; 3:6; 8:25 etc. of the king); also the queen (1 Esr. 4:29) and particular favourites of the king (1 Esr. 4:42; cf. Mt. 20:21 ff.) are accorded the same dignity. The king may even sit in the presence of God (Ps. 110:1; 1 Ch. 17:16). In the making of thrones, as we learn from the description in 1 Kings. 10:18 ff. and from excavations, certain traditional forms were followed in order that the ornamentation should symbolise royal power. Ac. 2:30 is wholly OT in this respect.

In the NT the Messianic King especially is enthroned along with God and His community (Rev. 3:21).

Throne θρονος Greek ; כִּסֵּי kicce' {kis-say'} or כִּסְעֵי kicceh {kis-say'}
Hebrew

cross references :

Psalm 45:6, LXX ; “Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness.”

Jeremiah 17:12. LXX : “Our sanctuary is an exalted throne of glory”

1 Samuel 2:8 “He lifts up the poor from the earth, and raises the needy from the dunghill; to seat him with the princes of the people, and causing them to inherit the throne of glory:”

Benjamin Keach ; “...When a throne, and sitting upon it , is attributed to Christ, we are to understand that heavenly kingdom and government to which He was exalted in His human nature...”

“...He is said to ‘ sit upon the circle of the earth,’ Isaiah 40:22, because of His majesty in glory, which infinitely excels all the glories of the world...”

Intl.Standard Bible Encyclopedia “... (kicce', a "seat" in 2 Ki 4:10; a "royal seat" in Jon 3:6; thronos): Usually the symbol of kingly power and dignity.”...

“... The majesty and power of Yahweh as the true king of Israel; He "is enthroned above the cherubim" (1 Sam 4:4 the Revised Version margin; compare 2 Sam 6:2; 2 Ki 19:15; Solomon's throne is really Yahweh's throne (1 Ch 29:23), and there shall come a time when Jerusalem shall be called "the throne of Yahweh" (Jer 3:17) and the enemies of Yahweh shall be judged by him ("I will set my throne in Elam," Jer 49:38). According to Ezek 43:7, the Lord said of the future temple: ‘This is the place of my throne.’ “

“... The rule of the promised theocratic king (the Messiah), its everlasting glory and righteousness. He, too, is Yahweh's representative, inasmuch as He "shall rule upon his throne" (Zec 6:13). Thus, the permanence of the throne of David is warranted (Isa 9:7); eternal peace (1 Ki 2:33), loving-kindness and justice (Isa 16:5) characterize his reign. The New Testament points to Jesus as this promised king (Lk 1:32; compare Acts 2:30; Heb 12:2); Christ Himself refers to His future state of glory (Mt 25:31) and guarantees His faithful disciples a similar distinction (Mt 19:28; compare Lk 22:30; Rev 20:4).”

“... The matchless glory, the transcendent power and absolute sovereignty of

God (and Christ); Micah "saw Yahweh sitting on his throne," etc. (1 Ki 22:19; compare 2 Ch 18:18); Isaiah and Ezekiel had similar visions (Isa 6:1; Ezek 1:26); compare also Dan 7:9 and Rev 4:2 (and often); in trying to depict the incomparable greatness of the King of kings, the Bible tells us that His throne is in heaven (Ps 11:4, etc.) and, moreover, that heaven itself is His throne (Isa 66:1; Mt 5:34, etc.); His reign is founded on righteousness and justice (Ps 89:14; compare 97:2) and of eternal duration (Ps 45:6; compare Heb 1:8; Lam 5:19); He acts justly and kindly (Ps 9:4 and 89:14); He defends His glory (Jer 14:21); He manifests His holiness (Ps 47:8) and His grace (Heb 4:16), and yet His dealings with us are not always fully understood by us (Job 26:9).”

Theological Wordbook of the Old Testament ; “...God is the king of Israel and Judah (cf. also Isa 6:1). , , This dichotomy is forever resolved in the Messiah. As the Israelites looked at the long string of sorry kings visited on them, and as they compared these with God's perfect , standard they came to long for that Son of David who would rule them, and the world, out of love and not selfishness, with equity and not partiality (Isa 9:7 [H 6]; Isa 16:5; , Jer 22:11-23:6; Zech 6:13). The testimony of the NT is that he has come and that all creation waits breathlessly for his coronation day when he will assume his throne , forevermore. J.N.O.”

Schmitz ; “...the throne of David is called the throne of the Messiah in Is. 9:6. This throne is distinguished not merely by power but also by justice (Is. 16:5; Ps. 122:5). To the degree that this kingship of the Davidic dynasty implies the kingship of Yahweh (2 Ch. 13:8; cf. also 9:8), the throne of David on which Solomon is to sit can also be called “the throne of the kingdom of Yahweh over Israel” (1 Ch. 28:5) or “the throne of Yahweh” (1 Ch. 29:23).

That the OT conception of the throne of God takes its imagery from the earthly throne is shown by the intentional juxtaposition of the two in 1 K. 22:10, 19 (cf. 2 Ch. 18:9, 18). When Is. sees the king, Yahweh of hosts (6:5), in the temple, seated on a high and lofty throne (6:1), when Ez., on the manifestation of the divine glory above the firmament, sees the likeness of a throne (1:26; 10:1), when in Tr. Is. Yahweh calls heaven rather than an earthly seat His throne (Is. 66:1; cf. also Job 26:9), or when in the Psalms this throne is to be found in heaven (11:4; 103:19), what is expressed is always

the overwhelming majesty of the divine Ruler. But in self-revelation this majesty has made itself present on earth. Thus Jeremiah can claim, not only the name and covenant of God, but also the throne of God's glory as a sign of His gracious will concerning Israel (14:21). It is in keeping that in the future age of national salvation Jerusalem is to be called the throne of Yahweh (Jer. 3:17), and that in the new temple the throne of God will be seen as the seat of His abiding presence among the sons of Israel (Ez. 43:7). The transcendent majesty and the immanent presence by revelation are brought together when Jeremiah ventures the address: "O throne of glory, exalted from the beginning, the place of our sanctuary, thou Hope of Israel, Yahweh" (17:12f.).[\[9\]](#)

"The power of His sacred throne extends over the Gentiles (Ps. 47:8). It is obvious, but it is also stated, that the throne of God is from eternity (Ps. 93:2) and endures for eternity (Lam. 5:19). As with an earthly ruler, so with God, the throne is a symbol of judicial power." "... Finally, in the visions of the night in Daniel we have a picture of the four empires and of the setting up of the Messianic kingdom when "judgment" will be seated on thrones (7:9ff.; cf. Rev. 20:4). In this connection the throne of the Ancient of Days, by whom judgment is passed on the four beasts, is described as aflame with fire and encircled by the angelic hosts."

New Testament references from Schmitz (selections) "...On the basis of Is. 66:1 ff., heaven is for Jesus the throne of God, so that in swearing by heaven we swear by God as the One who sits on the throne (Mt. 5:34; 23:22)."

"... The throne of David in Lk. 1:32 is the throne of the Messianic king. God has granted it to the Son ... as the throne of David, His father, that He may exercise eternal dominion over the house of Jacob, according to the prophecy of 2 S. 7:12 ff. (cf. Is. 9:6), which is referred to Him in Ac. 2:30. There is also reference to the throne of the king of the last days in Ps. 45:6a, which is used in Hb. 1:8 to prove the superiority of the Son over the angels. What is meant is the sovereign majesty of Him who sits on the throne with God (cf. 1:3).

Here “the idea of the Davidic monarchy achieves its definitive realisation.”

3. The Throne of Glory

The expression θρόνο" δόξη" is often found in Synoptic sayings of the Lord. It is used for the sovereign seat of the Son of Man when He is manifested in His Messianic glory to judge and to rule. The reference is to His future rule over the twelve tribes of Israel. In this rule the twelve disciples will have a part. They will sit on twelve thrones and judge (Mt. 19:28).

At the beginning of the millennial reign of Christ on earth, the divine sees thrones, and those who sit on them, to whom judgment is given (20:4; cf. Da. 7:9, 22, 26, and the promise to those who overcome that they will share the throne with the exalted Lord, Rev. 3:21). At the conclusion of the millennium, however, he sees only the great white throne of world judgment, and Him that sits thereon (20:11).

4. The Throne of Grace.

Hebrews calls the throne of God the θρόνο" τή" χάριτο" in view of the fact that Jesus, the great High-priest, having undergone every temptation in the days of His flesh, has now entered heaven (4:14), and is seated at the right hand of the throne of the majesty on high (8:1), or of God (12:2). It is called the throne of grace instead of כְּסֵאוֹתֵי throne of judgement as Prov.20:8 (from Hebrew text)

inasmuch as “pardoning grace rather than pitiless judgment now streams forth from it.” Even as the throne of grace the throne of God is still the symbol of His sovereign majesty.

5. The Throne of God and of the Lamb.

As a symbolical expression of God’s sovereign majesty, the throne of God stands at the heart of the vision of the throne in Rev. (c. 4). It is located in heaven, and in the vision it is inseparably linked with Him that sits on it. The throne as such is not described. Yet everything else in the heavenly throne

room is orientated to it (4:3–7). In the vision, the worship of the living creatures (4:8–9) and of the elders (4:10–11) is concentrated on Him that sits on the throne. This expression is almost a name for God in terms of His illimitable glory as the Creator (4:9, 10: 5:1, 7, 13; 7:15; 21:5; cf. also 19:4). It is thus the more significant that the adoration of all creation (5:13) is addressed “unto him that sitteth upon the throne, and unto the Lamb” (cf. also 7:10), as also that the dwellers on earth, in their fear of judgment, seek to hide “from the face of him that sitteth on the throne, and from the wrath of the Lamb” (6:16). For the author of Rev. the exalted Christ shares the throne of God. This is most plainly expressed in the vision of the new Jerusalem in the last chapter. Whereas in 7:15 the host clothed in white garments is said to be “before the throne of God,” where “the Lamb which is in the midst of the throne shall feed them” (7:17), in 22:1 the stream of living water proceeds “out of the throne of God and of the Lamb,” and in 22:3 it is explicitly said of the city of God that “the throne of God and of the Lamb shall be in it.” When the throne of God has “descended to earth” at the consummation, it is called the throne both of God and of the Lamb. Already in 3:21 Jesus shares the throne of His Father, and He promises the fellowship of the throne to those who overcome. But this participation of the company of overcomers in the throne of Christ is not depicted in the visions of Rev. For the thrones of the 24 elders in 4:4 are the seats of powers which bear rule in heaven. That their dominion is in no sense autonomous in relation to the majesty of God as the Creator is overwhelmingly expressed in the fact that they fall down before Him that sits on the throne and cast their crowns before the throne (4:9, 10). The more telling, then, is the fact that in the new world of God at the end of the days the seat of God’s rule is also the throne of the Lamb...”

A Greek-English Lexicon of the New Testament (Walter Bauer) ; “...c. of Christ, who occupies the throne of his ancestor David... an eternal throne (Hebrews 1:8) [my ft]

[ft] Hebrews 1:8 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.

Which stands at the right hand of the Father's throne ...His own are to share this throne with him..."

King

Benjamin Keach ; "...There is no higher name or title to set forth dignity amongst men, than kings or mighty potentates. It is one of the titles of the Most High, the God of this blessed Lamb..."

"This King , invisible, immortal, the only wise God, hath chosen a Vicegerent to represent Him to His subjects, hath placed His name in Him, not only *Wonderful, Counsellor,*and the *Man* that is *His Fellow*, [my ft]

[ft] 1 Chronicles 17:17, LXX ; " 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."

but as *King*, the chief of titles in this lower world. By this the royal and most renowned Branch, that ever sprang from the loins of Jesse and David, is set forth. Upon which we note, that JESUS, the Lamb of God, is compared to, and represented by the most magnificent title of *King*, the highest and chiefest of kings. And indeed there is nothing doth more fully set forth the glory, power, and splendour of Christ, than this ; as will appear, if we consider these following particulars.

A king is usually very highly descended, comes to his dignity by inheritance,

is the son of a noble.

I. The Lord Jesus Christ, our great King, comes to this dignity by birth ; He is the eldest [my ft]

[ft] and only-begotten

Son to a mighty Emporer, and so right Heir to Kingship: ‘ When He bringeth the first-begotten into the world,&c., Hebrews 1:6. He is the First-born of every creature , and thereby heir of all things,” Colossions 1:15. ‘ He hath by inheritance obtained a more excellent name than they ,’ (viz., the angels.) Hebrews 1:4

A king hath, or ought to have great qualifications, having the advantages of such education; to His natural wisdom is added skill in politic affairs, even the knowledge of the laws of his kingdom.

II. The Lord Jesus Christ hath glorious qualifications. He is not only endued with natural, [my ft]

[ft] rather supernatural wisdom

and that far beyond Solomon, (‘a greater than Solomon is here’;) Matthew 12:42 ; but hath the advantage also of such education that none ever had, being brought up with God Himself. He hath in Him all treasures of wisdom in Him,’ Proverbs 8: [my ft]

[ft] Proverbs 8: 18-30 ; LXX ; “15 By me kings reign, and princes decree justice.

16 By me nobles become great, and monarchs by me rule over the earth.

17 I love those that love me; and they that seek me shall find *me*.

18 Wealth and glory belong to me; yea, abundant possessions and righteousness.

19 *It is* better to have my fruit than *to have* gold and precious stones; and my produce is better than choice silver.

20 I walk in ways of righteousness, and *am* conversant with the paths of judgement;

21 that I may divide substance to them that love me, and may fill their **treasures** with good things. If I declare to you the things that daily happen, I will remember *also* to recount the things of old.

22 The Lord made me the beginning of his ways for his works.

23 He established me before time *was* in the beginning, before he made the earth:

24 even before he made the depths; before the fountains of water came forth:

25 before the mountains were settled, and before all hills, he begets me.

26 The Lord made countries and uninhabited *tracks*, and the highest inhabited parts of the world.

27 When he prepared the heaven, I was present with him; and when he prepared his throne upon the winds:

28 and when he strengthened the clouds above; and when he secured the fountains of the earth:

29 and when he strengthened the foundations of the earth:

30 I was by him, suiting *myself to him*, I was that wherein he took delight; and daily I rejoiced in his presence continually.”

Is skilled in all politics, hath knowledge in all laws ; nothing passes His skill;
‘Thou knowest all things,’ John 21;17. He is called the wisdom of God ;
‘Christ the power of God, and the Wisdom of God,’ 1 Corinthians 1:24

Kings are sometimes chosen or appointed, as Solomon was by David his father, 1 Kings 1:32,33,&c., or as Alexander by Philip his father ; or else by the people, as was David, and many others, 2 Samuel 5

III Jesus Christ was chosen by God the Father, as it said, “ I have exalted One chosen out of the people,” Psalm 89:19. And though the fathers or elders amongs the Jews refused Him, yet the children gave their vote for Him, crying, ‘Hosannah to the Son of David.’

Kings are anointed as well as chosen. Samuel anointed Saul. It was a divine ceremony, much in use at the consecrating of Kings in the kingdom of Israel.

IV Jesus Christ was ‘ Anointed with the oil gladness above His fellows,’ Psalm 65:7. He was by the Holy Spirit consecrated King forever : ‘The Spirit of the Lord is upon Me, because the Lord hath anointed Me,’ &c., Isaiah 61:1-3

Kings are proclaimed at their installment ...”

Indeed, Jesus’ birth was greeted by angels, shepherds, God-fearing earthly parents, and soon afterward the three magi. He was greeted with Hosannah’s while entering Jerusalem, and with the host of heaven while entering it ; (Psalm 24:7-10, LXX, vs 7) “ Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the King of Glory shall come in.

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.”

Morning Star

ἑωσφόρος ewsporos

Liddell-Scott Lexicon:” morning star, morning, from the Perseus Project Online Greek Liddell-Scott Lexicon ;”bringer of the morn”

Friberg Lexicon; “...ἑωσφόρος, ον bringing the morning; substantively ὁ ἑ. *the morning star* (2P 1.19)

Jesus was the Morning Star that arose upon the earth at the dawns early light. Adam Clarke says that a star is an emblem of kingly power and further states ; “Among the Egyptians a star is said to have been the symbol of the Divine Being.”- and “..Christ arose, namely, in the first morning, as may be gathered from the words of St. Matthew. And to this the title of the 22d Psalm seems to have respect... . See also Revelation 22:16, I am the bright and morning star. And now you may imagine the women went out of their houses towards the sepulchre..”

Conzelmann says of this word which is derived from “phos’ or “light” and “phosphoros” means “ bringing morning light” or as a noun “morning star”. Rabbinic literature: “law”, “age of salvation”, “Messiah”, ”God”, “righteous”, “temple”, “works of the righteous”, and for the “human soul”.

It is used of “ God in action”, “...the Eternal Light of Israel”, “Lord of Light and darkness”, **to see it is to live means to live (Job 3:16)”**

Flavel refers to the saving Light-Jesus Christ in this manner ; “...the Light of Life springing from Jesus Christ, that Bright and Morning Star.” and “... Christ was deserted, a little before the glorious morning of light, and joy dawned upon Him...He triumphed gloriously”

C.H. Spurgeon ; “...the Morning Star arises in their souls; the light increases still, till at last the morning star of hope gives way to the Sun of Righteousness Himself, Who was risen with healing beneath His wings.”-and “ That the Lord Jesus rose again from the dead is the warrant of our justification, and also a transcendently delightful assurance of the

resurrection of all His people, and of their eternal life in Him. Hath He not said, “Because I live ye shall live also”? The resurrection of Christ is the morning star of our future glory.”

Justin (martyred for His Christian faith); (from the ANF) ;”The words, then, which were spoken by David, are these: ‘The Lord said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.’” The Lord shall send the rod of Thy strength out of Sion: rule Thou also in the midst of Thine enemies.” 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.” The Lord hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek.” The Lord is at Thy right hand: He has crushed kings in the day of His wrath: He shall judge among the heathen,’ ‘He shall fill [with] the dead bodies. He shall drink of the brook in the way; therefore shall He lift up the head.’”

and ; “...this Christ, Son of God, who was before the morning star and the moon, and submitted to become incarnate, and be born of this virgin of the family of David, in order that, by this dispensation, the serpent that sinned from the beginning, and the angels like him, may be destroyed, and that death may be contemned, and for ever quit, at the second coming of the Christ Himself, those who believe in Him and live acceptably,-and be no more: when some are sent to be punished unceasingly into judgment and condemnation of fire; but others shall exist in freedom from suffering, from corruption, and from grief, and in immortality.”

... “ And we mentioned formerly that the statement, ‘In the splendor of the saints before the morning star have I begotten Thee from the womb,’ is made to Christ.”

Is not the sun a star? Is not our Saviour portrayed as the Sun of Righteousness? Yes, Jesus was with the Father before the first morning star was created, and indeed He grew up from the time of His conception to the stature of the Second Adam, yet in a more spectacular way than the sun rising in the early dawn, the Resurrected Light and Life came forth from the grave in brilliant splendor as the Sun of Righteousness. The “ Morning Star” that arises in our hearts [ft]

[ft] 2 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;”

shone out of the dark garden tomb and His glory is now to spring forth from our formerly dead and dark hearts now spiritually alive and greatly exulting in His salvation proclaiming His glory to the nations.”

Robertson’s Word Pictures ; “... Our word **fosforus** is this word. In the LXX **ewsforos** occurs. Cf. Mal 4:2; Lu 1:76-79; Re 22:16 for “dawn” applied to the Messiah. Arise (anateilh). First aorist active subjunctive of anatellw (Jas 1:11; Mt 5:45).”

Trench’s Commentary ; “ Figuratively given to Christ (Re. 22:16) comp. (2Peter1:19) When Christ promises that He will give the “morning star” to His faithful ones, He promises that He will give to them Himself, that He will impart to them His own glory and a share in His own royal dominion, for the star is evermore the symbol of royalty (Mt.2:2) being therefore linked with the scepter (Nu. 24:17) All the glory of the world shall end in being the glory of the Church.”

Matthew Henry ;... “ Christ is the Morning-Star. He brings day with Him into the soul, the light of grace

and of glory; and He will give His people that perfection of light and wisdom which is requisite to the state of dignity and dominion that they shall have in the morning of the resurrection.”

The following verses from the LXX show the use of “morning star” (verse 17) and “dawn” (verse 18) in the context of the blessed hope of a repentant and worshipfull life:

Job 11:17-19,LXX (Vaticanus/Alexandricus), verse 17 : “ And thy prayer shall be as the morning star, and life shall arise to thee as from the noonday.

18 And thou shalt be in a state of security, because thou hast hope. And out of sorrow and care, peace shall dawn to thee.

19 For thou shalt rest at ease , and there shall be no one to fight against thee; and many, changing their conduct, will intreat thy favour.”

The Douay-Rheims Version makes clear the context of a blessed hope after

death: "... being buried thou shalt sleep secure" (from verse 18)

Job 11:17-19 Douy-Rheims, verse 17 "And brightness like that of the noonday, shall arise to thee at evening: and when thou shalt think thyself consumed, thou shalt rise as the day star.

18 And thou shalt have confidence, hope being set before thee, and being buried thou shalt sleep secure.

19 Thou shalt rest, and there shall be none to make thee afraid: and many shall entreat thy face."

Interestingly, "Day star" is used at the end of verse 17 rather than "noonday" or "morning" (as the Massoretic has).

Cf. 2 Peter 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:"

Note the phrase "and life shall arise to thee". The greek word for arise is 'anatelei" (from the root anatellw") which is explained in "word picture" section ; "spring" or "springing up", and itself is often used in the greek Old Testament in a resurrection context.

Benjamin Keach ; " ...Christ calls Himself 'Bright and Morning Star,' Revelation 22:16, because of those shinings of saving knowledge which proceed from Him, whence He φωσφορος ἀνατολη. The 'Light-bringer (usually translated Morning-star, or Day Dawn) ' arising in the hearts of men by the sure word of prophecy.' But more especially because of His promise of life and salvation : for as the morning-star is as it were the sun's harbinger, declaring it's speedy approach ; so by the clearness of Christ's resurrection, and His sure word of promise, He discovers unto men what an extraordinary light of glory will be afforded to believers in the general resurrection, when they shall shine as stars forever, Daniel 12:3. The Morning-star gives light, but much less than the sun; so the light of the knowledge of Christ in this life, is not to be compared with that most illustrious and shining glory, which the saints shall enjoy in bliss, and which by faith they expect, 1 Corinthians 13:12."

“God is gone up with a shout. This is the true God, and eternal life ; Lord of all, Lord of Glory, Prince of Life, Prince of Peace, Prince of the kings of the earth. The Day Star from on high, that bringeth life and immortality to light, by the Gospel. He hath by inheritance obtained a more excellent name than the angels,...

Calvin ; “...for since Christ, the First-fruits of those who rise again, and the author of the eternal and incorruptable life, had not yet been manifested, His Spiritual Kingdom was, in this way, shadowed forth under figures only, until the fulness of time should come; and as all the promises of God were involved, and in a sense clothed in these symbols, so the faith of the holy fathers observed the same measure, and made its advances heavenwards by means of these earthly rudiments.”...

In anticipation of criticism regarding my selective use of the various definitions that could be employed in the interpretation of a given word, I trust that the Holy Spirit would lead me as well as the reader into the truth of all things. The reader may take note that this selectivity is common in Biblical translation versions as seen in the following verse of Matthew 4:16:

KJV Matthew 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light **is sprung up** “(NKJV “Light **has dawned**.”)

John Gill ; “ ‘star’ and ‘sceptre’ may be considered as names and titles of the Messiah ; His is called the ‘Morning Star’, cf. Revelation 22:16 for His glory, brightness, and splendour, and for the light that comes by Him, and the influence of His grace, and the blessings of it on the sons of men;..”

Life: “*ways of life*” or “*paths of life, living (ie. “land of the living”)*” חַי chay {khah'-ee} Hebrew

Cross references:

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 shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.”

The Theological Wordbook of the Old Testament comments: “...Ps. 16:11 where “path of life” and overcoming of death is predictive of the resurrection of Jesus Christ (Acts 2:24-29). Bultmann adds, ‘There is a remarkably plain expression that the relationship of grace will persist, that fellowship initiated by God cannot be destroyed’ (see psalm73:23ff)...’one may say that here the OT belief in the hereafter finds it’s purest formulation. This expectation is neither magical nor mythical not speculative nor mystical. It is a certainty which is produced in the righteous by the concept of grace alone. (TDNT,II,p.848).”

Friberg Lexicon ζωή, ἡς, ἡ *life*; (1) physical *life* as opp. to θάνατος (RO 8.38); (2) supernatural *life* received by believers as a gift fr. God (JN 3.36; 1J 5.11).

tree of life, (ξύλον τηῶς ζωῆς) ξύλον τῆς ζωῆς Greek. ; עֵץ חַיִּים Hebrew

-a figure of Christ the Messiah ;

cross references:

Genesis 2:9, LXX ; “And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, and the tree of learning the knowledge of good and evil.” [my ft]

[ft]Philo quoted this verse as ; “And God caused to rise out of the earth every tree which is pleasant to the sight and good for food, and the tree of life **he raised** in the middle of the Paradise, and also the tree of the knowledge of good and evil.”

Isaiah 65:22 LXX (Justin Martyr) “They shall not build, and others inhabit; they shall not plant, and others eat. For according to the days of the tree of life shall be the days of my people; the works of their toil shall abound.”

Genesis 2:9, LXX ; “And God made to spring up also out of the earth every tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, and the tree of learning the knowledge of good and evil.”

Genesis 3:22. LXX ; “ And God said, Behold, Adam is become as one of Us, to know good and evil, and now lest at any time he stretch forth his hand, and take of the tree of life and eat, and so he shall live forever”

Proverbs 3:13-18, LXX ; vs.13 ; “Blessed is the man who has found wisdom, and the mortal who knows prudence.

14 For it is better to traffic for her, than for treasures of gold and silver.

15 And she is more valuable than precious stones: no evil thing shall resist her: she is well known to all that approach her, and no precious thing is equal to her in value.

16 For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth proceeds righteousness, and she carries law and mercy upon her tongue.

17 Her ways are good ways, and all her paths are peaceful.

18 She is a tree of life to all that lay hold upon her; and she is *a secure help* to all that stay themselves on her, as on the Lord.”

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 22:14 “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.”

Justin, who was martyred for the faith said ; “Hear now how this Man, of Whom the Scriptures declare that He will come again in glory after His crucifixion, was symbolized both by the tree of life, which was said to have been planted in paradise, and by those events which should happen to all the just.”

Matthew Henry; “ Christ is now to us the Tree of Life...”- and elsewhere he says “The Christian life is a warfare against sin, Satan, the world, and the flesh. It is not enough that we engage in this warfare, but we must pursue it to the end, we must never yield to our spiritual enemies, but fight the good fight, till we gain the victory, as all persevering Christians shall do; and the warfare and victory shall have a glorious triumph and reward. That which is here promised to the victors is that they shall eat of the tree of life which is in the midst of the paradise of God. They shall have that perfection of holiness, and that confirmation therein, which Adam would have had if he had gone well through the course of his trial: he would then have eaten of the tree of life which was in the midst of paradise, and this would have been the sacrament of confirmation to him in his holy and happy state; so all who persevere in their Christian trial and warfare shall derive from Christ, as the tree of life, perfection and confirmation in holiness and happiness in the paradise of God; not in the earthly paradise, but the heavenly,”...

Calvin; “...the tree of life was a figure of Christ, inasmuch as He is the Eternal Word of God: it could not indeed be otherwise a symbol of life, than by representing Him in figure”

Gen 2:9 John Gill reveals: ...” Christ is sometimes signified by the Tree of Life 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, (Re 22:2) and who will be seen and enjoyed by all, to all eternity.”

Spurgeon ; “ The garden being planted and grown to maturity, , what was Adam’s occupation? To observe the Tree of Life was his primary focus, to reflect on what God spoke to him and perhaps to sow and plant, had he continued in the garden.”

John Gill;” By the tree of life is meant not the Gospel, nor godliness, nor eternal life, nor any other of the divine Persons, but Christ, who is the author of life, natural, spiritual, and eternal;..” and “...the tree of life in Eden’s garden was for the preservation of the health and life of Adam, had he continued in a state of innocence; and it denotes that everything in Christ will contribute to the comfort, health, and happiness of the saints.” (ft see Gill’s notes on Rev. 22:2) “will I give to eat of the tree of life”; by which is meant Jesus Christ Himself, in allusion to the tree of life in the garden of Eden; and is so called, because He is the author of life, natural, spiritual, and eternal; and because of His fruit, the blessings of life and grace, that are in Him, of which believers may eat by faith, and which they find to be soul quickening, comforting, strengthening, and satisfying; and which are Christ’s gift to them, even both the food they eat, and the faith by which they eat, are his gifts. So Christ, under the name of Wisdom, is called the Tree of life, in (Pr 3:18); and this is a name which is sometimes given by the Jews to the Messiah { ft.see Zohar in Gen. fol. 33. 3.) and; “which is in the midst of the paradise of God”; as the tree of life was in the garden of Eden, (Ge 2:9). The Vulgate Latin, Syriac, and Ethiopic versions read, “the paradise of my God”; the God of Christ, as well as of His people; and by which may be meant, either the church on earth, which is as a paradise, (Song of Solomon 4:12-14 , vs 12 ; “ A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. 13 Thy plants are an orchard of pomegranates, with pleasant fruits; camphire,

with spikenard, “Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices::; in the midst of which Christ is, affording His gracious presence, and reaching forth His grace, and the benefits of it, to His people; or heaven, (see Gill on “2Co 12:4”), said to be of God, because it is of his preparing, and where he dwells, and in the midst of which Christ, the Tree of life, is; and this shows, that he is to be come at by faith, and his fruit to be eaten, and lived upon; and he is to be beheld and enjoyed by all His saints, as he is now, and will be more perfectly hereafter.” and later of :

Proverbs 6:18 LXX, ; “Proverbs 3:18 She is a tree of life to all that lay hold upon her; and she is a secure help to all that stay themselves on her, as on the Lord.”

John Gill writes ; “... so Christ is called, (Re 2:7 22:2,14); in allusion to the tree of life in the garden of Eden, (Ge 2:9); He being the author of life, natural, spiritual, and eternal; which souls may come at, and pluck and eat of the fruit which is upon him in great plenty and variety, even all the blessings of grace and glory; to them that lay hold upon her; which is expressive of an act of faith on Christ, (Heb 6:18); faith lays hold on the person of Christ as a Saviour, and will have him and no other; it comes to the blood of

Christ, and deals with it for pardon and purification;...” ...”will I give to eat of the tree of life; by which is meant Jesus”...

Charles Haddon Spurgeon ; Spurgeon says ; “That tree of life in the midst of the earthly paradise was to be symbolic of another tree of life in the paradise above, from which the children of God shall never be driven as Adam and Eve were driven out of Eden.” ...”Of what can this tree be a type but of our Lord Jesus Christ and his salvation? What can it signify but that the presence of Christ preserves the inhabitants of heaven...for ever free from sickness,”...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.

My dear friends, you will never see the tree of life aright unless you first look at the cross. It was there that this tree gathered strength to bring forth its after-fruit. It was there, we say, that Jesus Christ, by his glorious merits and his wondrous work achieved upon the cross, obtained power to become the Redeemer of our souls, and the Captain of our salvation.”

To this symbol of tree regeneration, John Gill says the following of Job 14:7 ; (NKJV) “ Job 14:7 “For there is hope for a tree, If it is cut down, that it will sprout again, And that its tender shoots will not cease.”

Gill ; “...it is not utterly destroyed, but will bud out again; or “change” its state and condition, and become flourishing again: or “renew” itself; and its strength, and put out new shoots and branches;...” [ft]

[ft] regarding the willow tree Gill says; “the willow, which delights in watery places; and, when it is in the circumstances before described, will by the benefit of water bud out again, even when its stock has been seemingly dead:” and as regarding the palm tree;

Keil and Delitzsch make these remarks ; “ The palm and the phoenix have one name” (the same name in the greek language ‘phoenix’), and not without reason the tree reviving as from the dead at the scent of water, which Job describes, is like the wonderous bird “” (the phoenix bird according to the Encyclopedia Brittanica is likely mythological figure though Pliny and many others relate detailed accounts of it) “ rising again from it’s own ashes”

Of the next verse , Job 14:8-9 (LXX) “verse 8 ; “ For though its root should grow old in the earth, and its stem die in the rock;

vs.9 “it will blossom from the scent of water, and will produce a crop, as one

newly planted.”

Gill writes; “trees, which when cut down sprout out again, and are in the place where they were before..”

...”The spouse in Solomon’s Song said, “I sat down under his shadow with great delight, and his fruit was sweet to my taste.”

elsewhere Gill says ; “I say that Jesus Christ, my Lord and Master, is in heaven, and is there comparable to a tree planted in the very center of the city: under his broad shadow the redeemed delight to sit, and his leaves as they are wafted down to earth bring health with them. If we would be healed, we must gather those leaves and apply them to the wounds and bruises of our souls, and we shall surely recover.”

C. H. Mackintosh ; “The closing verses of this chapter are full of instruction. Fallen man, in his fallen state, must not be allowed to eat of the fruit of the tree of life, for that would entail upon him endless wretchedness in this world. To take of the tree of life, and eat, and live for ever, in our present condition, would be unmingled misery. The tree of life can only be tasted in resurrection. To live for ever, in a frail tabernacle, in a body of sin and death, would be intolerable.

Wherefore, the Lord God “drove out the man.” He drove him out into a world which, everywhere, exhibited the lamentable results of his fall. The Cherubim and the flaming sword, too, forbid fallen man to pluck the fruit of the tree of life; while God’s revelation pointed him to the death and resurrection of the seed of the woman, as that wherein life was to be found beyond the power of death.”

Internatl. Standard Bible Dictionary ; “...A palm branch is used in Isa 9:14; 19:15 to signify the "head," the highest of the people, as contrasted with the rush, the "tail," or humblest of the people. Palm branches appear from early times to have been associated with rejoicing. On the first day of the Feast of Tabernacles the Hebrews were commanded to take branches of palms, with other trees, and rejoice before God (Lev 23:40; compare Neh 8:15; 2 Macc 10:7). The palm branch still forms the chief feature of the lulabh carried daily by every pious Jew to the synagogue, during the feast. Later it was connected with the idea of triumph and victory.”... “The same idea comes out in the

use of palm branches by the multitudes who escorted Jesus to Jerusalem (Jn 12:13) and also in the vision of the ‘great multitude, which no man could number standing before the Lamb, arrayed in white robes, and palms in their hands’ (Rev 7:9).”

J. Schneider : “... When this aeon ends and the new one begins, fellowship with Jesus will lead to participation in the first resurrection (Rev. 20:6) which precedes the general resurrection of the dead (ανίστημι). The Christian who has a part in this will then have a share in the tree of life (Rev. 22:19: τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς), i.e., he will participate in the imperishable benefits of eternal life.[12] And

... “The site of reopened Paradise is almost without exception the earth,[my ft]

[ft] Revelation 21:1-2 “Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.”

or the new Jerusalem. Its most important gifts are the fruits of the tree of life, the water and bread of life, the banquet of the time of salvation, and fellowship with God. The belief in resurrection gave assurance that all the righteous, even those who were dead, would have a share in reopened Paradise.”[13]

Irenaeus “And again he says, “Thus saith the Lord, Behold, I will set your graves open, and cause you to come out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord, when I shall open your sepulchres, that I may bring my people again out of the sepulchres: 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 is in this passage represented as vivifying our dead bodies, and promising resurrection to them, and resuscitation from their sepulchres and tombs, conferring upon them immortality also (He says, “For as the tree of life, so shall their days be”4579), 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.”

Garden גַּן gan {gan} Hebr. ; (κῆπος) κήπος

and paradise (παράδεισος) παράδεισος paradeisos {par-ad'-i-sos}

cf. Song of Solomon ; ch.8 vs.13 ; “Thou that dwellest in the gardens, the companions hearken to thy voice: make me hear *it*.

14 Away, my kinsman, and be like a doe or a fawn on the mountains of spices.”

cf. **Luke 23:43** “And Jesus said to him, Verily I say to thee, This day shalt thou be with me in paradise.”

Ezekiel 28:13 LXX (Brenton's version) “Thou wast in the delight of the paradise of God; thou hast bound upon thee every precious stone, the sardius, and topaz, and emerald, and carbuncle, and sapphire, and jasper, and silver, and gold, and ligure, and agate, and amethyst, and chrysolite, and beryl, and onyx: and thou hast filled thy treasures and thy stores in thee with gold.”

2 Corinthians 12:4 “That he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.”

from Friberg’s Lexicon ;... paradeiso”, “(fr. an old Persian word for garden) park, paradise; (1) in the OT, the Garden of Eden and the Garden of God; (2) in the NT (a) as a place of blessedness for the souls of the righteous dead Paradise (LU 23.43); (b) as the heavenly place where God dwells (2C 12.4).”
[my ft]

[ft] I believe the last two; (a.) and (b.) are one and the same Louw-Nida Lexicon ;

“... a dwelling place of the righteous dead in a state of blessedness (generally equated with ..” ‘heaven,’ 1.11) - ‘paradise.’ ..’today you will be with me in paradise/heaven’ Lk 23.43. In some languages ‘paradise’ has been translated by a borrowed term, but more often than not it is rendered by an expression which is roughly equivalent to ‘that wonderful place’ or even ‘that wonderful place in heaven.’

from the “Pictorial Encyclopedia of the Bible” ; “...What meaning of ‘Paradise’ did Jesus intend the thief to understand?

Alford...suggested that Jesus spoke to the thief in terms of the Jewish belief in a portion of Hades for the righteous dead, but spoke with a fuller meaning knowing that the same day He would open paradise at God’s Right hand. On this view Christ announced His triumph to the imprisoned spirits (1 Pet 3:18,19) and some little time after on the same day was with the thief in the presence of God.

[ft] see also commentary notes on Genesis 2:8 LXX in this study ;” And God planted a garden eastward in Edem, and placed there the man whom he had formed.”

Joachim Jeremias ; “...The belief in resurrection gave assurance that all the righteous, even those who were dead, would have a share in reopened Paradise.[\[14\]](#)”

“Jesus, the One Who Brings Back Paradise.

In the victor saying in Rev. 2:7 [my ft]

[ft] 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.”

the exalted Lord promises that He will give to eat of the fruit of the tree of life in the Paradise of God. He is thus shown to be the awaited Messiah who “will open the gates of paradise, remove the sword which threatened Adam. and give the saints to eat of the tree of life,”

Spurgeon ; “I cannot stop to tell you about all the beauty and the instruction which cluster around a garden; the gardens of Scripture especially are most fruitful subjects, and our Lord’s garden-tomb might suggest to us a most

profitable theme for meditation.”

And elsewhere Spurgeon writes ;

“Herein behold the beginning of our redemption. Jesus then began to suffer in our room and stead, atoning for our iniquity. The mischief of Eden fell upon Gethsemane. The mist of sin rose up in the garden of Paradise, and as it rose it gathered and collected into a black, tremendous storm cloud, and anon it burst, with flashes of lightning and with claps of thunder, upon the great Shepherd of the sheep, that we, who deserved to be overwhelmed by the tempest, might find fair weather in the rest which remaineth for the people of God.

Perhaps no sight that was ever beheld of men or angels, except the crucifixion, was more tremendous than the agony of Gethsemane. It must have been a terrible spectacle to have seen martyrs in the fire, or men and women devoured by lions and bears in the Roman amphitheatre, but then to the Christian's eye there was a pleasure mingled with these ghastly sights, for God sustained his faithful ones. They clapped their hands amidst the fire. They sang when the wild beasts were leaping upon them. Such holy joy beamed from their countenances, that their brethren were comforted rather than distressed, and saints wished to be there with them, that they might die as they died and win the martyr's crown.

But, when you look at Christ in the garden, you miss the help which the martyrs had. God forsakes him. He must tread the winepress alone, and of the people there must be none with him. Ay! and yet, dark as that night was, the darkest night that ever fell upon this world, it was the mother of that gospel light of finished redemption which now enlightens the Gentiles and brings glory unto Israel.

Let us leave the king's garden, then, with feelings of deep repentance that we should have made Jesus suffer so, and yet with holy gladness to think that thus hath he redeemed us from the ruins of the fall.

I claim a moment's thought for The Garden of the Burial and the Resurrection.

In Joseph's garden, in the new tomb, the Beloved of our souls slept for awhile, and thence arose to his glory-life. Detained of death he could not be,

for he was no longer a lawful Captive, he had finished his work and earned his reward, and therefore the imprisoning stone was rolled away. He is not here, for he is risen; the seal is broken, the watchmen are dispersed, the stone is removed, the Captive is free. What comfort is here, for, as Jesus rose, so all his slumbering saints shall likewise leave the tomb. His resurrection is the resurrection of all the saints. Wait but awhile, and the tomb shall be no longer the treasury of death. So surely as the Lord came forth from the sepulchre to glory and immortality, all his saints are justified and clean. None can accuse us now that the Lord has risen indeed no more to die. His one offering hath perfected for ever all the chosen ones, and his glorious uprising is the guarantee of their acceptance. Faith delights in the garden where Magdalene found her unknown, yet well known, Lord, and where angels kept watch and ward over the couch which the immortal Sufferer had relinquished. Henceforth it is to us a king's garden, abounding with pleasant fruits and fragrant flowers.”

JFB commentary :”Heaven is not only a palace, a place to repose in, but a paradise, a garden, a place to walk in; and there are walks among the angels, in society with that holy and glorious company.”

John Gill ; “God had planted a garden before he made man, even on the third day, when all herbs, and plants, and trees were produced out of the earth. The whole world was as a garden, in comparison of what it is now since the fall: what then must this spot of ground, this garden be, which was separated and distinguished from the rest, and the more immediate plantation of God, and therefore is called the garden of the Lord,”.(cf. Ge 13:10 Eze 28:13)The answer to this question may be found in it’s probable location, Israel.”

Gill comments on the possibility of the “Garden of Eden once was situated in a portion of Israel;”it is mentioned in the Jewish Misnah, where the commentators... say, it was a country in the land of Israel, in which were many gardens and orchards, that produced excellent fruit; and the fruits of Gennesaret”(Galilee region)”are spoken of in the Talmud as exceeding sweet: and with this agrees the account Josephus gives of it, that it is “wonderful in nature and goodness, and through its fertility refuses no plant; everything is set here; the temper of the air suits with different things; here grow nuts, and more winter fruit; and there palms, which are nourished with

heat, and near them figs and olives, which require a softer air—not only it produces apples of different sorts, beyond belief, but long preserves them; and indeed the most excellent of fruit; grapes and figs it furnishes with for ten months, without intermission, and other fruit throughout the whole year, growing old, with them.”

“...and if the garden of Eden was in those parts, 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.” and...

“This garden was an emblem either of the church of Christ on earth, which is a garden enclosed (see Song of Solomon 4:12), surrounded with divine power, and distinguished with divine grace; a small spot in comparison of the world; is of Jehovah’s planting, and is His property; and is an Eden to His people, where they enjoy much spiritual pleasure and delight: or however of the place and state of the happiness of the saints in the other world, often called a paradise in allusion to this, see Lu 23:43 2Co 12:4 Re 2:7 and which is of God’s planting, and therefore called the paradise of God, and is an Eden, where are pleasures for evermore: and this seems to be what the Jews mean when they say... that the garden of Eden, or

paradise, was created before the world was; which is no other than what Christ says of it in other words,” (cf. Mt 25:34 ft2 “KJV Luke 23:43 And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.”

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. And even the labor of his hands, to which man was now doomed, was in the circumstances a boon.

Therefore, when our first parents left the garden of Eden, it was not without

hope, nor into outer darkness. They carried with them the promise of a Redeemer, the assurance of the final defeat of the great enemy, as well as the Divine institution of a Sabbath on which to worship, and of the marriage-bond by which to be joined together into families. Thus the foundations of the Christian life in all its bearings were laid in Paradise.”

Spurgeon ; cf. Rev 22;2 ; “...the GARDEN OF THE PARADISE ABOVE.

I shall let God’s word speak to you about that garden, and then! have done.

“And he showed in a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of it's 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. And there shall be no more curse but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall he 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.”

‘...In that garden of the paradise above may we all be found at time last. Amen.”

Calvin ; “...Paradise lay between the rising of the sun and Judea...” (see

also “dawn'/ “East”)

“The Garden-the Gardener”

In a garden the first of our race was deceived;

“In a garden the promise of grace received;

In a garden was Jesus betrayed to His doom;

In a garden His body was laid in a tomb.”

~

In the garden, dawn's Son Light arose
In the garden was Salvation disclosed

*The first four lines are from Lockyer's "All the Messianic Prophecies of the Bible"

"Christ is the Fountain of gardens; His fulness is a supply for all His people: the Spirit of God and His grace are a well of Living Water, springing up unto eternal life. The word and ordinances are the springs in Zion,..." (author unknown)

ἀνατέλλω "spring or spring up" (grk.verb), anatolh (grk. noun)

נֶמֶץ tsemach {tseh'-makh} (Hebr.)" Branch" "samah"(sprout,spring up)

Thayer's Greek-English Lexicon of the New Testament ; "cause to rise...of the earth bringing forth plants...to rise, arise:..."**"light rising"** " ... to cause to rise: τον ἥλιον, Matt. 5:45 (of the earth bringing forth plants, Gen. 3:18; of a river producing something, Homer, Iliad 5, 777). b. intransitive, **to rise, arise: light**, Matt. 4:16 (Isa. 58:10); the sun, Matt. 13:6; Mark 4:6; 16:2; James 1:11; the clouds, Luke 12:54; φωσφορος, 2 Pet. 1:19. tropically, to rise from, be descended from, Heb. 7:14..."

Also “light rising”, ”to come up”, “to give birth to”, “bring to light”, “rise up”, “dawn”, “east”, “growing”, “branch”, “sprout” and a “flame mounting up” where the Hebrew has ; “tsamach”, “dasha”, “deshe”, “yatsa”, ”mowtsa” and their related forms ;

The early church father Hippolytus ; “The designation “Branch” (greek *anath*) is expressly applied to King Messiah in the Targum. Indeed this is one of Messiah’s peculiar names.” And again Hippolytus on the picture of resurrection and springing up ; “We therefore believe that the body is also raised. ...And they becoming, as it were, seed and being wrapped up with the richer part of the earth, springs up and bloom. And that which is sown is sown indeed bare grain; but at the command of God ,the Artificer (Author,Creator) it buds, and is raised arrayed and glorious, but not until it has first died, and been dissolved, and mingled with the earth.”

Calvin: “Paradise lay between the rising of the sun and Judea.”

Let’s examine first several Greek lexicon entries then the Hebrew and then an application by Albert Barnes, Ignatius, and C.H.Spurgeon ;

from an online unabridged dictionary:- “To shoot up, out, or forth; to come to the light; to begin to appear; to emerge; as a plant from its seed, as streams from their source, and the like; -often followed by ‘up’ , ‘forth’ , or ‘out’ “. .

The Sybillian (non-Biblical ancient prophetess?) announced :

“When the Eternal came himself on earth.
And into Hades shall he come announcing
Hope unto all the saints, the end of ages
And the last day, and having fallen asleep
The third day he shall end the lot of death;
Then from the dead departing he shall come
To light, the first to show forth to the elect
Beginning of resurrection, and wash off

By means of waters of immortal spring

from the Louw-Nida lexicon”

(a) rise ..

(b) dawn be a descendant ..

.. anatellw (v.) ; anatolh,(n) ..” f: to move up, especially of the upward movement of the sun, stars, or clouds - ‘to come up, to move upward, to rise.’ ... ‘the sun rises in its blazing heat and burns the plant’ James 1.11; ... ‘when you see a cloud coming up in the west’ Luke 12.54. ... ‘we saw his star when it arose’ Matthew 2.2. It is also possible to understand anatolh in Matthew 2.2 as meaning ‘the east’ ...”

Liddell-Scott greek lex.

“...:-to make to rise up or to grow up, II.:-Pass., φλόξ ἀνατελλομενη a flame mounting up,...

2. to give birth to, bring to light, Id.: of events, Soph.

II. intr. to rise, of the sun and moon, Hdt., Soph., etc.

2. of a river, to take its rise, Hdt.

3. to grow, of hair, Aesch.”

The highlighted “to give birth to” (my emphasis) definition above is evidence that this word can be used in the context of Christ’s resurrection as he is (figuratively) the “firstborn from the dead” as **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.”

Friberg’s Lexicon ; “

... (1) trans. cause to spring up or rise (Matthew 5.45); (2) intrans. (a) lit. of the sun rise, come up (Mark 4.6); of a cloud appear (Luke 12.54); (b) fig. of

one's family origin be descended, arise from (Hebrews 7.14); (c) metaph. of increased understanding of spiritual things made possible through Christ's return, likened to the appearance of the morning star rise, shine forth (2 Peter 1.19).

UBS Lexicon ; “

anatellw... rise (perhaps shine 2 Peter 1.19); dawn (Matthew 4.16); be a descendant (He 7.14); cause to rise (Matthew 5.45)

Vincent's Word Studies ; “The day-spring from on high .. 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 (Jeremiah 23:5; Zechariah 6:12). Also of the rising of a heavenly body (Isaiah 60:19, Septuagint.). Compare the kindred verb arise (ανατέλλω) in Isaiah 60:1; Malachi 4:2. This latter is the sense here. See on Matthew 2:2. Wycliff has ‘He springing up from on high.’ ”

Schlier ; “The Christian term ανατέλλειν is a translation of the subst. of קָמַץ; “to sprout” (קָמַץ, “sprout”), and of קָם “to arise,” and in connection with Jeremiah 23:5, Zechariah. 3:8 and 6:12 in the former case, and Nu. 24:17 (קָמַץ) in the latter, it is used of the Messiah. [16]... “arise” or “shine forth” in relation to Christ: 2 Peter. 1:19;...” “ Like Christ and the sun, the martyr, too, rises up to God [17]” ...”Similarly in Odes of Solomon. 7:15: “It shone forth in the son.” On the other hand in O. Sol. 15:10 it is said of the Lord (i.e., the singer himself) as the sun (v. 1): “Immortal life grew in the land of the Lord.” ... “The man of proven righteousness sprang forth and shone in the world.” [18]

Webster's Original Dictionary for “spring” ; “

1. to vegetate and rise out of the ground...
4. to arise, to appear
5. to break forth, to issue into sight or notice (as in) ‘O soaring to light; auspicious babe, be born. (Pope)

6. to issue or proceed as from ancestors or from a country. Aaron and Moses sprung from Levi....
9. to proceed or issue as from a fountain or source. Water springs from reservoirs in the earth...
12. to start or rise suddenly from a covert. (a place that covers and shelters)”

Spurgeon ; “That which is sown in the garden **springs up** from out of the ground because there is 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 sepulchres, and an upheaval of the earth, and then in resurrection freshness comes forth the blade, 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 incorruptible seed which liveth and abideth for ever; or, to use another figure, it is as the teil (teal?) tree and as the oak, whose substance is in them when they lose their leaves. It is not possible that the truth of God should perish; even if it be cut down, at the scent of water it will bud and send forth new shoots. Life in garden seeds may be destroyed, under certain influences the life-germ may perish, but the living truth of God is immortal and unconquerable. The Lord has himself declared that it abideth for ever: “The grass withereth, the flower fadeth, but the word of our God shall stand for ever.” Therefore do we assuredly look for a blessed spring time, we wait to see the goodness of the Lord in the land of the living, yea we expect to see the universal reign of the everlasting gospel.”

This word is also used figuratively in Genesis 32:31 as a sign that the revelation of Christ was early as the sun rise yet would progress even as the sun rises brighter and brighter until the noon day when Christ would fully be revealed as Calvin comments ; “The sum therefore is this, that though Jacob’s wish was pious, the Lord does not grant it, because the time of full revelation was not yet completed : for the fathers, in the beginning, were required to walk in the twilight of morning ; and the Lord manifested Himself to them, by degrees, until, at length, Christ the Sun of Righteousness arose, in whom perfect brightness shines forth.”

One of David's sons was נִפְּחַיִּי Nepheg, which means to “spring forth” or “sprout”. Arabic: “come forth”

the following is further exposition of the verb *anatellw*

“spring or springing up” (Grk.) ἀνατέλλω “*anatellw*” and their related forms ;

and “*Branch*”, Hebrew ;”*samah*” (sprout, spring up) “*tsamach*”, “*dasha*”, “*deshe*”, “*yatsa*”, “*zarach*”, “*yoneqet*” and their related forms

of the Hebr. Meaning : Strong's Concordance ; “**6780** תִּצְמַחַח tsemach {tseh'-makh}

Meaning: 1) sprout, growth, branch 1a) sprouting, growth, sprout 1b) growth (of process) 1c) sprout, shoot (of Messiah from Davidic tree)

Origin: from 06779; TWOT - 1928a; n m

Usage: AV - Branch 4, bud 3, branch 1, that which grew 1, spring 1, springing 1, grew 1; 12

Schlier ; “... it is more in keeping with Christian usage to render “arise” or “shine forth” in relation to Christ: 2 Pt. 1:19; Ign.Mg., 9, 1: εν ἡ (sc. ημερά) και; η ζωη; ημω'ν (Christ == our life) αςνέτειλεν δι αυστου' και; του' θανάτου αυστου'. **Like Christ and the sun, the martyr, too, rises up to God (Ignatius.R., 2, 2).**

Similarly in Odes of Solomon 7:15 (non-Biblical): “It shone forth in the son.” On the other hand in O. Sol. 15:10 it is said of the Lord (i.e., the singer himself) as the sun (v. 1): “Immortal life grew in the land of the Lord.” Cf. Lidz. Lit., 192: “The man of proven righteousness sprang forth and shone in the world.”[\[37\]](#)

By studying the significance of the greek word “anatello”, or (“anatellw”) (to cause to “spring up”, “rise up”, “dawn”, “sun rise”, “sprout” or “scion”...and the related greek words-anatolh, exanatellw,) it becomes apparent that the resurrection of the Messiah is prophesied in the Old Testament-especially in the Septuagint or “LXX” version. To most early Christians the only available Bible in their spoken language, greek, (that is translated in their vernacular) was a translation of the Old Testament from Hebrew into Greek also known as the “Septuagint” or LXX. [ft]

[ft] see esp. the “Resurrection LXX “section of this study for commentaries on this scripture

the Greek Septuagint text states ; “And thou shalt take silver and gold, and make crowns, and thou shalt put upon the head of Jesus the son of Josedec the high priest; and thou shalt say to him, thus saith the Lord Almighty; Behold the Man whose name is the Branch (or Rising; anatolh); and He shall spring up (or rise up;anatelei) from beneath him and build the house of the Lord.” One of the early church “fathers”, Tertullian (A.D. 145-220) says this about that text: “But the Jesus there alluded to is CHRIST, the priest of God the Most High Father; who at his first advent came in humility , in human form, and passible (susceptible of feeling) even up to the period of His passion; being Himself likewise made, through all (stages of suffering) a Victim for us all; who after His resurrection was “ clad with a garment down to the foot,’ (see Rev.1:13) and named the Priest of God the Father unto eternity.” (from Ante-Nicene Fathers vol. 3 page 173) In the same context Isaiah 61:11 says:” And as the earth putteth forth her flowers,and as a garden it’s seed; so shall the LORD , (even) the LORD, cause Righteousness to “ spring forth” (rise up;anatelei), and exultation before all nations.”

Jesus, as regarding His incarnation, is Himself called by this same greek word interpreted as “Day-Spring” in Luke 1:78b “...whereby the Day-spring (anatolh or Dawn) from on high hath visited us.” ;-see Bauer’s Lexicon [ft]

[ft] “ A Greek-English Lexicon of the New Testament ; by Walter Bauer, Chicago press, also ; “...death is likened to the setting, resurrection to the

rising, of a heavenly body

We may now consider more scriptural evidence of His prophesied resurrection.

Jesus Christ the Messiah, the “Truth “, is prophetically resurrected in the Psalm 85:10-11. It reads (starting at verse 10 for the context); “mercy and truth are met together: righteousness and peace have kissed (each other). (vs.11) Truth has “sprung out” (Grk. aneteile-from anatellw) of the earth; and righteousness has looked down from heaven. “ Jesus-the “Truth” has certainly sprung up out of the ground, as it were, when He arose out of the rock-hewn grave at His resurrection and this was prophesied hundreds of years before the fact in the Psalms

Examine the following passages relating to the sufferings of the Messiah, Psalm 102:13 (LXX Psalm 101:13) says;” Thou wilt arise and have mercy on Sion: for the time to favour her- the set time is come.”- This is following the passages relating to the crucifixion vs.1-12.

Genesis 2:9 speaks of the “ tree of life” in the garden as a type or word-picture.

John Gill ;commenting on Lk. 23;31 says: “ ‘For if they do these things in a green tree, &c.’ ...by which is meant the Lord Jesus Christ, who is often compared to a tree, as to a green fir tree, an apple tree, a vine, and is called the Tree of Life:”

Spurgeon refers to Jesus in this fashion in The Treasury of the Bible-“SPRING” from volume 3 “A glance of the eye at the dying Saviour and the sinner is saved; the garden has caused the things that were sown in it to spring forth; the earth has brought forth her bud, for God has visited the earth and the garden, and the miracle of grace is performed!”, and also to the gospel itself; “ It is not possible that the truth of God should perish; even if it be cut down, at the scent of water it will bud and send forth new shoots. Life in garden seeds may be destroyed, under certain influences the life-germ may perish, but the living truth of God is immortal and unconquerable.”

In a figure Christ can be seen as springing up out of the earth; “and God

made to spring up also out of the earth every good tree beautiful to the eye and good for food, and the tree of life in the midst of the garden, ...” Indeed the Lord God raised Jesus-God’s Salvation from the ground, in fact He “sprang up” from the ground, as it were, when He rose up from the rock-hewn grave. This was prophesied long before the Suffering Messiah had finished the atoning work on the cross! There are many more such resurrection passages that can be found in the Resurrection LXX and Resurrection Hebrew sections of this study.

We as believers ever look to Jesus’ return -a longing for a wonderful and glorious uniting with Him and all the saints, and we are eagerly longing for “that day” as I believe is spoken of in Habakkuk 2:3 in the Septuagint Old Testament, “For the vision is yet for a time, and it shall shoot forth (grk. anatelei) at the end, and not in vain: though He should tarry, wait for Him; for He shall surely come, and will not tarry.”

Isaiah 58:10 gives us this promise; “and (if) thou give bread to the hungry from thy heart and satisfy the afflicted soul, then shall thy light spring up (anatelei) in darkness, and thy darkness as the noon day.”(LXX). Peter ties all this together applying it spiritually to our lives when he says in 2 Peter 1:19;” We also have the prophetic word made more sure, which you do well to heed as a light that shines in a dark place, until the day dawns and the Morning Star ‘rises’ (anateilh) in your hearts..”

Our resurrection union with Christ’s resurrection is in the section of this study titled; “ Our Resurrection union with Christ’s”

further Exegesis:

First the Greek lexicon entries then the Hebrew and then an application by Albert Barnes, Ignatius, and C.H.Spurgeon,

Schlier “...to cause to come forth or arise”...

“...We might also refer to the exposition of Zech. 6:12 in Justin and Melito. Justin always understands the ανατολή of Zech. 6:12 (Dial., 100, 4; 106, 4; 121, 2; 126, 1) in terms of the ανατέλλειν of LXX Nu. 24:17, so that for him the advent of Christ is the rising of a star. And Melito construes Lk. 1:78 as follows: ...‘The visitation of the mercy of God has come with the dawn of

heavenly light in the Messiah Christ as the sun of the world”

“ The Christian term *anatellein* is a translation of the subst. of the (Hebr. word) “ to sprout”....” and of “to arise”, and in connection with Jeremiah 23:5, Zechariah 3:8 and 6:12 in the former case, and Numbers 24:17...in the latter, it is used of the Messiah.”

“Elsewhere, however, it is used to render ‘ arise’ or ‘ shine forth’ in relation to Christ: 2 Peter 1:19...”

anatellw ; from the Greek-English Lexicon of the New Testament ; “..cause to spring up or rise...cause food to grow for the living creatures,..cause the sun to rise,..rise, spring up of the sun...of a light ‘dawn’ .fig. of the robes of the righteous ‘shine brightly’ ..of Christ..,until the Morning Star rises in your hearts’ ..of a cloud come up..of one’s origin ‘be descended’, ...as a greatly weakened figure ‘spring forth’ ..of horns..’our life has arisen..Death is likened to the setting, resurr. to the rising, of a heavenly body..”

Andrews Jukes ; “ ...The dayspring is in the east. There, to them that love the light, the Sun of Righteousness ariseth with healing on His wings.”

The term “resurrection morning” has been widely employed by Christian writers ; one example can be seen in Spurgeons “Morning and Evening” devotional ; “...there is nothing now, nothing at the resurrection morning, nothing in heaven which is not contained in this text ; ‘I will never leave thee nor forsake thee.’ ”

Clement (an Early Church “father”), links the images of dawn and day of birth (Jesus Christ was the Firstborn from the dead see Revelation 1:5) . The Sun of Righteousness rose and saw the light of life as the Resurrection morning sun-rise dawned. ; “And since the dawn is an image of the day of birth, and from that point the light which has shone forth at first from the darkness increases, there has also dawned on those involved in darkness a day of the knowledge of truth. In correspondence with the manner of the sun's rising, prayers are made looking towards the sunrise in the east.”

Tertullian ; “ ‘So also’, Says he, ‘is the resurrection from the dead.’ How? Just as the grain, which is sown a body, **springs up a body.**”

Irenaeus ; “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.”** (see Psalm 85:11)

Christmas Evans, 1766-1838 ; “The church had long seen the Messiah "like a roe, or a young hart, upon the mountains," had "heard the voice of her Beloved," and had cried out, "Behold, he cometh, leaping upon the mountains, skipping upon the hills;" sometimes he was even seen, with the dawn of the day, in the neighbourhood of the temple, and beside the enclosures of the vineyards. The church requested to see him "on the mountains of Bether", and upon "the mountains of spices." The former probably signifying the place of his sufferings, and the latter the sublime acclivities of light, glory, and honour, where the "hart" shall be hunted no more. But in the afternoon, the huntsmen who had been following the "young roe" from early daybreak, had succeeded in driving him to the mountains of Bether. Christ found Calvary a craggy, jagged, and fearful hill —"a mountain of division." Here he was driven by the huntsmen 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."**

Cf. **2 Peter 1:19** We have also a more sure word of prophecy; to which ye do well that ye take heed, as to a light that shineth in a dark place, until the day dawn, and the day-star **arise** in your hearts:

Hebr קָדִיִּים qadiym {kaw-deem'} or קָדִיִּם (qādîm)

East, Eastward, Dayspring; Grk. noun ἀνατολή

In the greek, the word for “eastward” is anatas (from ἀνατολή) and is sometimes used as a word pictured pointing to the Messiah’s arising (resurrection).

Immediately the question arises in connection with this word ; “east of what?”

Gesenius includes among his definitions of the Hebrew word for East, קָדִיִּים qadiym {kaw-deem'} “ used of eternity”, of that at least that has no beginning and “before” (beginnings) ...”

“Hebr קָדִיִּים qadiym {kaw-deem'} or קָדִיִּם (qādîm)

east wind, east. East, eternal, Mount of the East, etc.” ; צֶמַח tsemach {tseh'-makh}, מִזְרַח mizrach {miz-rawkh'}

- eastward 20, sunrising , rising , east side , east end... זָרַח (zārah)

arise, rise, rise up, shine

(Greek ἀνατολή,) “avnatolh, that **in the greek it carries with it the idea of rising and dawn.**

Cf. Dead Sea Scrolls Isaiah 41:2 ; “(2.) Who raises up the righteous man from the east, called him to his feet, gave the Gentiles before him, and caused him to dominate kings? he gave them as the dust for his sword, and as chaff being driven by his bow.”

מִזְרַח mizrach {miz-rawkh'} • from 02224; TWOT - 580c; n m • AV - east 30, eastward 20, sunrising + 08121 9, rising 8, east side 5, east end 1,

sunrising 1; 74 • 1) place of sunrise, east 1a) sunrise, east (with 'sun') 1b) the east (without 'sun') 1b1) to or toward the place of sunrise 1b2) to the east, eastward

Theological Wordbook of the Old Testament ; זָרַח noun proper no gender no number no state homonym זָרַח ((zārah)**arise, rise, rise up, shine.** (ASV and RSV similar.)

זָרַח **dawning, shining.**

אֶזְרָח ('ezrāḥ) **native.**

מִזְרָח (izrāḥ)

place of sunrise, east. BDB does not list "to shine" as one of the meanings, but KB gives. "shine forth," "flash forth." zārah means "to rise, come up," and is used in three ways . 1) It refers to the breaking forth of the symptoms of leprosy (šra`q.v.; 2Chr 26:19).2) It is used of the sun as appearing, without specific reference to the diffusion of its light (Eccl 1:5; Jn 4:5), (and thus it is a reference to the time of day), or else as [radiating] its light in the morning (2Sam 23:4). 3) It is also used in a figurative sense to speak of salvation, light, glory resulting from God's coming into a man's life (Psa 112:4; Isa 58:10; Isa 60:1). The thought is that as the sun appears in the morning without man's effort, but nevertheless floods his surroundings with light and dispels the darkness, so the Lord is sovereign in the bestowal of his salvation, which brings light and glory. The term is used twice of God himself appearing to bring salvation (Isa 60:2) and righteousness to his people (Mal 4:2 [H 3.20]). In both cases there is a prophecy concerning the coming of Jesus Christ as Saviour and Lord. 'ezrāḥ. A native, one rising from his own soil. This noun refers to one arising from his native soil. In the Mosaic legislation the term is used frequently to indicate the specific native

origin (Num 15:29, like a tree, Psa 37:35) of the descendants of the Patriarchs who belong to the promised land (Exo 18:19). mizrāḥ. East, the sun rising. This noun is closely related to zārah. Used in relation to the sun rising, it refers specifically to the place or area of sunrise. It is often translated "east." It is used in a strictly locative sense (Isa 41:2; Josh 11:8) but also figuratively in prophecies of woe (Amos 8:12) and of blessedness (Zech 14:4). G.V.G.” [my ft]

[ft] **Zechariah 14:4** And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, *Making* a very large valley; Half of the mountain shall move toward the north And half of it toward the south.

Zechariah 14:4, LXX, “And in that day His feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave asunder, half of it toward the east and the west, a very great division; and half the mountain shall lean to the north, and half of it to the south.”

קָדַיִם qadiym {kaw-deem'} or קֶדְמָה qedmah {kayd'-maw} • from 06923; TWOT - 1988a; • AV - east 32, old 17, eastward 11, ancient 6, east side 5, before 3, east part 2, ancient time 2, **aforetime** 1, **eternal** 1, misc 7; 87 • n m 1) east, **antiquity**, front, that which is before, aforetime 1a) front, from the front or east, in front, **mount of the East** 1b) ancient time, aforetime, ancient, from of old, earliest time 1c) anciently, of old (adverb) 1d) beginning 1e) east adv 2) eastward, to or toward the East .”

Theological Wordbook of the Old Testament ;”... The root קָדַיִם incorporates two basic concepts: first, (and most often) "to confront (meet) someone with either a good or bad intent, " second, "**to precede someone** or something either temporally or geographically."

“...qedem East, **antiquity**, front. The noun qedem has either a geographical meaning, “east, “ or a temporal notion “ancient time, aforetime.” This noun occurs sixty-one times. , It denotes an idyllic state whereas ‘ôlā , ‘denote perpetuity, zāqēn, agedness, and **primacy** (q.v.) ,” ; “...In poetic passages qedem describes the created state. So Joseph is blessed with the chief things

of the ancient (idyllic) mountains (Deut 33:15), and **God is enthroned , (abides) of old** (since creation, Psa 55:19 [H 20]). Our word is used of the Exodus as typifying the intended ideal (Mal 3:4). The Psalmist recalls the glorious works of God , performed then (Psa 44:1 [H 2]), especially in his times of distress (Psa 77:5 [H 6]). Surely, these references recall the divine covenant (Psa 74:2). , qedem is also used of the Davidic period (Neh 12:46). All three ideas (creation-Exodus-Davidic reign) are joined in Psa 74:12.[my ft]

[ft] Psalm 74:12 LXX; “But God is our King of old; he has wrought salvation in the midst of the earth.”

So we see the three from a theological model. This is further emphasized in statements about the Messiah (Mic 5:2 [H 1]; Ezek 36:11), and the eternal covenant (Mic 7:20). Finally, Isaiah applies this model (from , creation to perfection) to the Lord’s coming (Isa 45:23) according to the counsel of God. All is known and done by him (Isa 45:21). ,”

Among Gesenius’ definitions for the Hebr. word are ; “ used even of eternity, of that at least that has no beginning...”**He Who sits on the throne from eternity ...”**

anatoh; (**Greek** ανατολή) corresponding noun to anatellw

Schlier’ “...in LXX Jer. 23:5 and Zech. 3:8 and 6:12 ἀνατολήν is used for

מִזְרָח and on the basis of these **passages this became a name for the Messiah in the Synagogue.** Yet it might also mean a “**star shining from heaven.**”

We might also refer to the exposition of Zech. 6:12 in Justin and Melito. Justin always understands the ανατολή of Zech. 6:12 (Dial., 100, 4; 106, 4; 121, 2; 126, 1) in terms of the ανατέλλειν of LXX Nu. 24:17, so that for him the advent of Christ is the rising of a star. And Melito construes Lk. 1:78 as follows:.. **'The visitation of the mercy of God has come with the dawn of heavenly light in the Messiah Christ as the Sun of the world.'**[45]

[Liddel-Scott Lexicon] ... a rising, rise, of the sun, often in pl., Od.; of the stars, Aesch. 2. the quarter of sunrise, East, Lat. Oriens, Hdt. II. growing, branch, sprout.”

Friberg's Lexicon "00420 anatoh... (indication of an upward movement (1) of **a star rising** (MT 2.2, 9); (2) of the direction of the sun's rising, esp. in the pl. east, eastern lands (MT 8.11); (3) metaph. of **the coming of Christ sunrise**, rising sun, light of dawn (LU 1.78)."[my ft]

[ft]KJV Luke 1:78 ;" Through the tender mercy of our God; whereby the dayspring from on high hath visited us," The name given for Jesus Christ,"Dayspring" is this same word in the greek.

... the Dawn from on high ..."

Vincent's Word Studies ; "The east (anatoh). Literally, the rising. Some commentators prefer to render at its rising, or when it rose. In Luke 1:78, the word is translated **dayspring**, or dawn. The kindred verb occurs in Matthew 4:16, "**light did spring up**" (aneteilen)."

KJV Genesis 2:8 "And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed."

The Vulgate has ; "from the beginning" rather than" Eastward"

John Gill ; "Ver. 8. And the Lord God planted a garden eastward in Eden, &c.] Or "had planted" , for this was not now done after the formation of man, but before; and so the word translated "eastward" may be rendered, as it is by some, "before",,: for the plain meaning is, that **God had planted a garden before he made man, even on the third day**, when all herbs, and plants, and trees were produced out of the earth."

Jesus was buried in a garden tomb three days before He, The last Adam, *became* a life-giving spirit upon His resurrection."

And again ; "...In itself and according to various construed context, anatoh ex upsous might be equated with (Hebr. Given here) and rendered '**Messiah of God.**'...yet it might mean a '**star shining from heaven.**'"

Andrew Jukes ; "... 'eastward' and 'in Eden;' words full of meaning, and suggesting rising light, and pleasures at God's right hand for evermore. For the 'East' speaks plainly of advancing light and warmth."

Now let us view another very significant use of the same word, keeping in mind that in the greek it carries with it the idea of rising and dawn.

Isaiah 46:11 NKJV ; “ Calling a bird of prey from the east, The man who executes My counsel, from a far country. Indeed I have spoken it; I will also bring it to pass. I have purposed it; I will also do it.”

Dead Sea Scroll ; “Calling a bird of prey from the east the man of my counsel from afar yes, I have spoken it, I will also bring it to pass; I have formed it, Yes I will do it.”

John Gill ; “yea, I have spoken it, I will also bring it to pass: I have purposed, I will also do it; the counsel of the Lord, concerning the deliverance of His people from Babylon, by the hand of Cyrus; this He had purposed in His own breast, had spoken of in prophecy, and would certainly perform.”

R. Joseph Kimchi [my ft]

Joseph Kimchi Jewish grammarian and Biblical scholar c. 1105-1170

interprets this verse of the Messiah, and so does Jerom(e), of whom, no doubt, Cyrus was a type; and what is here said agrees with him: he may be compared to a flying bird for his swiftness in coming at the appointed time; he came from the east, as the rising sun of righteousness; he was the man of God’s counsel in the highest sense, and came, being called, to execute it; the work of redemption was according to the eternal purpose of God, and spoke of by all the holy prophets, and now accomplished; and his righteousness and salvation are made mention of in the following verses.”

Isaiah 41:2 KJV/MT ; “Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.”

Dead Sea Scrolls ; “Who raises up the righteous man from the east, called him to his feet, gave the Gentiles before him, and caused him to dominate kings? he gave them as the dust for his sword, and as chaff being driven by his bow.”

John Gill ; “...some understand it of him as a type of Christ, who is the righteous One, or “righteousness” itself, as the word properly signifies, the Lord our righteousness; whose name is “Oriens”, or the east, the rising sun in

the east,..."

Matthew Henry ; “ He shall be a type of Christ, who is righteousness itself, the Lord our righteousness, whom God will, in the fulness of time, raise up and make victorious over the powers of darkness; so that he shall spoil them and make a show of them openly.”

The New American Bible gives two uses of “ east” “...East: literally, “rising of the sun.” The east was considered the source of light and the place of paradise. (Genesis 2:8).

Adam Clarke gives further insight as he comments on Ezekiel 43:2 ; “ ‘ The glory of the God of Israel came from the way of the east’ -

This was the chariot of cherubim, wheels, etc., which he saw at the river Chebar. And this glory, coming from the east, is going to enter into the eastern gate of the temple, and thence to shine out upon the whole earth. Is there not a mystery here? All knowledge, all religion, and all arts and sciences, have traveled, according to the course of the sun, FROM EAST TO WEST! From that quarter the Divine glory at first came; and thence the rays of Divine light continue to diffuse themselves over the face of the earth. From thence came the Bible, and through that the new covenant. From thence came the prophets, the apostles, and the first missionaries, that brought the knowledge of God to Europe, to the isles of the sea, and to the west first, and afterwards to these northern regions.”

Benjamin Keach describes the spiritual use of the word *dayspring* ; “ This term, moreover, denotes divine grace to believers, because of the beauty and sweetness of the springing and arriving light. For as the morning brings the beginning of day-light after the tedious sickness of a dark night, and is no little comfort to them, especially if sick, they are weary of darkness, and earnestly long for a day; so the grace of divine consolation does wonderfully re-create and refresh the hearts of such as are troubled and afflicted, &c.” ...

Jamiesson, Faucett, Brown on Numbers 2:3 ; keeping in view that Jesus was the Lion of the Tribe of Judah Who was risen early in the morning ; “...3. on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies—Judah, placed at the head of a camp composed of three tribes rallying under its standard, was said to have

combined the united colors in the high priest's breastplate, but called by the name of Judah. They were appointed to occupy the east side and to take the lead in the march, which, for the most part, was in an easterly direction.”

Lockyer ; “In scripture the east is connected with that which illumines-In Isaiah 41:2 you have righteous light-‘the Righteous Man from the east.’ In Matthew 2:1 you have intellectual light-‘there came wise men from the east.’ ...In numbers 2:3 you have beneficial light- ‘the east side toward the rising of the sun”

I would add that Christ's resurrection illumunates God's glorious power as in 2 Corinthians 4:6 “For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” Jesus' face was so different, glorious, if you will, after His resurrection that He was not recognized but by His actions.Indeed, in Him dwells the fullness of the Godhead bodily.”

Josephus writes in his “antiquities” ; “As to the tabernacle itself, Moses placed it in the middle of that court, with its front to the east, that, when the sun arose, it might send its first rays upon it.”

Considering the overwhelming incidents of resurrection symbolism in the words “east”, “sun”. and morning light (“first rays”) it seems doubtless to me that there is Christ's resurrection pictured in the placement of the tabernacle with regards to the early sun rise “to the east”.

-

ρίζα , “riza” root

Friberg's Lexicon ...” rhiza,.. root (1) lit. of plants (MT 13.6); fig. cause, reason (1T 6.10); metaph. origin, source (Romans 11.16-18); (2) fig. and Hebraistically, of a descendant as a shoot or sprout offspring, scion (Romans 15.12).”

Lou-Nida Lexicon ; rhiza, ...

“(a) root ..(b) descendant cause ...

riza, ...” : the underground part of a plant - ‘root.’”...”the fig tree had withered away to the roots’ Mk 11.20. A literal translation of ‘withered away to the roots’ may be misunderstood, since the expression might suggest that the tree had withered only as far down as the roots but that the roots had not withered. The Greek text, however, indicates that the entire tree including the roots had withered and was completely dead.”

Liddell-Scott ; “

...” a root, Od., Att.: in pl. the roots, Hom.

2. metaph. the roots of the eye, Od.; the roots or foundations of the earth,” ...

...” anything that grows like a root from one stem,...

III. metaph. the root or stock from which a family springs, Lat. stirps, Pind., Aesch., etc.; and so a race, family,...”

Theological Wordbook of the O.T. ; “...” It is worth noting that on the third day of creation, unlike the first two, the Word of God does not do creative work directly, but through the mediation of the earth, which has already been created and which receives the command “ (from God) “ to bring forth vegetation.

...’and the earth brought forth vegetation’ (v.12). Here the verb cognate to ‘deshe’ is replaced by ‘yatsa’ in the hiphel ‘caused to go forth’, ‘brought forth’. The vegetation is thus present, as it were, in the earth sprouts up.”

“In the ‘Last Words of David’ the just ruler is compared with the morning sun, ‘ which after the rain causes vegetation (deshe’, RSV grass) to sprout from the earth’ (2 S.23:4).

The Hebrew word from which the greek is translated from is the word

“tzamahh” “ tsamach” or “samah”. The following portions from the Theological Wordbook of the Old Testament or (TWOT) in edited form has ;...”In addition, the Qal and Hiphil forms are used metaphorically in connection with other objects: a posterity springing up (Isa 44:4), trouble (Job 5:6), the future (Isa 42:9), the restoration (Isa 58:8), and righteousness and praise (Isa 61:11). Especially significant are the passages related to the coming up of a shoot from the root or seed of David, i.e. the future messianic person (2Sam 23:5; Jer 33:15; Ezek 29:21; Psa 132:17; Zech 6:12).

Theological Dictionary of the NT ; “...From the root a fallen tree can renew itself and put forth fresh shoots, Job 14:7–9. The root, then, is the hope of a new beginning after catastrophe.[\[19\]](#)”...

“...refers to the Root of Jesse in a Messianic sense. From this house will come the new shoot that will establish the kingdom of righteousness and peace.” And again;

“...The only root of Nebuchadnezzar’s tree of life which is left in the earth intimates the rising up again of the ruler”...,[\[20\]](#)

‘semah’ SPROUT, SPRING UP צמח tsemach {tseh’-makh}

from 06779; Theological Wordbook of the OT - 1928a; n m

AV - Branch 4, bud 3, branch 1, that which grew 1, spring 1, springing 1, grew 1; 12

1) sprout, growth, branch 1a) sprouting, growth, sprout 1b) growth (of process) 1c) sprout, shoot (of Messiah from Davidic tree)

Theological Wordbook of the Old Testament...found in TWOT #1928, 1928.0 צמח

(ṣā

m

aḥ) **sprout, spring up.** , , (1928a) צמח

(ṣe

m

aḥ) **sprout, growth, branch.** , , There are thirty-two occurrences of this verb and half as many different translations involving the ideas of growing, budding, and sprouting. Some connect it with the , Arabic and Syriac root “to

shine forth, “ but the word is never so used in Hebrew. Rather it is limited to the realm of grass, plants, and trees in the Qal and Hiphil forms (e.g. , Gen 2:5, 9; Exo 10:5, Gen 41:6, 23; Gen 2:9; Psa 104:14; Psa 147:8), and the abundant growth of hair or the beard (in the Piel stem, Jud 16:22; 2Sam 10:5; and Ezek 16:7). , , In addition, the Qal and Hiphil forms are used metaphorically in connection with other objects: a posterity springing up (Isa 44:4), trouble (Job 5:6), the future (Isa 42:9), the , restoration (Isa 58:8), and righteousness and praise (Isa 61:11). Especially significant are the passages related to the coming up of a shoot from the root or seed of David, , i.e. the future Messianic person (2 Samuel 23:5; Jeremiah 33:15; Ezekiel 29:21; Psalm 132:17; Zechariah 6:12). , ,

şe

m

aḥ. Sprout, growth, branch. The noun appears twelve times and is used as a messianic term in at least five passages. , , A late Phoenician inscription discovered at Lamaka, Cyprus dating from the third century B.C. contains the phrase semah sedek “the rightful shoot” which meant that the , individual was the legitimate heir to the throne. A similar idea is found in the fifteenth century B. C. Ugaritic Keret epic which calls Keret, i.e. “the shoot or progeny” Thus

şe

m

aḥ

is a technical term signifying a scion or son. While the idea is attested in Ugaritic with the root šph, so far the only use of the root (“tsamach”) attested in , Ugaritic is in several personal names. , , As David reflects on the everlasting covenant which Nathaln previously announced to him, he asks rhetorically; “Will not God cause all my salvation and all my desire to , sprout?” (2 Sam 23:5). The later biblical writers take up this theme and answer, as did one of the Psalms of **Ascent** (Psa 132:17), with a “yes!” In Jerusalem God will cause , the horn of David to sprout up; in fact, It will spring forth for the whole house of Israel (Ezek 29:21). , , The first writer to take up the thought of 2Sam 23:5 and use the root sma as a noun to designate the Messiah is Isaiah (Isa 4:2). Many deny that Isaiah is referring to the , Messiah when he speaks of “the Branch or Shoot of Yahweh” because it is

paralleled by the expression “the fruit of the earth.” Therefore, Isa 4:2 is simply a reference to the , agricultural prosperity of the land. But this view fails to notice that both of these expressions are elsewhere messianic. It also neglects to account for the unusual limitation , of this fruitfulness “in that day”; the fruitfulness is for the survivors of Israel. Furthermore, they overlook the progressive nature of revelation, for certainly 2 Samuel 23:5 and , perhaps Psalm 132:17 are controlling ideas when we come to the eighth century B.C. Thus the “Sprout of Yahweh” (or as clarified by the cognate studies, “the son of , Yahweh”) is an obvious reference to the divine nature of the
 še
 m
 aḥ. Yet his human nature is also in view, for he is “the Offspring or Fruit of the Earth.” , , In Jer 23:5-6 and Jer 33:15-16, he is “the Righteous Branch [or Sprout]” raised up for David to reign as King. While focusing on his human, but regal nature, this passage , also stresses his deity by calling him “the Lord our Righteousness. Note that the context of both passages is the promise that Israel will return to the land. Even more , pointedly, Jer 33:19-26 sets the semah promise in line with God’s previous promises to Abraham, Isaac, Jacob, the Levite priests, and David! , , Zechariah (Zec 3:8) pictures the Branch
 (še
 m
 aḥ) as the Lord’s Servant. No doubt the allusion is to Isaiah’s archetypal statements concerning Yahweh’s Servant, Jesus , Christ. In Zech 6:12 the prophet proclaims, “Behold the Man” who is “a priest on his throne, “ a ruler, a counselor of peace, whose name is Branch. Zechariah sees the high , priest Joshua as a type of the promise, but only a pledge of God’s future fulfillment in Jesus Christ. , , The DSS use the phrase še as a Messianic term in explanation of the Davidic covenant of 2 Samuel 7:14.. , The NT makes at least two references to this messianic title “Branch” using the LXX translation of the root שִׁמְהָ : (ανατολε ανατέλλω. , Hebrews 7:14 is to be translated , “our Lord sprang forth (or sprouted) from Judah.” But in Luke 1:78 with its
 a

natolē

exhypsou

s

the equation of

şe

m

aḥ YHWH is complete. Therefore we translate the , verse, “Because of the tender mercy of our God by which the Branch from on High shall visit us.” The only change needed is to convert the term “height” into the divine , name and the OT expression appears again. , , Additional evidence for this messianic concept may be found in nēšer “branch” and ḥōṭer “shoot” (Isa 11:1) and yônēq “young plant” and shōrēsh “root” (Isa 53:2). , ,

Bibliography: Baron, David, Rays of Messiah’s Glory, : Christ in the OT, Zondervan, nd, pp. 72-150. Beecher, Willis J., The Prophets and The Promise, Baker, 1963, pp. , 335-40. Buda, Joseph, “semah Jahweh: Investigationes ad Christologism Isa ianam Spectantes, “ Bib 10:10-26. THAT, II, pp. 563-65. W.C.K.

Theological Dictionary of the Old Testament has among it’s definitions (besides “Branch”) ; “Ruler”, “Authority”, “Judge”, King”, “Rod,” “Staff of Power”-and “Staff of Bread”

“...In rabbinic Messianic expectation the rod of Moses is identical with the Rod of the Redeemer.”...

Matthew Henry ; “The life of Christians is bound up in the life of Christ; as sure and as long as he lives, those that by faith are united to Him shall live also; they shall live spiritually, a divine life in communion with God. This life is hid with Christ; if the Head and **Root** live, the members and branches live also. They shall live eternally; their bodies shall rise in the virtue of Christ’s resurrection; it will be well with them in the world to come. It cannot but be well with all that are his,”

John Gill ; “...that Aaron’s dry rod should bud, blossom, and bear almonds, in which it was a lively figurine e of Christ ; that lying among other rods, and

perhaps being like them, may denote Christ's assuming the common nature of men, or an individual of human nature in all things like to man : and this being cut off from the tree, and being a dry stick, may represent the death of Christ ; and its budding and blossoming may point at the resurrection of Christ from the dead ; and as Aaron's priesthood was confirmed by the budding and blossoming of his rod, so the deity and Messiahship of Christ are confirmed by His resurrection ; and its bringing forth almonds may design the fruits of Christ's death and resurrection ; and moreover, the almond tree being , as Philo the Jew says the first of trees that buds and blossoms in the spring, a symbol of the priestly tribe, and it may be a figure of the perpetuity of Christ, and His priesthood:..."

“young shoot” or “twig” (Hebr. Yoneqet, Strong’s # 5342)

The Theological Wordbook of the Old Testament (or TWOT) gives us insight as to the significance of this word picture as it unfolds further imagery in the revelation of the Messiah; "...It refers in Job 14:7 to the “shoots” which come up around the stump of a felled tree. Job uses this as an argument for his hope of immortality, for just as trees sprout again, after they have been cut down , so a man must wait until his “ change” or “release” or “second growth” comes (v.14)” ..and...”... (1408a)... branch, shoot, sprout.

This noun, coming from an Arabic root meaning “to be fresh, bright, grown green, “ appears only four times.

In Isaiah 11:1, (nazer) is used in parallelism with another technical term (in the messianic promise doctrine),... “shoot.” Since both are said to go forth from the shœresh “root” or line of Jesse, obviously the prophet intends to refer to a key descendant of David who epitomizes all that the Lord has promised to David (2 Samuel 7:lff). The Messianic character of this title is recognized in the Targum, rabbinical literature, and the Qumran material

(cited in *The NeDer and the Submission in Suffering Hymn from the Dead Sea Scrolls*” edited by M. Wallenstein [Istanbul, 1957]). The use made of this title by Matthew in Mat 2:23 to indicate why Jesus was called a Nazarene is similar. Gundry sees for Matthew’s use a double reason: the phonetic correspondence of this title in Isa 11:1 with the town of Nazareth as a play on words and the lowliness motif of Isa 11:1. In keeping with the concept of corporate solidarity evidenced in other technical terms in this same messianic promise doctrine such as “servant, “ “seed, “... “branch, “ etc., it is not unusual to see a use of (nazer) which includes the believing remnant of Israel in Isa 60:21. The fulfillment of the Abrahamic-Davidic-New Covenant finds all the people righteous, the land possessed forever and the “shoot” of God’s planting, the work of His hands, glorified (cf. Isa 61:3). Thus the many can be called by the name of the One who epitomizes that group....”

“netzer” ; Wil Pounds ; “The parallel idea to the “shoot” or twig is the “branch” bearing fruit. A netzer is a fresh green shoot from to shine or blossom.

The poor despised Nazarene will spring forth and shine. There is fresh new growth in the lineage of David. He is a growing thing. What lay dormant and thought to be dead is alive and full of fruit. (Cf. Luke 3:23-38, v. 32; Matthew 1:1-25; Revelation 5:5; 22:16).” and this of “tsemach” (TWOT 1928a)

“Isaiah 60:21 ; “Thy people also shall be all righteous: they shall inherit the land for ever, the Branch of my planting, the work of my hands, that I may be glorified.”

“Hengstenberg in his excellent Christology of the Old Testament writes: “The figure of a shoot or sprout has become so common as a designation of the Messiah, that the name ‘Sprout’ has almost become a proper name of the Messiah.” The “branch” is clearly a reference to the Messiah (Isaiah 4:2; Zechariah 3:8; 6:12; Jeremiah 23:5; 33:15). Isa. 11:1-5; 53:2; Jer. 23:5-6; 33:15-17; Zech. 3:8-9; 6:12-13 all give us added dimensions and descriptions of the Zemach—

“sprout, shoot, branch.” The Messiah is a “growing thing.” The idea is

abundant, vitality and fresh life. The word always implies something living and growing.”

Edersheim ;’Speedily make to shoot forth the Branch [3 Although almost all modern authorities are against me, I cannot persuade myself that the expression (St. Luke i. 78) rendered ‘dayspring’ in our A. V. is here not the equivalent of the Hebrew ‘Branch.’ The LXX at any rate rendered in Jeremiah xxiii. 5; Ezekiel. xvi. 7; xvii. 10; Zechariah iii. 8; vi. 12, by.] of David, Thy servant, and exalt Thou his horn by Thy salvation, for in Thy salvation we trust all the day long. Blessed art Thou, Jehovah! Who causeth to spring forth the Horn of Salvation’ (literally, to branch forth). This analogy between the hymn of Zacharias and the prayers of Israel will best appear from the benedictions with which these eulogies closed. For, when thus examined, their leading thoughts will be found to be as follows: God as the Shield of Abraham; He that raises the dead, and causes salvation to shoot forth; the Holy One; Who graciously giveth knowledge; Who taketh pleasure in repentance; Who multiplieth forgiveness; Who redeemeth Israel; Who healeth their (spiritual) diseases; Who blesseth the years; Who gathereth the outcasts of His people; Who loveth righteousness and judgment; Who is the abode and stay of the righteous; Who buildeth Jerusalem; Who causeth the Horn of Salvation to shoot forth; Who heareth prayer; Who bringeth back His Shekhinah to Zion; God the Gracious One, to Whom praise is due; Who blesseth His people Israel with peace.”... “His name shall sprout [bear sprouts] before the Sun;’ comp. also Pirke de R. El. c. 2);..”

Job 14:7 “For there is hope for a tree, If it is cut down, that it will sprout again, And that its tender shoots will not cease.

John Gill ; “ Ver. 7. For there is hope of a tree, if it be cut down, that it will sprout again,’ &c.. “That is, if it be cut down to the root, and only the stump of the root is left in the ground, as the tree in Nebuchadnezzar’s dream, (see Da 4:15), yet the owner of it may entertain a hope that it is not utterly destroyed, but will bud out again; or “change”.. its state and condition, and become **flourishing again**: or “renew”... itself; and its strength, and put out new shoots and branches; either it will rise up into a new body, as the laurel, as Pliny... relates, or produce new sprouts as the willow, alder tree, and others; for this is not true of every tree, though it may be of many;... and that

the tender branch thereof will not cease; from shooting out; or “its suckers will not cease”...; which may be observed frequently to grow out of the roots of trees, even of those that are cut down, such as above mentioned.”-

Job 14:8 LXX ; “For though its root should grow old in the earth, and its stem die in the rock;”

“With the Septuagint, the analogy is clear as it relates to one who has died, whose stem (or trunk) is rooted in the “rock” as Jesus is the Rock of our salvation.”

Gill comments on the Hebrew version (NAB Job 14:8 Even though its root grow old in the earth, and its stump die in the dust,”) ; “even such a stock or trunk, separated from the root, and as it lies along, will sprout again, as particularly in elms: but it may rather mean, since it is said to be “in the ground”, that part of the stock or stump left in the ground, from whence the roots part and spread in the earth; and even though this dies, or at least so seems, yet there being still life and vigour in the roots, they send forth suckers.” and elsewhere says ; “ Job 14:1-6; he observes of a tree, when it is cut down to the root, yea, when the root is become old, and the stock dies, it will, by means of being watered, bud and sprout again, and produce boughs and branches; but man, like the failing waters of the sea, and the decayed and dried up flood, when he dies, rises not, till the heavens be no more, Job 14:7-12; and then he wishes to be hid in the grave till that time, and expresses hope and belief of the resurrection of the dead, Job 14:13-15;

Douey-Rheims Version: Job 14:8 “If its roots be old in the earth, and its stock be dead in the dust:”

Spurgeon ; “ ‘That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.’ “This is the name commonly given to our Lord in the Old Testament. “And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.” Jesus was the sprout, or the shoot out of the withered stem of Jesse. When the dynasty of David was like the tree cut down, and only the stem of it left there sprang up out of it the Netzar, the Nazarene; so he is found dwelling in a city that is called by that name, (Nazareth) and he also is called a Nazarene. And the name clings to him to this day, there are those who will call him by no name but “the

Nazarene.” There was one who threatened to crush the Nazarene, but when he was dying he had to cry, “O Nazarene, thou hast triumphed;” and the Nazarene will always do so. He shall be crowned King of kings and Lord of lords, and he shall reign for ever and ever. Hallelujah!

Of Psalm 85:11. LXX ; “Truth has sprung out of the earth; and righteousness has looked down from heaven.” Irenaeus says ; “As also David says, prophesying His birth from a virgin, and the resurrection from the dead, “Truth has sprung out of the earth.” (IRENÆUS AGAINST HERESIES BOOK III.chapter 5)

This word picture is used in Isaiah 42:9 to convey the idea of Messianic prophecy fulfillment springing forth as a plant. The following author gives us more insight.

Albert Barnes ; “...’And new things do I declare.’ Things pertaining to future events, relating to the coming of the Messiah, and to the universal prevalence of His religion in the world. ‘ Before they spring forth.’ There is here a beautiful image. The metaphor is taken from plants and flowers, the word [hebrew given here] (tzamah) properly referring to the springing up of plants, or to their sending out of shoots, buds, or flowers. The phrase literally means, ‘before they begin to germinate,’ i.e., before there are any indications of life, or growth in the plant. The sense is, that God predicted the future events before there was anything by which it might be inferred that such occurrences would take place.”

Ignatius ; “...our life both sprang up again, and the victory over death was obtained in Christ,...”

Gesenius “...used of the king’s son [the Son of God really]”-

“.. ‘son of the womb’,...Psalm 2:7, ‘ the Lord said to Me, Thou art My Son, this day have I begotten Thee,’ i.e. constituted king (compare Jeremiah 2:27), [Christ in resurrection is here spoken of]...Hos. 11:1 [applied to Christ]: and the first-born and beloved, Exod.4:22,23; compare Jeremiah 31:20”... “

Vincent’s Word Studies ; “The day-spring from on high...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 (Jeremiah 23:5; Zechariah

6:12). Also of the rising of a heavenly body (Isaiah 60:19, Sept.). Compare the kindred verb arise (anatellw) in Isaiah 60:1; Malachi 4:2. This latter is the sense here. See on Matthew 2:2. Wycliff. Has he springing up from on high.”

Another example of Ireneaus connecting the idea of “springing up” with resurrection:

“If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord’s Day, on which also our life has sprung up again by Him and by His death”- (THE EPISTLE OF IGNATIUS TO THE MAGNESIANS SHORTER AND LONGER VERSIONS.chapter 9)

examples used in classic English:

“Till well nigh the day began to ‘spring’.” Chaucer.

“To satisfy the desolate and waste ground, and to cause the bud of the tender herb to ‘spring’ forth.” Job 38: 27. [my ft]

[ft] cf. John 11:43 Now when He had said these things, He cried with a loud voice, "Lazarus, **come forth!**"

“O, **‘spring’ to light**; auspicious Babe, be born.” (the English writer Pope.)

Websters Dictionary 1. a young shoot, twig, or sprout of a tree or plan , or rather the cutting of a twig, intended for ingrafting on another stock ; also the shoot or slip inserted in the stock for propagation.

2. an offshoot of a human stock or family, a descendent, esp. a young member of a family, sprig, *scion of an ancient noble race*”

The following from Fred Miller is an excerpt from the following web-address ; <http://www.ao.net/~fmoeller/nazer2.htm>

Of particular interest is Isaiah's use of the Hebrew word "nazer" or "branch" and of "nazeroth" which is obviously identical with "Nazareth" in form.

Isaiah uses other related forms of the same word which have meaning when seeing them in their connection to Nazarene fulfillment of "that which was spoken by the prophets." The same passages when translated in different ways are mediocre in meaning but come alive when seen as mystical conveyances of eternal truth. We will notice them more fully later but first let us see how the passage in Matthew 2:23 fulfills *"that which was spoken by the prophets."*

"His name is the Branch."

The prophecies in Zechariah of the one whose name is "the Branch," use Joshua, the High Priest, as a symbol of the one to come. The symbol of the Branch does not refer to Joshua himself. It is again important to have an acquaintance with other "Branch" prophecies in the Old Testament if we are to understand these in Zechariah.

There are two Hebrew words translated "Branch" in the branch prophecies. The two Hebrew words for Branch are obviously interchanged. One is "tsemach" (transliterated zemach) used in all the verses for "branch" except the major messianic link in Isaiah 11:1 (and two others in Isaiah and one in Daniel already noted) where "natser," (transliterated Nazer) is found. Jesus is called this latter word literally. The hometown of Jesus is Nazareth (Fem. plural of Nazer is Nazeroth). Many religious Jews will not mention Jesus' name. They certainly will not call him Christ (Messiah) since calling him Christ would be an oblique confession of what they do not believe. He is most often referred to by pious Jews as "The Nazarene" (Heb. Notsri, , and Christians as the Nazarenes or Notsriym, , There is no common corresponding word "Christian" in modern Hebrew usage. Practicing Jewish scholars call Jesus Christ "The Nazarene" and Christians the "Nazarenes." The Nazarene literally means "the one who is the branch!" Consequently his name is "The Branch," literally fulfilling this prophecy and so called by those who believe in him least.

(Zechariah 3:8) Hear now, O Joshua the High Priest, you, and your fellows that sit before you: for they are men wondered at: for, behold, I will

bring forth my servant the Branch (Zec. 6:12) And speak to him, saying, Thus speaks 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.

"He shall build the Temple of the LORD." The Branch refers to the Messiah. The Temple is the kingdom of the Messiah. It is clear that Gentiles have trusted in the LORD since the time of the Nazarene (Branch) through the building of the church done by Jesus the Nazarene who as we have shown is literally "the Branch."

These two references to the Branch must speak of the same person. It is obvious that Joshua who is being addressed cannot be the branch which he is told will come in the future. Joshua, who bears the same human name (Joshua is the Hebrew form of the Greek Jesus), is a symbol and type of the "Branch" because he had a leading part in building the second Temple which was under construction when this message was given to him. The Messiah is spoken of here as in other Branch prophecies, all of which follow:

(Isa. 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. (Isa. 11:1) And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; (Isa. 11:2) And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; (Isa. 11:10) And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. (Jer. 23:5) Behold, the days come, says the LORD, that I will raise to David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. (Jer. 23:6) In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. (Jer. 33:15) In those days, and at that time, will I cause the Branch of righteousness to grow up to David; and he shall execute judgment and righteousness in the land. (Jer. 33:16) In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the

name wherewith he shall be called, The LORD our righteousness.

According to these verses, the man, "the Branch," to come shall be of the house of David, he will be a judge, he will be a king, he will be a priest, he will be the Lord Our Righteousness, he will save Israel and Judah, he will build the Temple of God, in him will the Gentiles trust. Attention given to the context of these Branch prophecies will show that the Branch is the same person who will fulfill the David prophecies. They clearly refer to the Messiah and Jesus of Nazareth has astonishingly paralleled these predictions, so wonderfully fulfilled, yet unwittingly completed by those who reject him. **Attention given to the context of these Branch prophecies will show that the Branch clearly refers to the Messiah, and Jesus** has astonishingly paralleled these predictions, especially the last, that is, ***"in him will the Gentiles trust."***

See Zec. 3:8; 6:12 above and other branch prophecies. Two words ("tsemach" and "natser") are used in these prophecies. The second word is related to Nazareth and Nazarene as in Isa. 11:1 and other places referring to the Messiah: those are Isa. 1:8; 14:19; 26:3; 27:3; especially messianic are 42:6; 48:6; 49:6; 49:8; and also see 60:21; 65:4. The Holy Spirit called the name of Nazareth in Isa. 48:6. It is these passages with those in Zechariah that Matthew had in mind when he said in Matthew 2:23 "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a "Nazarene."

Below are all the verses where the word is used by Isaiah. One or two are not as obviously connected with the messianic event but the connection is there. In some cases the connection is so startling that no other possible solution seems to present itself. What else is extraordinary is that of all the multiple uses of this word in the scriptures where it has its most common meaning of preserving or keeping, there is no possibility of "double meaning." In Isaiah the use of double meaning is unavoidable in contexts that refer to the Messiah. This is also true as well for two occurrences in Jeremiah. All these are noted below.

Isaiah's Use of the Word "Nazer."

.1. Isaiah 1:8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a "besieged" city.

8. Ve-nothrah Bath Tsion ke-sukkah be-carem ke-melunah bi-miqshah ke-'iyr
netsurah.

The word "natser" from which the words Nazareth and Nazarene are derived is here translated "besieged." This is the first of many passages in Isaiah where Nazarene prophecies are found in a play on words. This is a prediction of the true Zion being rejected by its inhabitants as a house of lesser importance, like a small watch tower or garden shed, not the main house or like a Nazarene or Christian city, not really Jewish. This verse speaks of the Jewish neglect of the true Zion while they pursue false riches and earthly goals. The palaces of Zion are treated like they were garden sheds or a Nazarene city. The concept of a besieged city conveys little of the thought in the comparison. Isaiah is very precise in his use of comparisons and would not be guilty of this mixed comparison of Zion being treated with disdain and avoided by its inhabitants as though it was a building beneath contempt like a small gardener's house or a shed. Avoidance of a garden shed or a small cottage is an act of discrimination requiring the one discriminating to make a choice. No choice is made in avoiding a besieged city but it is avoided out of necessity not from prejudice. You could, if you chose to, enter a gardeners shed. You could not enter a besieged city even if you chose to. The Jews rejected Zion as though it were "beneath them" Thus the translation "a besieged city" is not as likely a comparison as the mystical meaning of "Netsurah" as a "Nazarene" city or as the passive participle is more literally translated, "a Nazarized" city; which by Jews might be avoided out of contempt.. ..”

2. Isaiah 26:3 Thou wilt "keep" him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

3. yatser samuk **ti[n]tsor** shalom shalom kiy be-ka batuach

This is more properly translated: "You will preserve the man of steadfast purpose in perfect peace, because he trusts in you." The Nazarene connection is less obvious here But the one who is the Nazarene is the bringer of perfect peace that he is kept in by the Father. Or more to the point, God will "nazarize" (make like Jesus) him whose mind is steadfast in purpose.

3. Isaiah 27:3 I the LORD do "keep" it; I will water it every moment: lest any hurt it, I will "keep" it night and day.

3. 'ani YHWH **notserah** le-rega'iyim 'ashqen-nah phen yiphqod 'aleyha laylah
va-yom **'a[n]ts-tsren-nah**

God's protection of Zion is spoken of here but in a Nazer context. The text could easily translate. "I will make Zion Nazarene."

4. Isaiah 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will "keep" thee, and give thee for a covenant of the people, for a light of the Gentiles;

6. 'ani YHWH qar'atyyka be-tsedeq ve'achezeq be-yareka ve-'**e[n]tsreka**
ve-'at-teneka le-beriyth 'am le-'or goiym

The use of the phrase "I will keep you" in Hebrew can be "I will make you a Nazar" or Nazarene. This is in the context of the coming Messiah being also a covenant and a light to the Gentiles. Tell me dear reader, What Jew connected with the word Nazar has had any influence greater than Jesus of Nazareth on the Gentiles?

5. Isaiah 48:6 Thou hast heard, see all this; and will not ye declare it? I

have shewed thee new things from this time, even "hidden things," and thou didst not know them.

6. shama'ta chazeh kulah ve-atem ha-lo' tagiydu. hishma'atiyka chadashoth u-
netsaroth ve-lo' yeda'tam.

Nazareth is literally named in this extraordinary passage. "Nazuroth is translated "hidden things" in the KJV. The context has God telling us that he will tell things that they do not suspect but that after they happen you will know that he is able to show the future. He says "I have shown you new things even Nazareth." What an incredible verse that had to be in the mind of Matthew when he penned the words in Matt. 2:23.

See [Isaiah commentary](#) on this verse.

6. Isaiah 49:6 And he said, Is it 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.

6. vayo'amer naqal mihayothka liy 'eved le-haqiyim 'eth shivtey Ya'aqov u-
netsurey yisrael, ve-nethatiyka le'or goyim le-hayoth **yeshu'a-tiy** 'ad qetsah
ha-'arets

This remarkable passage is obviously messianic. Especially since the one spoken of is to be the "light of the Gentiles" and salvation is to the ends of the earth. What is not obvious is the Hebrew use of words in this verse. The return of the "preserved" of Israel is another of Isaiah's use of the Nazarene words in messianic contexts of which this is one. Preserved of Israel is notsurey yisrael. This would be rendered "Nazarenes of Israel" or as the more common modern Jewish usage, "Christians of Israel."

The Hebrew here literally says **"I give you as a light to the Gentiles to be my**

yeshua' to the end of the earth." The Hebrew form is the name of Jesus or Yeshua. The coincidence is startling when this verse is read in Hebrew. "Is your being my servant to establish the tribes of Jacob and restore the Israeli Nazarenes a light thing, when I have also given you as a light of the Gentiles to be my Jesus to the ends of the earth." Make what you will of this verse but that is what it says.

7. Isaiah 49:8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of "salvation" have I helped thee: and "I will preserve thee," and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

8. koh 'amar YHWH be'eth ratson 'aniytiyka u-beyom **yeshu'ah** 'azarityka ve-'**e[n]tsarka** ve-'ettaneka leberiyth 'am, le-haqiyim 'erets le-hanechiyl nachaloth shomamoth.

This continues the use of the word Nazar which was just introduced in verse 6. The passage in the same context as the preceding one is so obviously Messianic. The repeated use of the word "Nazer or Notser" (which Matthew 2:23 says is spoken by the prophets in reference to Jesus growing up in Nazareth) is further extension of Isaiah's use of "play" on this word to reveal prophetic truth. It is extraordinary to say the least. If one were to write in English, "In the day of Jesus I've helped you and I will make you a Nazarene and I will give you for a covenant of the people," and then translate that English sentence into Modern Hebrew it would read exactly as this much of the text does here in verse 8.

Isaiah 65:4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable things is in their vessels;

ha-yoshviyim ba-qevariyim u-ban-**netsuriyim** yaliynu ha-'okliym basar ha-chaziyr piguliyim keleyhem,

Notice that the construction is the same and could therefore be: "who dwell among the graves and lodge among the Nazarenes." From the Jewish stand point they are among the most despicable.

.Jeremiah 4:16 Make ye mention to the nations; behold, publish against Jerusalem, that "watchers" come from a far country, and give out their voice against the cities of Judah.

16. hazikiyru la-goyim hineh hashmiy'u 'al yerushalam, **notsriym** b'aiym me'erets ha-mer-chaq va-yittenu 'al 'arey yehudah qolam.

This construction is precisely what a modern Hebrew writer would use to say "Christians are coming from a far country. "Notsriym ba'iym me'erets ha-mer-chaq" If this construction were in an Israeli newspaper it would be read as "Christians are coming from a far country." The phrase ('al yerushalam) is translated "against Jerusalem." This construction does not necessarily imply an attack. It could just as easily be translated in or upon Jerusalem and the latter phrase in the verse would be "in the cities of Judah." In that case the verse would read "Remind the nations, behold, cause it to be heard in Jerusalem, Nazarenes (Christians) are coming from a far land and they will give their voices upon the cities of Judah."

10. Jeremiah 31:6 For there shall be a day, that the "watchmen" upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

6. kiy yesh yom, qare'u **notsriym** be-har 'ephrayim, qumu ve-na'alah tsiyon 'el YHWH 'eloheynu.

The context of this chapter is one of the return of Israel who at the time of the writing were "the Lost Ten Tribes." The prophecy promises a visit of messengers in a messianic context to Samaria. Verse 31 of the same chapter

predicts the slaughter of the innocents in Bethlehem and thus places the chapter after the birth of Jesus. Mount Ephraim is the region of Samaria where most of the population lived. The context of the passage contains many events that will be associated with "the day" or period leading up to the Nazarenes calling out a message in mount Ephraim. These prophecies would include the return of all the tribes to the land after the Babylonian captivity, the silent years of the growth of the second commonwealth at the end of which the Messiah would come and according to verses 31 to 34 of this chapter he will make a new covenant with his people. This is quoted by the writer of Hebrews as meaning the Christian covenant when Sinai gave place to Golgotha. In that period the verse we are looking at says that Nazarenes would invite Samaritans to Zion. The verse should be translated "There will be a day when Christians will cry in Mount Ephraim, Get up, let us go up to Zion, to the LORD our God." See Acts 1:8 where Jesus set the stage for the fulfillment of this verse.

The Same Word "N T S R" is Translated Branch in Four Places in Isaiah.

11. Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a "Branch" shall grow out of his roots:

1. ve-yatsa' choter migeza' yisay **ve-natsar** mish-sharashayv yiphrach.

This is a key messianic verse which show that the Tsemach Branch prophecies and the Nazer Branch prophecies are linked and are one and the same because they are both "David" prophecies. **Both forms of Branch prophecies teach that He is the son of David.** Here the coming Nazarene is to be of the family of Jesse who was the father of David. This verse makes it plain that the word Nazer is to be linked to the Branch prophecies and that other occasions of its use should be investigated. Just as every use of the word "branch" translated from Tsemach" in the Bible is not in a messianic context and is therefore not a revelation about the coming of the Messiah so also the use of Nazar will only have such mystical connection in contexts that are clearly messianic. In some of them, like this one, the connection is

perfectly clear. Jesus whose name is the "Branch" is just so because Nazarene means "The Branch."

12. Isaiah 14:19 But thou art cast out of thy grave like an abominable "branch," and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

19. ve-atah hashlakta miq-qibreka ke-**natsar** nith'av le-bush ha-rugiym miso'amey cherev yordey 'el 'avney-bor ke-peger muvas.

Isaiah's use of comparisons in poetic vision is extensive and descriptive, usually very much to the point. This comparison reveals little however in its literalness. Babylon, who has enjoyed the position of primacy and wealth among the nations, is to suffer rejection and be cast off like a corrupted dead body or clothes that are ripped and bloody. These comparisons are to the point. But how much does "a branch" fit this category? It is open to much speculation and the connection is not immediate as are the other "to the point" comparisons.. However take the mystic meaning of "nazar" (branch) or the "Nazarene." Babylon is to be treated like the Jews treat the "Notser" or "Notsriy" or Nazarene, --complete and ultimate rejection. This word clearly refers to the Messiah in Isa. 11:1.

13. Isaiah 60:21 Thy people also shall be all righteous: they shall inherit the land for ever, the "branch" of my planting, the work of my hands, that I may be glorified.

21. ve-'ameka kullam tsadiyqiym le-'olam yiyirshu 'arets, **natsar** masa'ay ma'assah yaday le-hithpa'er'

Chapter 60 ought to begin in 59:20 above which says, ***And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, says***

the LORD. This makes it clear that what follows is a description of the coming messianic Zion. This is supported by the mention of the Gentiles bringing their strength to the renewed Zion in verses 3, 5, 11, and 16. The Gentile motif is continued in the next chapter (61) which gives greater description of the Messiah's mission.

It is in this context that Isaiah 60:21 is found. "**Thy people**" refers to the inhabitants of the new Zion under the Messiah. The prophet says they will be Nazarene of God's planting and that this will produce a great marvelling at God. Le-hith-pa'aer which is translated "that I may be glorified" is a hithpiel infinitive. It is plurative and reciprocal or passive and it means "for the purpose of producing a marvelling of me."

Indeed these verses that contain the word Nazer are pregnant with meaning and it can not be mere coincidence that the word is in so many messianic contexts. Since it is well known tradition that Matthew wrote originally in Hebrew which was later translated into Greek, then it reasonably follows that his knowledge of the Hebrew text would prompt him to be the only Gospel writer to call attention to the fact that: *he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.*

* Rawlinson, G.; Commentary on Isaiah in Pulpit Commentary; Erdmans, pg xiv.

Light אור

Φωσ̂ς fos (Greek) ;(שֶׁמֶשׁ) “sun” שֶׁמֶשׁ shemesh {sheh'-mesh} (Hebrew) ;

and:

Light of Life φωτὶ ζωῆς , (φωτι ζωῆσ)

Cross-references:

Isaiah 60:19-21, Dead Sea Scroll ; “. (19.) The sun shall no longer be your light by day; and for brightness in the night the moon will not give light for you: YHWH *shall be* an everlasting light, and your God your glory. (20.) Your sun shall not depart nor your moon be gathered away because YHWH shall be an everlasting light for you, and the days of your mourning will be completed. (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.” [my footnote]

[ft] Bible teacher Fred Miller commenting on this Isaiah passage from the Dead Sea Scrolls writes ; “**Verse 21: The branch of my planting:** The word "branch" here is the same word that is used in Isa 11:1 which refers to the Messiah's roots being found in the family of David. This word (Nazar) refers to the Messiah in 11:1 and to his followers in this passage. It is interesting that practicing Jews still use these words, almost exclusively to refer to Jesus of Nazareth as Notsriy (the Nazarene) and to His followers as Notsriym (the Nazarenes). Here it is the Nazarene followers or the church of Jesus Christ that is the plant which is destined to bring glory to all. The object of "to bring glory" is obscure in the text and could refer to anyone or any entity in the context: Zion, the people of God, YHWH or the Messiah or all.” And ~“*Salvation is the name Jesus...*”

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 8:12 “Then spoke Jesus again unto them, saying, “I am the Light of the world. He that followeth Me shall not walk in darkness, but shall

have the **light of life.**"

Psalm 56:13 LXX (Thomson version) ; "because Thou hast delivered my soul from death; and my feet from falling : that I may worship acceptably before God; in the light of the living."

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 saviour; 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."

Ephesians 5:14 "Therefore he saith, Awake thou that sleepest, and **arise from the dead, and Christ shall give thee light.**"

Acts 9: 3 "And as he journeyed, he came near Damascus: and suddenly there shone around him **a light from heaven:**

4 And he fell to the earth, and heard a voice saying to 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 goads.

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

7 And the men who journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither ate nor drank."

Colossians 1:12-15 “giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

Vs.13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his beloved Son:

Vs.14 In whom we have redemption through his blood, *even* the forgiveness of sins:

Vs.15 Who is the image of the invisible God, the firstborn of all creation:”

2 Timothy 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

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,”

For God, who said, “Light shall shine out of darkness” is the One who has shone in our hearts to give the **light of the knowledge of the glory of God in the face of Christ** (2Corinthians 4:6).

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him; and apart from Him nothing came into being that has come into being. **In Him was life; and the life was the light of men**. And the light shines in the darkness; and the darkness did not comprehend it (John 1:1-5).

There was the true light which, coming into the world, enlightens every man. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and those who were His own did not

receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:9-13).”

Revelation 21:23 “The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The **Lamb is its light.**”

Job 38:12, LXX Or did I order the morning light in thy time; and *did* the morning star *then first* see his appointed place;

Vs. 13 to lay hold of the extremities of the earth, to cast out the ungodly out of it?”

Jesus, the “Light of the world”, has certainly sprang from the grave even as the early dawn of light rises in the Eastern sky, thereby dispelling the former darkness that had enveloped the world of sin and death.

John Gill ; “... "In the light of the living?" that is, to walk as an enlightened and quickened person, as the children of the light; and to walk in the light of the Gospel, and as becomes that; and to walk in Christ the light, and by faith on him; and such shall have **"the light of life"**, John 8:12; a phrase the same with this here; and designs the light of the heavenly glory, and of the New Jerusalem church state, in which the nations of them that are saved shall walk, Revelation 21:23,24. Some Jewish writers interpret this of paradise.”
[ft]

[ft] Yalkut Simeoni, par. 2. fol. 108. 3. Targum in Psal. lvii. 2.

Defined in Strongs Dictionary ; Strong’s Dictionary ; (אור) ‘owr {ore}
• from 0215; TWOT - 52a; n f • AV - light(s) 114, day 2, bright 1, clear 1, flood 1, herbs 1, lightning 1, **morning** 1, **sun** 1; 123 • 1) **light 1a) light of**

1b) light of heavenly luminaries (moon, sun, stars) 1c) **day**
-break, dawn, morning light 1d) daylight 1e) lightning 1f) light of lamp 1g)
light of life 1h) light of prosperity 1i) light of instruction 1j) light of face
(fig.) 1k) Jehovah as Israel's light •" [my ft]

[ft] to see examples how this word "owr" (hebr.) is translated by different interpreters see the Dead Sea Scroll (translated by Moeller), Douay-Rheims (transl. of Jerome's Latin Vulgate), New American Bible, New Living Translation ("light of life") and Keil and Delitzsch on Isaiah 26:19 (for example of "lights" used in a (general) resurrection sense).

It's absence is pronounced as as an instrument of judgement in Psalm 49:19, LXX ; "he shall go in to the generation of his fathers; **he shall never see light.**" John Gill enlightens us with his understanding of the term ; "...*the light of the living*, but (the fool and the senseless one) shall lie in the dark and silent grave until the resurrection; or rather, they shall never enjoy eternal light, glory, and happiness. The ultimate state of glory is sometimes expressed by "light"; John: 8:12 , Colossions 1:12; this the people of God, such who are made light in the Lord, and are the children of the day, shall see; but wicked men shall not; they will be cast into outer darkness, where are weeping, wailing, and gnashing of teeth."

Spurgeon used the term *dawned* (verb) in the context of Christ's resurrection in accordance with it's use in Scripture ; "...It was indeed a *growing* acquaintance with grief, for each step took him deeper down into the grim shades of sorrow. As there is a progress in the teaching of Christ and in the life of Christ, so is there also in the griefs of Christ. The tempest lowered darker, and darker, and darker. His sun rose in a cloud, but it set in congregated horrors of heaped-up night, till, in a moment, the clouds were suddenly rent in sunder, and, as a loud voice proclaimed, "It is finished," a **glorious morning dawned** where all expected an eternal night."

Tertullian (ANF vol. 3, p. 565) equates light with resurrection of the flesh quoting Isaiah 58:8 (from an LXX) ; ‘Then shall the light break forth as the morning, and thy garments, shall speedily arise’ ; where he has no thought of cloaks or stuff of gowns, but (he) means the rising of the flesh, which he declared the resurrection of, after it’s fall in death. Thus we are furnished with an allegorical defence of the resurrection of the body.”

Flavel ; “...the light of life springing from Jesus Christ, that Bright and Morning Star...”

The Theological Wordbook of the Old Testament says (in part) ;” Light can symbolize general ‘life’ or ‘prosperity.’”... and “‘ the light of life’ is a poetic reference to being alive (Job 33:30),” [my ft]

[ft] Job 33:30 NRSV ; “ to bring back their souls from the Pit, so that they may see the light of life.”

(KJV/MT); “To bring back his soul from the pit, to be enlightened with the light of the living.”

LXX : “And He has delivered my soul from death, that my life may praise Him in the light.”

Job 33:28, LXX, (Thomson’s Version) ; “Save my soul that it may not go to destruction, and let my life see light.”

KJV Job 33:28 “He will deliver his soul from going into the pit, and his life shall see the light.”

The Theological Dictionary of the Old Testament ;” light of day”...”...’dawn’,...”light of life”,...” morning as salvation”,...figurative use ;”light as prosperity, salvation”...”God’s light as salvation...” Theophany and the coming Salvation”...

“light is associated with dew and rain”...

“(‘or) is explicitly used in connection with morning, dawn, and day in several passages in which no reference is made to the sun...”

“ ‘To see the light’ means ‘ to live’ (Job 3:16),” and”...the coming of

salvation in the morning means a restitution of creation,...” [my ft]

[ft] cf. ^{LXX} Job 3:16 or *I should have been* as an untimely birth proceeding from his mother’s womb, or as infants who never saw light. **Colossians 1:12-18** ¹² Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light: ¹³ Who hath delivered us from the power of darkness, and hath translated {us} into the kingdom of his beloved Son: ¹⁴ In whom we have redemption through his blood, {even} the forgiveness of sins: ¹⁵ Who is the image of the invisible God, the first-born of every creature: 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 first-born from the dead; that in all {things} he may have the pre-eminence.

“... **Seeing light is life** ... **separation from it death**, ... The fig. and transf. sense of the term results from this relation to light as the possibility of life not merely as existence but as **full life**...”

“.... God enfolds Himself in light, Ps. 104:2...”

“Rabbinic literature... Light surrounds the **birth of the man of God**,...” [my ft]

[ft] Jesus Christ is the “**Firstborn from the dead**” Who is the living “Man of God”

also note the (non Biblical, yet Jewish writings) The “odes of Solomon” ;

“Light is the place of the redeemed. “And I was lifted up to the light and passed before His (sc. the Lord’s) face,” 21:6. “I rose up to the light of truth as on a chariot,” 38:1. On the way or walk into light cf. 11:18f.; 7:13f., on the ascent of the soul, 35:7. Light is also the essence of the redeemed. This is depicted again as the garment: “And I came out of darkness and put on light,” 21:3. Light is transcendent, God’s light, which drives out darkness. “For **He is my sun, and His rays have caused me to arise**, and His light has dispelled all darkness from my face,” 15:2.”

“...Light from heaven shines when Christ appears on the Damascus road, Acts. 9:3; 22:6, 9, 11;...”

“...), φῶς ποίεω “to kindle fire,” Xenoph.Hist. Graec., VI, 2, 29.” [my ft]

[ft] the exalted Son of God has His eyes kindles as fire :

Revelation 1:14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

Revelation 2:18 And to the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like a flame of fire, and his feet *are* like fine brass;

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.”

“... **It is deliverance** φᾶος δ' εἰσάροισιν ἔθηκεν, Hom.II., 6, 6 and hope, Soph.Ant., 599 f. **The deliverer appears as light** καί τῷ μὲν φᾶο” ηλθεν, Hom.II., 17, 615, cf. 16, 39; Soph.El., 1224. 1354 f., and so, too, the happy man ηλθεσ Τηλέμαχέ γλυκερόν φᾶο”, Hom.Od., 16, 23. φᾶος” is synon. with **joy**, Aesch.Pers., 300; φῶς ... μακάριον (sc. **the wedding**)”... “Light accompanies **the manifestation of the divine...**” “...**return from Hades is return to the light**, Soph.Phil., 624 f.; El., 419.”

John Gill; “...to have a glimpse of glory; as also hereafter to partake both of eternal life and eternal light, called by our Lord ‘the light of life’.”

Benjamin Keach ; “...As **light signifies life**, so darkness and a shadow, metaphorically denote death...”

John Gill writes ; “...’the light of life’; the grace of God abiding in them now; which as it is a well of living water, springing up to eternal life, so it is a shining light, which increases to the perfect day: as darkness and death, so

light and life go together; grace, which is enlightening, is also quickening and comforting, and issues in eternal light and life; a light that will never be extinguished, and a life that will continue for ever, with never fading joys and pleasures...” and elsewhere commenting on 2 Timothy 1:10 Gill says ;

“ *But is now made manifest by the appearing of our Saviour Jesus Christ, &c.]* The grace according to which the elect of God are saved and called; though it was given to them in Christ, before the world was, yet lay hid in the heart of God; in his thoughts, council and covenant; and in Jesus Christ; and in the types, shadows, sacrifices, prophecies, and promises of the Old Testament; but is now made manifest in the clearness, freeness, and abundance of it by the appearance of Christ, as a Saviour in human nature; who is come full of grace and truth, and through whom there is a plentiful exhibition of it to the sons of men: who hath abolished death; the law of sin and death, which is the cause of death; and has destroyed him which has the power of it, the devil; he has abolished corporeal death with regard to his people, as a penal evil, he has took away its sting, and removed its curse, and made it a blessing to them; and he has utterly, with respect to them, abolished the second death, so as that it shall have no power over them, or they ever be hurt by it; all which he did by dying, and rising again: for though he died, yet he continued not under the power of death; but rose again and triumphed over it, as having got the victory of it; and the keys of it are in his hand: and hath brought life and immortality to light through the Gospel. Christ was the first that rose again from the dead to an immortal life; the path of life was first shown to him, and brought to light by him; and though the doctrine of the resurrection of the dead was known by the Old Testament saints, yet not so clearly as it is now revealed in the Gospel; and in which is so fully attested the resurrection of Christ, and of many of the saints with him, as well as the general resurrection at the last day: and besides, eternal life, which is the free gift of God, lay hid in his purpose, promise, and covenant, and in his Son Jesus Christ, into whose hands it was put; and which he has brought to light in a more clear manner than ever it was before; by his appearance in human nature, by his personal ministry, by his death and resurrection from the dead, and through the Gospel, as preached by his ministers; which gives an account of the nature of it, shows the way unto it, and points out and describes the persons that shall enjoy it.”

Theological Dictionary of the Old Testament; Psalm 56:13 [Hebr. 14] “and ...” In Psalm 36:9 [H 10] ‘light’ is parallel to the ‘fountain of life.’ In line with this usage Dahood argues that ‘to see light’ is often really to see the light of God’s face in immortality (ps 36:9 [H 10] ... This is the expression in Isa 53:11 when the LXX and the DSS texts speak in this vein of **immortality for the suffering Servant** (cf.Ps 17:15)” and...” He is the **Resplendent One** (Psalm 76:4 [Hebrew Bible 5})...” [my ft]

[ft]Psalm 76:4 (LXX) ; “From everlasting mountains, Thou shinest marvellously; ” and the NIV uses the phrase “resplendent with light “ rather than simply “glorious”” as translated in KJV, NKJV, and NRSV.

In the future age of bliss the glory of the Lord will rise upon us (Isa 60:1-3) (Isa 60: 19-20)” [my ft]

[ft] Isaiah 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. and He not the sun, will be an everlasting Light”

Isaiah 60:19, verse 19 ;” The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.”

Another example of the hebrew word “owr” used in scripture in the resurrection to Life (negatively as these rich and senseless fools are not permitted to do so) context, suprisingly not given by the Theological Wordbook of the Old Testament, is Psalm 49:19 ; “He shall go to the generation of his fathers; they shall never see light.” or as the LXX ; “19 Yet he shall go in to the generation of his fathers; he shall never see light.”

Easton’s Bible Dictionary (in part); “... God is said to dwell in light inaccessible (1Ti 6:16)”[my ft]

[ft] 1 Timothy 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.”

...” In its highest sense it is applied to **Christ as the “Sun of righteousness”**

(Mal 4:2 Lu 2:32 [my ft])

[ft] as to the greek counterpart ; “phos” or fws” this from Robertson’s Word Pictures ; “Luke 2:32 - Revelation to the Gentiles (αποκαλυψιν ετηνων). The Messiah is to be light (φωσ) for the Gentiles in darkness (1:70) and glory (δοξα) for Israel (cf. Romans 9:1-5; Isaiah 49:6).

Spurgeon remarks (in part) on the properties of light; “Light was needful, that the eye of man might rejoice in the works of God, and so God saw the light that it was good, in connection with what was to be.”,...”Light reveals and so does grace, for without it we could not see the glory of God in the face of Jesus Christ.”[my ft]

[ft] 2 Cor 4:6 “KJV 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”

... and “ The moment a sinner trusts Jesus, that sinner is as fully forgiven as he will be when the light of the glory of God shall shine upon **his resurrection countenance.**”

Spurgeon elsewhere says regarding Psalm 97:11 (“Light is sown for the righteous, and gladness for the upright in heart or as the LXX ; “ Light is sprung up for the righteous, and gladness for the upright in heart.”) ; “...He sowed happiness for His people when He joined with 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 sepulcher 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 bloodwashed 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.** Nor must you think that He served us alone, and promoted our happiness only by His stripes and wounds, and bloody sweat and death; no, beloved, when He rose 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 to-day in measure, and shall enjoy hereafter without measure in His presence before the throne?" and "...When Jesus Christ was given of the Father, His unspeakable gift, indeed it was a sowing time of light for the saints, for in Him was light, and the light was the life of men. When the Father begets again unto a lively hope His people by the resurrection of Jesus Christ from the dead, when He adopts them into His family and calls them His sons and daughters, when He receives the wanderers into His bosom, and feasts them at the table of his love, then, in all that, light is being sown for the righteous, and gladness for the upright in heart."..."So, beloved, the making of light was absolutely necessary in the world, and the creation of God's light in the heart of man is a most necessary work."..." "The Lord divideth between light and darkness." Darkness, by itself, will go on comfortably enough; but when the Lord sends in light, there will be a conflict-a terrible conflict too-and you will find your own self divided into camps; you will find both Cain and Abel in your heart, Egyptians and Israelites in your soul, and if there be a David in your heart, there will be a Saul too..."The first day in this life is an evening and a morning; but the second day, when we shall be with God for ever, shall be a day with no evening, but one, sacred, high, eternal noon." [my ft]

[ft] Mathew Henry uses the phrase 'light of life' in the resurrection sense where Elisha raises to life again the dead child; "He first *put his mouth to the child's mouth*, as if, in God's name, he would breathe into him the breath of life; then *his eyes to the child's eyes*, to open them again to the **light of life**; then *his hands to the child's hands*, to put strength into them. He then *returned, and walked in the house*, as one full of care and concern, and wholly intent upon what he was about. Then he went up stairs again, and the second time, *stretched himself upon the child*, 2 Kings 4:35. Those that would be instrumental in conveying spiritual life to dead souls must thus affect themselves with their case, and accommodate themselves to it, and labour fervently in prayer for them. (2.) How gradually the operation was

performed. At the first application, *the flesh of the child waxed warm* (2 Kings 4:34), which gave the prophet encouragement to continue instant in prayer. After a while, *the child sneezed seven times*, which was an indication, not only of life, but liveliness. Some have reported it as an ancient tradition that when God breathed into Adam the breath of life the first evidence of his being alive was sneezing, which gave rise to the usage of paying respect to those that sneeze. Some observe here that sneezing clears the head, and there lay the child's distemper. (3.) How joyfully the child was restored alive to his mother (2 Kings 4:36,37), and all parties concerned *were not a little comforted*, Acts 20:12. See the power of God, who kills and makes alive again. See the power of prayer; as it has the key of the clouds, so it has the key of death. See the power of faith; that fixed law of nature (that death is a way whence there is no returning) shall rather be dispensed with than this believing Shunammite shall be disappointed.”

Elsewhere Spurgeon says ; “He will deliver thy soul from going down into the pit, and thy life shall see the light. Lo! all these things worketh God oftentimes with man, to bringback his soul from the pit to be enlightened with the light of the living!”

and again he says ; “It is as ordinary for the righteous to be comforted as for the day to dawn. Wait for the light and it will surely come; for even if our heavenly Father should in our last hours put us to bed in the dark, we shall find it morning when we awake.”

Turtullian (Anf vol. 3 page 565) equates light with the resurrection of the flesh quoting Isaiah 58:8 (from the LXX family) ; “ Then shall Thy light break forth as the morning, and Thy garments [my ft}

[ft] KJV and DSS have “ ...health shall spring out suddenly”

speedily arise ; where he has no thoughts of cloaks or stuff gowns, but means the rising of the flesh, which he declared the resurrection of, after it's fall in death. Thus we are furnished with an allegorical defence of the resurrection of the body.”

This word is very significant in the LXX and DSS of Isaiah 53:11 [ft]

[ft] LXX “ Isaiah 53:11 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.” (see resurrection study for commentary on this verse.)

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.

Cf. 1 Samuel 14:27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that {was} in his hand, and dipped it in a honey-comb, and put his hand to his mouth; and his eyes were **enlightened.**(‘owr {ore}”) LXX has “his eyes recovered their sight.”

In Job 33:28 a resurrection after death is seen ; (LXX) “Deliver my soul, that it may not go to destruction, and my life shall see the light.” And in Job 19:25-27 the Syriac has : “I know that my Redeemer liveth, and in the consummation he will be revealed upon the earth, 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.**” 26 Although devouring worms have covered my skin and my

flesh,

27 Yet, if my eyes shall see God, then my heart also will see the light; but now my body is consumed.”

Spurgeon refers the first light of Genesis 1:3 as the revelation of Jesus Christ ; “...you have a Savior; it is the first day’s work, and I have no right to believe myself to be a new creature in God at all unless I have received light enough to know those two great and weighty facts-myself lost in Adam but saved in the second Adam, undone by sin but restored by the Savior’s righteousness.”

..”We receive Christ actually when God’s power goes with God’s Word-then have we light.”...””Let there be light,” and there was light. The first work of grace in the heart does not begin with man’s desire, but with God’s implanting the desire.” and “The Hebrew suggests this better far than our translation, it is sublimely brief. “Light be: light was.” Here let us observe that the work of giving spiritual light is instantaneous. No matter through what process you may go which you may conclude afterwards to have been preparatory to the light, and there is such a process, the Spirit of God brooded over the face of the waters before the light came, yet the absolute flash which

brings salvation is instantaneous. A man is saved in a moment. From death to life is not the work of years, it is done at once.” [my ft}

[ft] Acts 26: 13-16 ; verse 13 “ At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;”

Paul, who witnessed the Resurrected Lord as a “light from heaven” was a former Jewish leader who became an Apostle said in 1 Corinthians 15:40-47 (NKJ) ; “There are also celestial bodies and terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.

42 So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption.

43 It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, “The first man Adam became a living being.” The last Adam became a life-giving spirit.

46 However, the spiritual is not first, but the natural, and afterward the spiritual.

47 The first man was of the earth, made of dust; the second Man is the Lord from heaven.”

...and Spurgeon further says ; “we are speaking now of light spiritual. Why is that good? Well, it must be so, from its source. The light emanates from God, in whom is no darkness at all, and, as it comes absolutely and directly from Him, it must be good. As every good gift, and every perfect gift is from above, so everything which comes from above is good and perfect. The Lord distributes no alloyed metal: He never gives His people that which is mixed and debased. “Thy words, O God, are pure; as silver tried in the furnace of earth purified seven times.” [my ft]

[ft] Psalm 12:6

(Spurgeon continues) “The light of the new nature is good when we consider its origin.

It is good, again, when we consider its likeness. Light is like to God. It is a thing so spiritual, so utterly to be ungrasped by the hand of flesh, that it has

often been selected as the very type of God. Certainly the new nature in man is like to God. It is, in fact, the nature of God implanted in us. The Holy Ghost dwells in us, and is the radix—the root of the new nature by which we become akin with the Most High.”...and “The love which is in Christ Jesus our Lord is everlasting, ever-living; and though corruption and worms destroy this body, yet the new born spirit, like the light, will never see corruption. Jesus Christ has said himself “He that liveth and believeth in me shall never die.” The new nature shall never die. It’s light shall develop itself from dawning twilight into the splendor of noon-day, and shall abide everlastingly in fullness of glory,” [my ft]

[ft] 2 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;”

John Gill suggests this “light” may have been as the Shekinah Glory as he writes ; “ perhaps somewhat like the cloudy pillar of fire that guided the Israelites in the wilderness, and had no doubt heat as well as light;...”and while Gill comments on the use of the word pictures of “morning light” and “rising sun” as found in 2 Samuel 23:4 (Young’s Literal Translation) says ; “ And as the light of morning he riseth, A morning sun—no clouds! By the shining, by the rain, Tender grass of the earth! “ again John Gill ; “with Christ these metaphors well suit, who is the true Light that shines, Joh 1:9 [my ft]

[ft] Ver. 9.(John Gill) “That was the true light, &c.] Christ is that light, that famous and excellent light, the fountain of all light to all creatures; that gave light to the dark earth at first, and spoke light out of darkness; that light of all men in the earth, and of all the angels in heaven, and of all the saints below, and of all the glorified ones above: he is the true light;

the morning star, Revelation 22:16; [my ft]

[ft] “bright” star, because he is the brightness of His Father’s glory, and so splendid, shining, and illustrious, that He is light itself, and in Him is no darkness at all; and to a bright “morning” star, which shows the night is going off and the day is coming on, and is the phosphorus, or bringer of light; as Christ by his first coming, who was then the dayspring from on high, put an end to the night of Jewish darkness, and sprung the great Gospel day, so often

spoken of by the prophets, and brought life and immortality to light by the Gospel, and showed the way to eternal life by Himself;”

the dayspring from on high, Luke 1:78; [MY FT]

[FT] Gill ; “the day spring from on high hath visited us: the word anath, here used, and is translated “the day spring”, is the same which the Septuagint use, in Jer. 23:5, Zec 3:8, 6:12 where the Messiah is spoken of, under the name of the “branch”: and undoubtedly the Messiah Jesus, is intended here, who is the Man, that Branch, that has grown up out of His place; not from below, but from above; and who is the phosphorus, or bringer of light, that bright and morning star, that sun of righteousness, who has light in himself, and communicates light to others; even light natural, spiritual, and eternal; and with his rays and beams of light, life, and love, refreshes, exhilarates, and warms, the hearts of his people: and by the "visit" he has made in our "horizon", is meant his assumption of human nature; which, like a friendly visit, proceeded from pure love to the children of God; and was a drawing near unto them, for it was a taking on him their nature, in which he represented their persons; and was done through much difficulty and great condescension, since he was in the form of God, and thought it no robbery to be equal with him; and his stay on earth in this nature, was but for a little while; so that on all accounts, it may be truly called a "visit": and which, as the remission of sin is wholly owing to the tender mercy of our God, who put him upon it, called him to it, sent him forth made of a woman, and in the likeness of sinful flesh, to obtain eternal redemption, in which mercy and truth met together: the end and design of this visit, are signified in the next verse; for the following words belong to the day spring from on high, and not to John the Prophet of the Highest.”

the sun of righteousness, Malachi 4:2; [my ft]

[ft] Gill ; “ “Christ the sun is now risen; the dayspring from on high hath visited mankind, and has spread His light and heat, His 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:...”

“...the light of the world, John 8:2 9:5; [my ft]

[my ft] John 9:5 “As long as I am in the world, I am the light of the world.”

thus on occasion of the water in Jacob's well, He discoursed of Living Water; and upon the Jews at Capernaum mentioning the manna, He treated at large concerning Himself as the bread of life: and He might also make use of this character, and apply it to Himself, with a view to some passages in the Old Testament, which speak of him under the metaphor of the sun, as Ps 84:11 Mal 4:2, and represent him as the Light; and the Jews... themselves say, that light is one of the names of the Messiah; and God himself is called by them, the light of the world ...;”

Calvin ; “the Lord, by the very order of the creation, bears witness that He holds in His hand the light, which He is able to impart to us without the sun and moon.” and refers to this light as “...the infinite glory of God, which here shines forth;...”

The word picture “sun’ is also used metaphorically as we have noted in Malachi 4:2 ; “ 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.” and also in Psalm 84:11 ; “ For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.”

As the Theological Wordbook of the Old Testament explains ; “The Lord Himself is compared to the sun due to the fact he brings warmth and prosperity to the believer’s life; “ the Lord God is a sun and shield; He bestows favor and honor” (Psa 84:11 ..). Since the sun survives the generations, it stands as a sign of longevity, e.g. for the enduring throne of David (Psalm 89:36 [Hebr. 37]).

Spurgeon sums up our identity with the Light of the world ; “The Christian has within him the seed-beds of a paradise; in due time the light which is sown for the righteous, and the gladness which is sown for the upright in heart, shall spring up, and they shall reap the harvest.”

Benjamin Keach says ; “...The sun refreshes and quickens the world by it’s heat, which nature demonstrates in the spring ; so Christ quickens and makes alive those that are spiritually dead, Ephesians 2:5, and causes a divine heat of love and devotion, Luke 24:32. {KJV Luke 24:32 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?}

Smith's Bible Dictionary on the Hebrew (MT) introduction to Psalm 22 ;
" '*Ayeleth ha-Shachar* ' (Ps 22) means "the hind of the morning," or possibly "the help of the morning." (as the LXX has it) Many think that the words were the opening line of some familiar song. "

The Pulpit Commentary Homily on this Psalm says ; "The phrase is a figurative one, and signifies, 'the first light of the morning' .

In this Psalm we see the light of early morn breaking forth after the deepest darkness of the blackest night."

Noah Webster in his "American Dictionary of the American Language" (A.D.1828) demonstrates the scriptural versatility of the definitions of "light":

The final fulfillment of prophecy revealing Christ as light manifested gloriously in His exalted state is seen in these versus of Revelation :

Revelation 21:23-24 ; vs.23 "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." ~and~

Revelation 22:1-5 ; vs.1 ; " Revelation 22:1 "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

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."

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

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.”

John Gill enlightens us on these versus (condensed) ;” *For the glory of God did lighten it*; the Shekinah, or glorious presence of God, which filled the temple of Solomon, and shone round about the shepherds at the incarnation of Christ; with the presence of God, who is light itself, which will be enjoyed in a much more glorious manner, will the church now be enlightened; and this will be an everlasting light unto her: and the Lamb is the light thereof; in whose light they will see the face of God, and see God face to face; they will see Christ as he is, and behold his glory; and look upon the angels, those glorious forms of light, and all the glorified saints, and know and converse with each other; and they will look into, and clearly discern all the mysteries and doctrines of grace, and all the various scenes of Providence, which will all be opened and laid before them. And this light will be always without any change and variation; which is no small part of the commendation of this city, which is the inheritance of the saints in light. So the holy blessed God is said by the Jews to be ... "the light of Jerusalem"[ft]

[ft] Yalkut Simeoni, par. 2. fol. 57. 2. & 98. 1.

; he is the light of the new Jerusalem; see Isaiah 60:19,20 and the light of, the world to come is, by them, called ‘the great light’.” [ft]

[ft] Ben Gorion apud Aben Ezram in Psal. xlix. 19.

Ver. 4. *And they shall see his face, &c.*] “The face of God, so as he is not to be seen now; they shall see him as he is; not only the angels, who always behold the face of God, but all the saints, risen and changed, being pure in heart, and perfectly holy; they shall see him face to face, they shall have intimate and familiar communion with him; they shall enjoy his favour, and

have the freest and largest discoveries of his love; and they shall see the face of the Lamb; they shall behold Christ and his glory both with the eyes of their understanding, and with the eyes of their bodies; and this is a very desirable sight, and will be very glorious and delightful; it will be fully satisfying, and will make the saints like unto him; it will be free from all darkness and any interruption, and will always continue.” ~

“...*for the Lord God giveth them light*; immediately from Himself, without the use of means and ordinances; and in his light the saints will see all things clearly; who will be always communicating it to them, and will be their everlasting Light; see Gill on "Revelation 21:23".

and they shall reign for ever and ever; they are made kings now, and in this state they shall reign with Christ for the space of a thousand years; and when they are ended, they shall not cease to reign; nor will Christ, when he delivers up the kingdom to the Father, for his and their kingdom is an everlasting one, Revelation 1:6 5:10 20:4 Daniel 7:27 and here ends the account of this glorious state of things; what follows is the conclusion of the whole book.”

Vine’s Dictionary (in part) ; “...the nature of God, the glory of God’s dwelling place, and salvation.”

Matthew Henry ; “ If His grace has delivered our souls from the death of sin, He will bring us to heaven, to walk before Him for ever in light.”

Keil and Delitzch commenting on Psalm 13:3:

“**Psalm 13:3** Look on me, hearken to me, O Lord my God: lighten mine eyes, lest I sleep in death;”

Have this comment: “...To lighten the eyes that are dimmed with sorrow and ready to break, is equivalent to, to impart new life” (see also Ezra 9:8)

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.

NRS Isaiah 53:11 Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The Righteous One, my servant, shall make many righteous, and he shall bear their iniquities.”

The “Dead Sea Scrolls” or “Qumran” scrolls 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.” (note; the “Israel Antiquities Authority” still refuses to translate this important phrase ; “He shall see light” as in the Logos software “Revealed” even though it can be plainly seen in the untranslated photocopy of the Isaiah 53:11 scroll itself when viewing the CD-rom software. This adds support to the early church fathers who denounced the Jews that mistranslated the Holy writings of scripture as they are still taking away from the words of this book.)

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 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...” (see ft1)

(ft1 To document an example of the word “light” used as a word-picture for resurrection in the Old Testament we read in Job 38:12 (LXX) “Or did I order the morning light in thy time; and did the morning star then first see His appointed place;” John Gill says of the “Morning Star” ; “the principal Morning Star

is Christ Himself” while commenting on this verse in Job.)

Isa 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 Heb 12:2. (see ft2)

(ft2 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” {c}; 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 {d} 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."(ft 3)

(ft 3 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."

Dew

לַחֶמֶט (Hebrew) ; δροσος δρόσος (Greek)

Cf. Isaiah 26:19, LXX ; "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."

Cf. Psalm 133:3, LXX "As the dew of Aermom, that comes down on the mountains of Sion: for there, the Lord commanded the blessing, even life for ever."

Cf. Micah 5:7 LXX (Thomson version) "And the remnant of Jacob shall be among the nations in the midst of many peoples, like dew falling from the Lord, and as lambs on the wilds; that none may assemble nor resist among the sons of men.

Keil and Delitzsch connect the idea of supernatural light of the morning dawn

and light of life with resurrection as : “ ...out of these is born the gentle dew, which gives new life to the bones that have been sown in the ground.” [my ft]

[ft] see page 294 in the commentary of Isaiah 26:19. The following is a translation of that verse from the Dead Sea Scrolls ; “ your dead ones shall live.. 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.” also see Psalm 110:3

The Illustrated Bible Dictionary says (in part) of dew in the context used in Isaiah 26:19 ; “ it’s preciousness therefore taken up as an emblem of resurrection; ‘thy dew is a dew of light’... From this prophecy was based the talmudic phrase ; “the dew of the resurrection.”

Similarly Gesenius remarks ; “...the dew of God shall refresh those that rise from the dead, like the dew that refreshes plants.” ...

see also ; Psalm 133:3, LXX ; “ As the dew of Aermom, that comes down on the mountains of Sion: for there, the Lord commanded the blessing, even life for ever.”

The Manna in the wilderness came down upon the dew that lay around the camp and subsequently ascended אָלָא (‘ālâ) ;go up, climb, ascend.) [ft]

KJV John 6:32 “Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.”

John 6:58 “This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.”

Other cross references ; Hosea 14:5 LXX (Thomson Version) ; “ I will be to Israel like dew. He shall bloom like a lily, and shoot out his roots like Lebanon. “

Flavel ; “ ...so Christ, the believers mystical head, being quickened. the spirit of life, which is in Him, shall be diffused through all His member to quicken them also in the morning of the resurrection. Hence the warm animating dew of Christ’s Resurrection is said to be to our bodies, as the dew of the morning

is to the withered, languishing plants, which revive by it, Isa. 26:19...” “so that by faith we put Christ’s resurrection in the promises, we may put the believer’s resurrection into the conclusion.” ~

“...the power of His life, or resurrection, shall come (like the animating dew) upon our dead withered bodies, to revive and raise them up to live with Him in glory.”

Calvin on Isa. 26:19 ; “For thy dew is the dew of herbs. He now promises “the dew of herbs,” and thus illustrates this doctrine by an elegant and appropriate comparison. We know that herbs, and especially those of the meadows, are dried up in winter, so that they appear to be wholly dead, and, to outward appearance, no other judgment could be formed respecting them; yet the roots are concealed beneath, which, when they have imbibed the dew at the return of spring, put forth their vigor, so that herbs which formerly were dry and withered, grow green again. In this manner will the nation regain its former vigor after having been plentifully watered with the dew of the grace of God, though formerly it appeared to be altogether withered and decayed.

Such comparisons, drawn from well-known objects, have great influence in producing conviction. If “herbs” watered by “dew” revive, why shall not we also revive when watered by the grace of God? Why shall not our bodies, though dead and rotten, revive? Does not God take more care of us than of herbs? And is not the power of the Spirit greater than that of “dew?” Paul employs a similar argument in writing to the Corinthians, when he treats of the resurrection;...”

Jamieson, Fausset, Brown ; “...His going forth is “as the morning,” shining more and more unto the perfect day; your goodness is “as a morning cloud,” soon vanishing. His coming to His people is “as the (fertilizing) latter and former rains”; your coming to Him “as the early dew goeth away.” ...” As the rain fertilizes the otherwise barren land, so God’s favor will restore Israel long nationally lifeless.”

Richard Dixon (as quoted by Spurgeon) ; “ The formation of the 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?” (ch. 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”

These two latter authors portray for us the thought of dew as “fertilizer”. This word-picture allows us to clearly see the connection with the resurrection of the dead springing forth as the dew makes the “seed” planted, that is the fruit of the earth, as it were, fertile and flourishing rising up to be shown light by the “Sun of Righteousness” Who holds the life-giving healing in His wings.”

spiritual “dew” from the spiritual rebirth

“...David declares that an innumerable offspring shall be born to Christ, who shall be spread over the whole earth. The youth, therefore, which, like the dewdrops, are innumerable, are here designated the dew of childhood, or of youth. -John Calvin. (as quoted by Spurgeon)

“THE ORIGIN OF THE DEW. From what comes it? From earthly matter, vapour and mist, as the new born soldier of Christ comes from the confused, dark substance of the old nature. By what is it produced? Through the influence of the heavenly warmth of the beams of the morning sun: so the people of God owe themselves to the light from above. In the vivifying light of heaven, the dewdrops are begotten, and from it they come more properly than from the earth water. How are they produced? Invisibly, wonderfully, by the secret, incomprehensible influence of the divine power. We have by no means exhausted the figure, for we notice, Secondly, THE DESIGN OF THE DEW. It is for the fertilizing and refreshing of the earth. The spiritual Israel are a fructifying, quickening dew among men. It is also for the ornament of the earth, which the dew bestrews as with precious stones; and this beauty is caused because each little drop of dew reflects the morning sun and is an earthly reflection of the heavenly light. -Condensed from Rudolph Stier. (as quoted by Spurgeon)

The Illustrated Bible Dictionary ; “It’s preciousness is therefore taken up as an emblem of resurrection; “thy dew is a dew of light, and on the land of the

shades thou wilt let it fall: (Isaiah 26:19). From this prophecy was based the talmudic phrase “the dew of the resurrection”.”

“Now, if the power of Christ’s death, i.e. the mortifying influence of it, have been upon our hearts, killing their lusts, deadening their affections, and flattening their appetites to the creature, then the power of his life, or resurrection, shall come (like animating dew) upon our dead withered bodies, to revive and raise them up to live with him in glory.” (author unk.)

Augustine says this of Psalm 133:3 (Psalm 133:3 As the dew of Aermom, that comes down on the mountains of Sion: for there, the Lord commanded the blessing, even life for ever.) ; “Hermon (or Aermom) is said to mean, ‘a light set on a high place. For from Christ comes the dew. No light is set on a high place, except Christ. How is He set on high? First on the cross, afterwards in heaven...”

As Jesus is the Firstfruits (of the risen from the dead), so we will be in His likeness (1 John 3:2 “Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.”).

Well did Toplady sing ; “Upon my leaf when parched with heat, refreshing dew shall drop; The plant which Thy right hand hath set, shall ne’er be rooted up. Each moment watered by Thy care, and fenced with power divine, fruit to eternal life shall bear, the feeblest branch of Thine.”

Keil and Delitzsch commenting on Isaiah 18:4 (in part) ; “...whilst there is a dew-cloud in the midst of that warmth, which is so favourable for the harvest, by causing the plants that have been thoroughly heated in the day and refreshed at night by the dew, **to shoot up** and ripen with rapidity and luxuriance.”...

Seed, corn, germ, shoot, scion, sprout, bud, flourish, (as a noun and verb)

(zera‘ Hebrew) ; σπέρμα (sperma),

Theological Wordbook of the Old Testament - 582a; n m

AV - seed 221, child 2, carnally + 07902 2, carnally 1, fruitful 1, seedtime 1, sowing time 1; 229

1) seed, sowing, offspring 1a) a sowing 1b) seed 1c) semen virile 1d) offspring, descendants, posterity, children 1e) of moral quality 1e1) a practitioner of righteousness (fig.) 1f) sowing time (by meton)

Literally, zera‘ refers to the action of sowing seed in the fields (Gen 26:12; Isa 37:30). ...

Metaphorically, the action denotes the Lord’s sowing (planting or establishing) Israel in the land of Palestine in a future day (Hos 2:23) or of his confession that though he has scattered (i.e. sown) Israel among the countries of the earth, he will also gather them one day in the future (Zech 10:9). z’ra‘ is also used figuratively in connection with moral actions: to sow justice (Prov 11:18), righteousness (Hos 10:12), light, i.e. happiness (Psa 97:11), wickedness (Prov 22:8), trouble (Job 4:8), and wind (Hos 8:7). In Isa 17:10 the verb depicts Israel as practicing idolatry by sowing plants or slips to an alien god, while in Psa 126:5 it is a figure of the grief of hard work followed by joyous results. It can also refer to reigns of kings and princes under the figure of trees (Isa 40:24). Finally, in the Niphal it refers to a woman being made pregnant (Num 5:28) or bearing a child (Hiphil Lev 12:2).

zera'. Sowing, seed, offspring. This noun is used 224 times. Its usages fall into four basic semantic categories: 1. The time of sowing, seedtime; 2. the seed as that which is scattered or as the product of what is sown; 3. the seed as semen and 4. the Seed as the offspring in the promised line of Abraham, Isaac, and Jacob or in other groups separate from this people of promise.

The primary meaning comes from the realm of agriculture. Seedtime or sowing, as over against the time of harvest, will recur according to a promised pattern which God guaranteed to Noah after the flood (Gen 8:22; cf. Lev 26:5). This sowing or planting takes place in the fields (Ezek 17:5) "... The seed itself which is planted in these fields has the same name (Gen 47:19, 23; Lev 11:37-38; Num 24:7; Deut 28:38; Isa 55:10, Amos 9:13). The product produced has the same designation (e.g. the seed of the herbs and trees in Gen 1:11-12, 29 or the seed that is gathered into the barn in Job 39:12; cf. Deut 14:22, Isa 23:3). Thus, the whole agricultural cycle is practically summed up in the word zera' ; from the act of sowing to the seed planted, to the harvest taken. ..."-

"The most important theological usage is found in the fourth category. Commencing with Gen 3:15, the word "seed" is regularly used as a collective noun in the singular (never plural). This technical term is an important aspect of the promise doctrine, for Hebrew never uses the plural of this root to refer to "posterity" or "offspring." The Aramaic targums pluralize the term occasionally, e.g. the Targum of Gen 4:10, but the Aramaic also limits itself to the singular in the passages dealing with the promised line. Thus the word designates the whole line of descendants as a unit, yet it is deliberately flexible enough to denote either one person who epitomizes the whole group (i.e. the man of promise and ultimately Christ), or the many persons in that whole line of natural and/or spiritual descendants.

Precisely so in Gen 3:15. One such seed is the line of the woman as contrasted with the opposing seed which is the line of Satan's followers. And then surprisingly the text announces a male descendant who will ultimately win a crushing victory over Satan himself.

This promise to Eve was enlarged and made more specific in the Abrahamic Covenant. God would grant a land and a numerous offspring through Abraham's son Isaac and his offspring: ..."

“The same can be said for David and his offspring. The promise is continued in 2Sam 7:12; made parallel to the term “Messiah” in Psa 18:50 [H 5] (see 2Sam 22:51); and repeated in Ethan’s commentary on the Davidic covenant of 2Sam 7 in Psa 89:4, 29, 36 [H 5,30,37]. or corn cast into the earth, John 12:24, 1 Corinthians 15:36, not because it perishes, but because of its change, it becoming the root of much fruit.”

Justin Martyr ; Justin compares the miracle of a human produced from human seed so that ; “ it is not impossible that the bodies of men, after they have been dissolved , and like seeds, resolved into earth, should in God’s appointed time rise again and put on incorruption.”

Jesus is referred to as the “first-born from the dead” but the greek word **πρωτότοκος** prototokos {pro-tot-ok'-os} means “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.

In the following ancient church teaching of Irenaeus, Christ is pictured as the grain of mustard seed that sprang up in resurrection who in turn gave life to the upsprouting church. He writes ; “Observe(5) that, by means of the grain of mustard seed in the parable, the heavenly doctrine is denoted which is sown like seed in the world, as in a field, [seed] which has an inherent force, fiery and powerful. For the Judge of the whole world is thus proclaimed, who, having been hidden in the heart of the earth in a tomb for three days, and having become a great tree, has stretched forth His branches to the ends of the earth. Sprouting out from Him, the twelve apostles, having become fair and fruitful boughs, were made a shelter for the nations as for the fowls of heaven, under which boughs, all having taken refuge, as birds flocking to a nest, have been made partakers of that wholesome and celestial food which is derived from them.”...

“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(9)) 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." ... "For indeed the enemy would not have been fairly vanquished, unless it had been a man [born] of a woman who conquered him. For it was by means of a woman that he got the advantage over man at first, setting himself up as man's opponent. And therefore does the Lord profess Himself to be the Son of man, comprising in Himself that original man out of whom the woman was fashioned in order that, as our species went down to death through a vanquished man, so we may ascend to life again through a Victorious One;"

Also, among the Ante-Nicene writings is a group of writing is a composition known as the "Constitutions of the Holy Apostles. In volume 7 p. 442 we read ; " And He who raised Himself from the dead, will also raise again all that are laid down. He who raises wheat out of the ground with many stalks from one grain He who makes the tree that is cut down sends forth fresh branches ; He that made Aaron's dry rod put forth buds, (Numbers 17:8) will raise up in glory..." and

(p.447) "And since He was crucified on the Day of the Preparation, and rose again at break of day on the Lord's Day, the scripture was fulfilled which saith, 'Arise oh God ; Judge of the Earth : for Thou shalt have an inheritance in all the nations' (Psalm 82:8) and again, ' I will arise saith the Lord ; I will put Him in safety, I will put him in safety, I will wax bold through Him' "[my ft]

[ft] Psalm 12:5 also see the following from the Thomson version of the Septuagint ; " Because of the oppression of the poor, because of the groans of the needy, now will I arise, saith the Lord ; I will set in safety and speak boldly."

Benjamin Keach ; “ Death is attributed to seed, ...resurrection is also denoted by this similitude or metaphor of a corn, or grain.”

Andrew Jukes ; “...let the Church’s creed, ‘He died and rose.’ be her life. Then, as with the Head, so with herself, the dying of the corn of wheat shall result in the bringing forth of much fruit.”

Jim Briody ; “...Yeshua was in the sepulcher on the day of Unleavened Bread (Hag HaMatzah) and He was the kernel of wheat that was buried in the earth. Yeshua arose as First Fruits of the barley harvest, He Himself being the first of those to rise from the dead and receive a resurrected body.”

In Genesis 4:25b LXX ; “Genesis 4:25 “And Adam knew Eve his wife, and she conceived and bore a son, and called his name Seth, saying, For **God has raised up to me another seed instead of Abel, whom Cain slew.**”

Hebr. Or MT has Genesis 4:25 And Adam knew his wife again, and she bore a son and named him Seth, "For **God has appointed another seed for me instead of Abel, whom Cain killed.**"

Philo: “Let us now consider what we may look upon as the resurrection of Abel, who was treacherously slain. Moses tells us, "And Adam knew his wife Eve, and she conceived and brought forth a son, and he called his name Seth; for, said he, "God has raised me up another seed instead of Abel, whom Cain slew." [Genesis 4:25.] The interpretation of the name Seth, is "irrigation." ¹²⁵ As, therefore, the seeds and plants which are put into the ground grow and blossom through being irrigated, and are thus made fertile for the production of fruits, but if they are deprived of moisture they wither away,..." On the Posterity and Exile of Cain (De posteritate Caini) 1:124-125

Elsewhere Philo says: “He then who is the greatest of all planters and the most perfect in art, is the Ruler of the universe; and his plant is not one which comprises within itself only individual plants, but rather infinite numbers of them springing up like suckers from one root, namely, this world.” From: Plant. 1:2

The Works of Philo Judaeus, the Contemporary of Josephus, Translated from the Greek, C. D. Yonge, 4 vols., London: Henry G. Bohn, 1854-55

This work is in the Public Domain.

It is informative that a Messianically applied ancient Rabbinic writing gives the meaning as ; “a seed which comes from another place.” See Ber. R “The Midrash (or commentary) Bereshith Rabba”

Friberg Greek Lexicon σπέρμα, ατος, τό *seed*; (1) lit. (a) of plants (MT 13.24); (b) of human or animal semen *sperm, seed*; by meton. as human descendants *offspring, posterity, children* (MK 12.19); (2) fig. (a) as a surviving remnant fr. which to build a new posterity (RO 9.29); (b) as a principle of life implanted by the Spirit *imparted nature* (1J 3.9).

Bauer’s Quell [21] “ *spevrma* is a term for “what has grown,” “what is growing,” “what is alive,” “new growth,” and it denotes the organic and purposeful structure of the national body;...”

Qumran Dead Sea Scrolls ; “In another sense there is ref. to the ‘fruits’ of the earth which carry within them the blessings of eternity for the children of light, 1 QS 4:7[22]...”The Rabbinate. [r’z² means “seed,” “plant” in jShebi., 2, 7 (34a, 17 ff.), transf. “progeny”: “Eve saw the offspring whose origin is elsewhere. Who was this? The King Messiah,” Gn. r., 23, 5 on 4:25, cf. also 51, 8 on 19:32. [[23]]

This corporate solidarity found in the seed of Eve, Abraham, and David receives theological comment in Isa 41:8; Isa 43:5; Isa 44:3; Isa 45:19, 25; Isa 48:19; Isa 53:10; Isa 54:3; Isa 59:21; Isa 61:9; Isa 65:9; Isa 66:22; Jer 31:36-37; Jer 33:26; 2Chr 20:7.”

It should be noted that in this study, we should apprehend the idea that Christ,

the First-Fruits from the dead, as a seed springing from the ground, is also to be seen as the Second Adam, fresh from the ground as it were (Adam was formed from the dust of the earth). Thus, the concept of Jesus' Resurrection is pictured both as the Seed springing from the earth as well as the Seed that came forth "from the womb of the morning:" (from Psalm 110:3) on the Resurrection morning. This is not a novel concept as Job 1:21 (LXX) speaks of the tomb as a womb figuratively speaking ; " Job 1:21 and said, I myself came forth naked from my mother's womb, and naked shall I return thither; the Lord gave, the Lord has taken away: as it seemed good to the Lord, so has it come to pass; blessed be the name of the Lord." To interpret this literally is out of the question, therefore combined with the Psalm 110:3 passage ("womb before the morning") the word pictures present the earth as the "womb" holding the soon-to-spring-forth seed (ie.spiritual offspring) on the resurrection morning. Keach says ; "A womb is attributed to the morning, because of the mystery of God, in His spiritual begetting of children."

The word picture of a womans womb metaphorically associated with a grave is seen in Jeremiah 20:17" Because He slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me."

Jesus' mortal body was concieved and born of the virgin Mary, yet was also at His Resurrection, born with an immortal body ; " that He might be the firstborn among many brethren."

He then being the promised Seed risen up, will recieve His reward, His seed the Church of God ; Isaiah (DSS 53:10) ; "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."

cf. ; Colossians 1:18 KJV , ; "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."

C.H. Spurgeon ; "Jeshua (Jesus) the Messiah Himself said ;"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." (John 12:34)The

preservation of the corn is the prevention of its increase; but the putting of it into the ground, the losing of it, the burial of it, is the very means of its multiplication. So, our Lord Jesus Christ must not care for himself, and he did not. He surrendered himself to all the ignominy of the death of the cross, he died, and was buried in the heart of the earth but he sprang up again from the grave, and ever since then myriads have come to him through his death, even as these Greeks came to him in his life Now, as it was with Christ, so is it to be with us; at least, in our measure. Jesus, the Seed of promise, was Resurrected on a spring day.” And elsewhere Spurgeon:

‘Christ sowed the earth with His own Self... He went up to the cross, and you know how He sowed there , for there He was that grain of wheat which fell to the ground and died, and therefore cannot abide alone , but must bring forth much fruit.’”

Job 5:26 LXX (Thomson version) ; “And thou shalt come to the grave like ripe corn cut in due season, or like a heap from the threshing floor, carried home in time.”

“ ...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, ...” Lorinus commenting on Psalm 85:11 “Truth shall spring...” from Spurgeon’s “Treasury of David”

seed-corn Keil and Delitzsch comment on the “seed-corn that was to bear much fruit.” 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 to 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 the 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, i.e., the guilt and the sin which occasioned it, by his own sacrifice of himself. The Glory of Israel has His glory for a focus. He is the seed-corn, which is” (was)”buried in the earth, to bring forth much fruit; and this “much fruit” is the Glory of Israel and the Salvation of the nations.”

psa 89:29 Verse 29.” His seed also will I make to endure for ever” -

John Gill ; “This can apply only to the spiritual David. The posterity of David are long since extinct, or so blended with the remaining Jews as to be utterly indiscernible; but Jesus ever liveth, and his seed (Christians) are spread, and aspreading over all nations; and his throne is eternal. As to his manhood, he is of the house and lineage of David; the government is upon his shoulders, and of its increase there shall be no end, upon the throne of David and on his kingdom to order it and to establish it with judgment and justice, from henceforth even for ever. “see Isaiah 9:7.

Calvin ; “ Since, therefore, we daily see the earth pouring forth to us such riches from its lap, since we see the herbs producing seed, and this seed received and cherished in the bosom of the earth till it springs forth, and since we see trees shooting from other trees ; all this flows from the same Word. If therefore we inquire, how it happens that the earth is fruitful, that the germ is produced from the seed, that fruits come to maturity, and their various kinds are annually reproduced ; no other cause will be found, but that God has once spoken, that is, has issued His eternal decree ; and that the earth, and all things proceeding from it, yield obedience to the command of God, which they always hear.”

Spurgeon ; “Except a corn of wheat fall into the ground and die,” and so gets alone, “it abideth alone.” The Son of man must be alone in the grave, or he will be alone in heaven. He must fall into the ground like the corn of wheat, and be there in the loneliness of death, or else he will abide alone. This is a paradox readily enough explained; our Lord Jesus Christ as the Son of man, unless he had trodden the winepress alone, unless beneath the olives of Gethsemane he had wrestled on the ground, and as it were sunk into the ground until he died, if he had not been there alone, and if on the cross he had not cried, “My God, my God, why hast thou forsaken could not have saved us. If he had not actually died he would as man have been alone for ever: not without the eternal Father and the divine Spirit, not without the company of angels; but there had not been another man to keep him company. Our Lord Jesus cannot bear to be alone. A head without its members is a ghastly sight, crown it as you may. Know ye not that the church is his body, the fullness of him that filleth all in all. Without His people Jesus would have been a Shepherd without sheep; surely it is not a very honorable office to be a

shepherd without a flock. He would have been a husband without his spouse; but he loves his bride so well that for this purpose did he leave his Father and become one flesh with her whom he had chosen. He clave to her, and died for her; and had he not done so he would have been a bridegroom without a bride. This could never be. His heart is not of the kind that can enjoy a selfish happiness which is shared by none. If you have read Solomon's Song, where the heart of the Bridegroom is revealed, you will have seen that he desires the company of his love, his dove, his undefiled." again he says ; "If this precious grain of wheat had not descended into the dread loneliness of death it had remained alone, but since he died he "bringeth forth much fruit." and again ; "Not one among us could have been saved from eternal death except an expiation had been wrought by Jesus' sacrifice. Not one of us could have been quickened into spiritual life except Christ himself had died and risen from the dead." and elsewhere..."...the grain of wheat is not all life, there is a life-germ inside it The grain of "corn or wheat" must be broken up and be resolved into its primary elements, or else it cannot bring forth fruit"... So, our Lord Jesus Christ had to die and to be buried in the grave, as the seed-corn is put into the ground, and there he had to be resolved, as it were, into his primary elements, the soul to be for a while separated from the body, and the Deity from the humanity. Without this death, there could have been no fruit-bearing to spring out of him; but when he had passed through this experience of death, then there sprang up out of the dead Christ,..."

IRENÆUS ; "God, who did by the prophets make promise of the Son, and one Jesus Christ our Lord, who was of the seed of David according to His birth from Mary; and that Jesus Christ was appointed the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, as being the first begotten in all the creation; the Son of God being made the Son Of man, that through Him we may receive the adoption, - humanity sustaining, and receiving, and embracing the Son of God. Wherefore Mark also says:

"The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets." Knowing one and the same Son of God, Jesus Christ, who was announced by the prophets, who from the fruit of David's body was Emmanuel, "the messenger of great counsel of the Father;" through whom

God caused the day-spring and the Just One to arise to the house of David, and raised up for him an horn of salvation, “and established a testimony in Jacob;” as David says when discoursing on the causes of His birth: “And He appointed a law in Israel, that another generation might know [Him,] the children which should be born from these, and they arising shall themselves declare to their children, so that they might set their hope in God, and seek after His commandments.” And again, the angel said, when bringing good tidings to Mary: “He shall be great, and shall be called the Son of the Highest; and the Lord shall give unto Him the throne of His father David;” acknowledging that He who is the Son of the Highest, the same is Himself also the Son of David. And David, knowing by the Spirit the dispensation of the advent of this Person, by which He is supreme over all the living and dead, confessed Him as Lord, sitting on the right hand of the Most High Father.”

While considering the life of a new seed, it occurred to me that the first activity of the seed upon breaking out of its tomb (as it were), I noted that a long root of sorts first descends before ascending up to the light of day as a scion or sprout. In this natural occurrence I’m reminded of how Jesus Christ descended into Abraham’s Bosom (that portion of Hades where the righteous dead had preceded Him) and how He led the “captivity captive”.(see Psalm 68:18 and Ephesians 4:8)

Again C.H. Spurgeon ;(who preached before England’s royalty and common man alike)

DELIVERED ON SABBATH MORNING, APRIL 1ST, 1860,

“ ‘But some man will say, How are the dead raised up? and with what body do they come; Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be but bare grain, it may chance of wheat or of some other grain but God giveth it a body as it hath pleased him, and to every seed his own body.’ - 1 Corinthians 15:35-38.

“We preach with words; God preacheth to us in acts and deeds. If we would but perceive it, creation and providence are two continual sermons, streaming from the mouth of God. The seasons are four evangelists, each of them

having his testimony to utter to us. Doth not summer preach to us of God's bounty, of the richness of his goodness, of that lavish munificence with which he has been pleased to supply the earth, not simply with food for man, but with delights for both ear and eye in the beauteous landscape the melodious birds, and the flowers of various hue? Have you never heard the still small voice of autumn, who bears the wheatsheaf, and whispers to us in the rustling of the seer leaf? He bids us prepare to die. "All we," saith he, "do fade as a leaf, and all our righteousnesses are but as filthy rags." Then comes winter, crowned with snow, and he thunders out a most mighty sermon, which, if we would but listen to it, might well impress us with the terrors of God's vengeance, and let us see how soon he can strip the earth of all its pleasantries, and enrobe it in storm, when he shall come himself to judge the earth with righteousness, and the people with equity.

But it seems to me that Spring reads us a most excellent discourse upon the grand doctrine of revelation. This very month of April, which, if it be not the very entrance of spring, yet certainly introduces us to the fullness of it; this very month bearing by its name the title of the opening month, speaks to us of the resurrection. As we have walked through our gardens, fields, and woods, we have seen the flower-buds ready to burst upon the trees, and the fruit-blossoms hastening to unfold themselves; we have seen the buried flowers upstarting from the sod, and they have spoken to us with sweet, sweet voice, the words, "Thou too shalt rise again, thou too shalt be buried in the earth like seeds that are lost in winter, but thou shalt rise again, and thou shalt live and blossom in eternal spring." I propose this morning, as God shall enable, to listen to that voice of spring, proclaiming the doctrine of the resurrection, a meditation all the more appropriate from the fact, that the Sabbath before last we considered the subject of Death, and I hope that then very solemn impressions were made upon our minds. May the like impressions now return, accompanied with more joyous ones, when we shall look beyond the grave, through the valley of the shadow of death, to that bright light in the distance - the splendours and glory of life and immortality.

In speaking to you upon this text, I would remark in the outset, that the doctrine of the resurrection of the dead is a doctrine peculiar to Christianity. The heathen, by the feeble light of nature, were able to spell out the truth of

the immortality of the soul. Those professors of religion who deny that immortality, are not so far advanced in learning as the heathen themselves. When you meet with any who think that the soul of man may possibly become annihilated, make them a present of that little catechism brought out by the Westminster Assembly, which bears the title, "Catechism for the Young and Ignorant." Let them read that through, and begin to understand that God hath not made man in vain. The resurrection of the body was that which was new in the apostolic times. When Paul stood up on Mars hill, in the midst of the learned assembly of the Areopagites, had he spoke." to them about the immortality of the soul, they would not have laughed; they would have respected him, for this was one of the sublime truths which their own wise men had taught, but when he went on to assert that the flesh and blood which was laid in the tomb should yet arise again, that bones which had become the dwelling place of worms, that flesh which had corrupted and decayed, should actually start afresh into life, that the body as well as the soul should live, some mocked' and others said, "We will hear thee again of this matter." The fact is, reason teaches the immortality of the spirit, it is revelation alone which teaches the immortality of the body. It is Christ alone who hath brought life and immortality to light by the gospel. He was the clearest proclaimer of that grand truth. Albeit that it had lain in the secret faith of many of the ancient people of God before, yet he it was who first set forth in clear terms the grand truth that there should be a resurrection of the dead, both of the just and of the unjust. AS far as I know, the doctrine has not been disputed in the Christian church. There have been some few heretics who have denied it at divers times, but they have been so few, so utterly insignificant, that it is not worth while to take any notice of their scruples, or of the objections which they have urged. Instead thereof, we will turn to our text; one will assume that the doctrine is true, and so proceed to utter some words of explanation upon it.

First, then, our text suggests the real indentity of the resurrection body.

The apostle uses the figure of a seed, a shrivelled grain of wheat. It is put into the ground, there it dies, all the farinaceous part of it decays and forms a peculiarly fine soil, into which the life-germ strikes itself, and upon which the lifegerm feeds. The seed itself dies, with the exception of a particle almost

too small to be perceived, which is the real life contained within the wheat. By-and-bye we see a green blade upstarting: that grows, swells, and increases, until it comes to be corn in the ear, and afterwards the full corn in the ear. Now no one has any suspicion but that the same wheat arises from the soil into which it was cast. Put into the earth, we believe it springs up, and we are accustomed to talk of it in our ordinary language as being the very same seed which we sowed, although the difference is striking and marvellous. Here you have a plant some three feet high, bearing many grains of wheat, and there you had the other day a little shrivelled grain; yet no one doubts but that the two are the same. So shall it be in the resurrection of the dead. The body is here but as a shrivelled seed; there is no beauty in it that we should desire it. It is put into a grave, like wheat that is sown in the earth, there it rots and it decays, but God preserves within it a sort of life germ which is immortal, and when the trump of the archangel shall shake the heavens and the earth it shall expand to the full flower of manhood, which shall blossom from the earth. a far more glorious form than the manhood which was buried. You are, my brethren, today, but as a heap of wheat, a heap of poor shrivelled corn. Despite that earthly beauty which makes glad our countenances, we are after all shrivelled and worthless, compared with what your bodies shall be when they shall awake from their beds of silent dust and cold damp clay. Yet whole they shall be different, they shall be precisely the same, it shall be the same body; the identity shall be preserved. Though there shall seem to be but little similarity, yet shall no man doubt but that the very body which was sown in the earth hath sprung up to eternal life. I suppose that if I should bring here a certain grain of seed, and you had never seen the image of the plant into which it would ripen, and I should submit it to a thousand persons here present, and ask them this question - "What form will this seed assume when it shall grow into a plant and bear a flower?" none of you could possibly tell what it would be like; yet when you saw it spring up you would say, "Well, I have no doubt that the heart's-ease sprang from its own seed. I am sure that a violet springs from a violet seed. I cannot doubt that the lily hath its own appropriate root." And another time, when you come to see the seed, you perhaps imagine you see some little likeness, at least you never mistrust the identity. Though there are wide extremes of difference between the tiny mustard seed and the great tree beneath the branches of

which the birds of the air build their nests, yet you never for a moment question but what they are precisely the same. The identity is preserved. So shall it be in the resurrection of the dead. The difference shall be extraordinary, yet shall the body be still the same. In order to affirm this, the ancient Christian church was in the habit in their creed of adding a sentence to the Article which runs thus: - "I believe in the resurrection of the dead." They added, in Latin words to this effect: -

"I believe in the resurrection of the dead, of this very flesh and blood." I do not know that the addition was ever authorized by the church, but it was continually used, especially at the time when there was a discussion as to the truth of the doctrine of the resurrection of the body. The very flesh and blood that is buried, the very eyes that are closed in death, the very hand which stiffens by my corpse, these very members shall live again - not the identical particles of the same matter any more than the self-same particles of the wheat spring up to make a blade, and to make full corn in the ear. Yet shall they be identical, in the true sense of the term, they shall spring up from this body - shall be the true result and development of this poor flesh and blood, which we now drag about with us here below.

Ten thousand objections have been raised against this, but they are all readily answerable. Some have said, "But when men's bodies are dead, and are committed to the grave, they are often dug up, and the careless sexton mixes them up with common mould; nay, it sometimes happens that they are carted away from the churchyard, and strewn over the fields, to become a rich manure for wheat, so that the particles of the body are absorbed into the corn that is growing, and they travel round in a circle until they become the food of man. So that the particle which may have been in the body of one man enters into the body of another. Now," say they, "how can all these particles be tracked?" Our answer is if it were necessary, every atom could be traced. Omnipotence and Omniscience could do it. If it were needful that God should search and find out every individual atom that ever existed, he would be able to detect the present abode of every single particle. The astronomer is able to tell the position of one star by the aberration of the motion of another, by his calculation, apart from observation, he can discover an unknown orb; its hugeness puts it within his reach. But to God there is nothing little or

great; he can find out the orbit of one atom by the aberration in the orbit of another atom - he can pursue and overtake each separate particle. But recollect, this is not necessary at all, for, as I said before, the identity may be preserved without there being the same atoms. Just go back to the excellent illustration of our text. The wheat is just the same, but in the new wheat that has grown up there may not be one solitary particle of that matter which was in the seed cast into the ground. A little seed that shall not weigh the hundredth part of an ounce falls into the earth, and springs up and produces a forest tree that shall weigh two tons. Now, if there be any part of the original seed in the tree, it must be but in the proportional of a millionth part, or something less than that. And yet is the tree positively identical with the seed - it is the same thing. And so there may only be a millionth part of the particles of my body in the new body which I shall wear but yet it may still be the same. It is not the identity of the matter that will make positive identity. And I shall show you that again. Are you not aware that our bodies are changing - that in about every ten years we have different bodies from what we had ten years ago? That is to say, by decay, and the continual wearing away of our flesh, there is not in this body I have here, a single particle that was in my body ten years ago, and yet I am the same man. I know I am precisely the same. So you. You shall have been born in America, and lived there twenty years; you shall suddenly be transferred to India, and live there another twenty years; you come back to America to see your friends -

you are the same man, they know you, recognize you, you are precisely the same individual; but yet philosophy teaches us a fact which cannot be denied - that your body would have changed twice in the time you have been absent from your friends; that every particle is gone, and has had its place supplied by another; and yet the body is the same. So that it is not necessary there should be the same particles; it is not needful that you should track every atom and bring it back in order that the body should preserve its identity.

Have you never heard the story of the wife of Peter Martyr, a celebrated reformer, who died some years before the time of Queen Mary? Since his enemies could not reach his body, they took up the body of his wife after she was dead, and buried it in a dunghill. During the reign of Elizabeth, the body

was removed from its contemptuous hiding-place; it was then reduced to ashes. In order that the Romanists, if they should ever prevail again, might never do dishonor to that body, they took the ashes of Peter Martyr's wife, and mixed them with the reputed ashes of a Romish saint. Mixing the two together, they said, "Now these Romanists will never defile this body, because they will be afraid of desecrating the relics of their own saint." Perhaps some wiseacres man say, "How can these two be separated?" Why, they could be divided readily enough if God willed to do it; for granted that God is omniscient omnipotent, and you have never to ask how, for Omniscience and Omnipresence put the question out of court, and decide the thing at once. Besides, it is not necessary that it should be so. The life-germs of the two bodies may not have mixed together. God has set his angels to watch over them, as he set Michael to watch over the body of Moses, and he will bring out the two life-germs, and they shall be developed and the two bodies shall start up separately at the sound of the archangel's trump. Remember, then, and doubt not that the very body in which you sinned shall be the very body in which you shall suffer in hell; and the body in which you believe in Christ, and in which you yield yourselves to God, shall be the very body in which you shall walk the golden streets, and in which you shall praise the name of God for ever and ever.

So much upon this first point. But observe, while the identity is real, the transformation is glorious."

"... The body here is mortal, always subject to decay. We dwell in a poor uncomfortable tent, continually is the canvas being rent, the cords are being loosed, and the tent pins are being pulled up. We are full of sufferings, and aches, and pains, which are but the premonitions of coming death. We all know, some by our decayed teeth, which are, as I said the other day, but the emblems of a decayed man; others by those grey hairs which are scattered here and there; we all know that our bodies are so constituted that they cannot remain here except for a limited period, and they must - so God has willed it - return to their native dust. Not so, however, the new body: "It is sown in corruption, it is raised in incorruption. "It will be a body upon which the tooth of time can have no power, and into which the dart of death can never be thrust. Age shall roll after age, but that body shall exist in everlasting

youth. It shall sing, but never shall its song be stayed by weakness; it shall fly, but never shall its flight flag with weariness. There shall be no signs of mortality; the shroud, the mattock, and the spade are never seen in heaven. Such a thing as an open grave shall never appear in the celestial kingdom, there they live, live, live, but never, never, never shall they die. See then, how different the body must be; for as this body is constituted, every nerve and every blood vessel tells me I must die. It cannot be otherwise. I must endure this stern decree, "Dust to dust, earth to earth, ashes to ashes," but in heaven every nerve of the new body shall cry, "Immortality." Every part of that new frame shall speak for itself, and tell to the immortal spirit that they are everlasting companions, managed in eternal wedlock. There shall be, moreover, a great change in the new body as to its beauty. "It is sown in dishonor; it shall be raised in glory." The old metaphor employed by all preachers upon this doctrine must be used again. You see here a crawling caterpillar, a picture of yourself, a creature that eats and drinks, and may readily be trodden on. Wait a few weeks, that caterpillar shall spin itself enshroud, lie down, become inactive, and sleep. A picture of what you shall do. You must spin your winding-sheet and then be laid in the tomb. But wait awhile; when the warmth of the sun shall come that apparently lifeless thing shall burst its sheath. The chrysalis shall fall off, and the insect fly forth equipped with glittering wings. Having arrived at its full state of perfection, the image, the very image of the creature shall be seen by us all dancing in the sunbeam. So shall we after passing through our wormhood here to our chrysalis state in the grave, burst our coffins and mount aloft glorious winged creatures made like unto the angels; -the same creatures, but oh! so changed, so different, that we should scarce know our former selves if we could be able to meet them again after we have been glorified in heaven.

There shall be a change, then, in our form and nature. Old master Spenser, who was a rare hand at making metaphors, says, "The body here is like an old rusty piece of iron, but Death shall be the blacksmith, he shall take it and he shall make it hot in his fire, until it shall sparkle and send forth burning heat and look bright and shining." And so surely is it. We are thrust into the earth as into the fire, and there shall we be made to sparkle and to shine and to be full of radiance, no more the rusty things that we once were, but fiery spirits, like the cherubim and the seraphim, we shall wear a power and a

glory the like of which we have not even yet conceived.

Again, another transformation shall take place, namely, in power. "It is sown in weakness, it is raised in power." The same body that is weak, shall be raised in power. We are puny things here; there is a limit to our labors, and our usefulness is straightened by reason of our inability to perform what we would. And oh, how weak we become when we die. Aye, a man, must be carried by his own friends to his own grave; he cannot even lay himself down in his last resting-place. Passively he submits to be laid out, to be wrapped up in his winding sheet, and to be shut up in the darkness of the grave. Silently, passively he submits to be carried away with the pall covered over him, and to be put into the earth. The clods are shovelled over him, but he knows it not, neither could he resist his burial if he were conscious of it. But that powerless body shall be raised in power. That was a fine idea of Martin Luther, which he borrowed from St. Anselm, that the saints shall be so strong when they are risen from the dead, that if they chose they could shake the world; they could pull up islands by their roots, or hurl mountains into the air. Some modern writers, borrowing their ideas from Milton, where he speaks of the battles of the angels, where they plucked up the hills with all their shaggy loads, rivers and trees at once, and hurled them at the fallen spirits, have taught that we shall be clothed with gigantic force. I think if we do not go the length of the poets, we have every reason to believe that the power of the risen body will be utterly inconceivable. These, however, are but guesses at the truth; this great mystery is yet beyond us. I believe that when I shall enter upon my new body, I shall be able to fly from one spot to another, like a thought, as swiftly as I will; I shall be here and there, swift as the rays of light. From strength to strength, my spirit shall be able to leap onward to obey the behests of God; upborne with wings of ether, it shall flash its way across that shoreless sea, and see the glory of God in all his works, and yet ever behold his face. For the eye shall then be strong enough to pierce through leagues of distance, and the memory shall never fail. The heart shall be able to love to a fiery degree, and the head to comprehend right thoroughly. 'It doth not yet appear what we shall be'. But, brethren and sisters, to come back to reality, and leave fiction for a moment, though 'it doth not appear what we shall be', yet we know that when he shall appear, we shall be like him, for we shall see him as he is. And do you know what we

shall be like, if we shall be like him' Behold the picture of what Jesus Christ is like, and we shall be like him. "I saw," saith John, "one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle His head. and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters. And he had in his right hand seven stars and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead." Such shall we be when we are like Christ; what tongue can tell, what soul can guess the glories that surround the saints when they' start from their beds of dust, and rise to immortality.

But now, to turn away from these, which I fear to very many of you are rather uninteresting particulars, let me give you one or two figures which may show to you the change which shall take place in us on the day of resurrection.

Do you see yonder a beggar? he is picking rags from a dunghill, he pulls out piece after piece from the heap of dust, as he uses his rake, you may see the like any day, if you will go to those great dustyards in Agar Town. There he pulls out piece after piece, and puts it in his basket. What can be the value of those miserable old rags? He takes them away, they are carried off, picked, sorted, rag to its own rag, like to like. By-and-bye they are washed, they are put into the mill, they are beaten hard, they are smashed, they are ground to pulp, and what is that I see just coming out of yonder mill? A clear white sheet, without a stain and whence came this? "I am the son of the old rag," saith he, "nay, I am the identical rag that was but a few hours ago picked from the dung-heap." Oh! strange! Doth purity come out of impurity, and doth this beauty, this utility come out of that which was neither comely nor useful, but which men loathed, and cast away as a worthless thing? See here, brethren, the picture of yourselves; your bodies are like rags, put away into this vast dunghill earth" and there buried, but the angel shall come and sort you, body to its body, the righteous to the righteous, the wicked to the wicked, they shall come together, bone to his bone and flesh to his flesh; and what do I see? - I behold a body like unto an angel, with eyes of fire, and a face like the brightness of the sun, and wings like lightnings for swiftness. Whence art thou, thou bright spirit? I am he that was buried, I am that thing

that once was worms' meat, but now I am glorious through the name of Jesus' and through the power of God. You have there before you a picture of the resurrection, a homely picture, it is true, but one which may vividly convey the idea to homely minds.

Take another - one used of old by that mighty preacher, Chrysostom -there is an old house, a straight and narrow cottage, and the inhabitant of it often shivers with the cold winter, and is greatly oppressed by the heat of summer; it is ill adapted to his wants, the windows are too small and very dark, he cannot keep his treasure safely therein; he is often a prisoner; and when I have passed by his house I have heard him sighing at the window:

“Oh, wretched man that I am, who shall deliver me from the body of this death.” The good master comes, the landlord of the house, he speaks to the tenant, and he bids him come away, “I am about to pull down thy old house,” saith he, “and I would not have thee here while I am pulling it stone from stone, lest thou be hurt and injured. Come away with me and live in my palace, while I am pulling thy old house to pieces.” He does so, and every stone of the old house is thrown down; it is levelled with the ground, and even the foundations are dug up. Another is built: it is of costly slabs of marble, the windows thereof are pure and clear, all its gates are of agate, and all its borders of precious stones, while all the foundations thereof are of chrysolite, and the roof thereof is of jasper. And now the master of the house speaks to the old inhabitant, “Come back, and I will show thee the house which I have built for thee.” O what joy, when that inhabitant shall enter and find it so well adapted to his wants, where every power shall have full range, where he shall see God out of its windows, not as through a glass, darkly, but face to face, where he could invite even Christ himself to come and sup with him, and not feel that the house is beneath the dignity of the Son of Man. You know the parable, you know how your old house, this clay body, is to be pulled down, how your spirit is to dwell in heaven for a little while without a body, and how afterwards you are to enter into a house not made with hands, eternal in the heavens, a mansion which is holy, incorruptible, and undefiled, and which shall never decay.

To use yet a fresh figure, I see a beggar passing by a rich man's door, that poor wretch is covered with filth, his garments are hanging about him in

pieces as if the wind would blow all away, and drive both man and garments amongst the rags upon the dunghill. How he shivers, how he seeks to pull about him that scant cloak which will not meet around his loins, and will not shield him from the blast. As for his shoes, they are indeed old and clouted, and all his garments are of such a sort that one never could know the original, for they have been mended and patched a thousand times, and now they need to be mended and patched again. He is freely invited to come into the rich man's hall, we will not tell you what is done in the meantime, but we will see him come out of that door again, and would you know him. Would you believe that he is the same man? He has been washed and cleansed; on his back there hangs the imperial purple, while on his head glitters a brilliant crown; his feet are shod with silver, and on his hands there are rings of gold. About the paps he wears a golden girdle; and as he comes abroad bright spirits wait on him and do him honor angels wait to be his servants, and think it to be their highest pleasure to fly to do his will. Is this the same man and is this the same dress? It is the same. By some marvellous might, rather by a divine energy, God has received this beggar, taken him into the inner chamber of the grave; has washed him from all imperfections; and now he comes out as one of the princes of the blood royal of heaven. And as is his nature, such is his apparel; as is his dignity, such is his estate) and such the company of servants who wait upon him.

Not to multiply illustrations, we will use but one more. I see before me an old and battered cup, which many a black lip hath touched, out of which many a villain's throat has received moisture. It is battered and covered over with filth. Who could tell what metal it is? It is brought in and given to the silversmith, he no sooner receives it, than he begins to break it into pieces, he dashes it into shivers again and again, he pounds it until he has broken it, and then puts it into his fining pot and melts it. Now you begin to see it sparkle again, and by and bye he beats it out and fashions it into a goodly chalice, out of which a king may drink. Is this the same? the very same thing, This glorious cup; is this the old battered silver we saw just now; silver did I say, it looked like battered filth. Yes it is the same, and we who are here below like vessels, alas! too unfit for the master's use; vessels which have even given comfort to the evil ones, and helped to do the work of Satan, we shall be put into the furnace of the grave, and be there melted down and friend and

fashioned into a glorious wine cup that shall stand upon the banqueting table of the Son of God.

I have thus sought to illustrate the change, and now I will occupy your attention but one or two minutes on another thought which seems to lie within the range of my text. We have had the real identity under the glorious transformation. I bring you back to a thought kindred to the first. There will be in the bodies of the righteous an undoubted personality of character. If you sow barley, it will not produce wheat: if you sow tares, they will not spring up in the form of rye. Every grain hath its own peculiar form: God hath given to every seed his own body. So, my brothers and sisters, there are differences among us here; no two bodies are precisely alike: there are marks on our countenances, and in our bodily conformation, that show that we are different. We are of one blood, but not of one fashion. Well, when we are put into the grave we shall crumble back, and come to the same elements; but when we rise we shall every one of us rise diverse from the other. The body of Paul shall not produce a body precisely like that of Peter. Nor shall the flesh of Andrew bring forth a new body like that of the sons of Zebedee, but to every seed his own body. In the case of our blessed Lord and Master you will remember that when he rose himself from the dead he preserved his personality, there were still the wounds in his hands, and still there was the spear-mark in his side. I do not doubt that when he underwent his transfiguration, and at the time of his ascension up to heaven, he still retained the marks of his wounds. For do we not sing, and is not our song based upon Scripture? -

He looks like a Lamb that has been slain, And wears his priesthood still.

So, brethren, though of course we shall retain no weaknesses, nothing which will cause sorrow, yet every Christian will retain his individuality; he will be like and yet unlike all his fellows. As we know Isaiah from Jeremy here, so shall we know them above. As I differ from you here, if we two shall together praise God, there shall be some difference between us above. Not the difference in failings, but the difference in the perfections of the form of the new body. I sometimes think martyrs will wear their scars. And why should they not? It were a loss to them if they should lose their honors. Perhaps they shall wear their ruby crown in Paradise, and we shall know them -

“Foremost ‘mongst the sons of light ‘Midst the bright ones doubly bright.”

Perhaps the men who come from the catacombs of Rome will wear some sort of pallor on their brow that will show that they came from darkness, where they saw not the light of the sun. Perhaps the minister of Christ, though he shall not need to say to his fellows, “know the Lord,” shall still be chief among the tellers out of the ways of God. Perhaps the sweet singer of Israel shall still be foremost in the choir of the golden harps, and loudest among them that shall lead the strain. And if these he fancies, yet am I sure that one star differeth from another star in glory. Orion shall not be confounded with Arcturus, nor shall Mazaroth for a moment be confounded with Orion. We shall all be separate and distinct. Perhaps we shall each one have our constellation there, as we shall cluster into our own societies, and gather around those whom we best have known on earth. Personality will be maintained. I do not doubt but what you will know Isaiah in heaven, and you will recognize the great preachers of the ancient Christian church; you will be able to speak with Chrysostom, and wilt talk with Whitfield. It may be you shall have for your companions those who were your companions here; those with whom you took sweet counsel, and walked to the house of God, shall be with you there, and you shall know them, and with transporting joy you shall there together tell your former trials and ancient triumphs, and the glories you are alike made to share. Treasure up, then, these things, the identity of your body after its glorious transformation, and, at the same time, the personality which will prevail. I want, now, your solemn attention for some five minutes, while I sketch a most fearful contrast here. The things I have already spoken should make the children of God happy. At Stratford-on-Bow, in the days of Queen Mary, there was once a stake erected for the burning of two martyrs, one of them a lame man, the other a blind man. Just when the fire was lit, the lame man hurled away his staff, and turning round said to the blind man, “Courage, brother, this fire will cure us both.” So can the righteous say of the grave, “Courage, the grave will cure us all, we shall leave our infirmities behind us.” What patience this should give us to endure all our trials, for they are not of long duration. They are but as the carvings of the graver’s tool, shaping these rough blocks of clay, to bring them into the right form and shape, that they may bear the image of the heavenly. But the contrast is awful. Brethren, the wicked must rise again from the dead. The lip

with which you have drunk the intoxicating drink till you have reeled again, that lip shall be used in drinking down the fiery wrath of God.

Remember, too, ungodly woman, the eyes that are full of lust will one be full of horror, the ear with which you listen to lascivious conversation must listen to the sullen moans, the hollow groans, and shrieks of tortured ghosts. Be not deceived; you sinned in your body, you will be damned in your body. When you die your spirit must suffer alone, that will be the beginning of hell, but your body must rise again, then this very flesh in which you have transgressed the laws of God this very body must smart for it. It must be in the fire and burn, and crack, and writhe throughout eternity. Your body will be raised incorruptible, otherwise the fire would consume it. It will become like the asbestos stone, which lies in the flame and yet is never consumed. If it were this flesh and blood it would soon die under the pangs we must endure, but it will be a body all but omnipotent. As I spoke of the righteous having such great power, so shall you have; but it will be power to agonize, power to suffer, power to die, and yet to live, uncrushed by the stern foot of death. Think of this, ye sensualists, who care not for your souls, but who pamper your bodies; you shall have that fair complexion scorched away; those members that have become instruments of lust, shall become instruments of hell. Rotting as they will do in the grave, they shall nevertheless rise with a fiery immortality about them, and endure an eternity of agony and unutterable woe and punishment. Is not that enough to make a man tremble and cry, "God be merciful unto me a sinner?"

But further, remember that while your body shall be identically the same, yet it too will be transformed, and as the wheat brings forth the wheat, so the nettle seed brings forth the nettle. What your body will be like I cannot tell, but perhaps as the body of the righteous will come to be like Christ, yours may become like the body of the devil, whatever that may be - the same hideous conformation, the same demon gaze and hellish stare which characterize that proud archangel shall characterize you; you shall have the image and the lineaments of the first traitor stamped upon your fire-enduring face. Seeds of sin, are ye prepared to ripen into the sun blown flower of destruction Ye seeds of evil, are ye ready to be scattered now from Death's hand, and then to spring up an awful harvest of tormented ones? Yet so it

must be unless you turn to God. Except you repent, he has said, and he will do it, he is able to cast both body and soul into hell.

And let me remind you yet once again, that there will be in you an undoubted personality, you will be known in hell. The drunkard shall have the drunkard's punishment; the swearer shall have the swearer's corner to himself. "Bind them up in bundles to burn, and cast them into the fire."

Thus saith the voice of inflexible justice. You shall not suffer in another man's body but in your own, and you shall be known to be the very man that sinned against God. You shall be looked at by one who sees you to-day, if you die impenitent, who will say to you, "We went up to that hall together; we heard a sermon on the resurrection which had a frightful ending; we laughed at it, but we have found out that it is true." And one will say to the other, "I should have known you though we had not met these many years till we met in hell. I should have known you, there is something about your new body which lets me know that it is the same body that you had on earth." And then you will mutually say to one another, "These pangs that we are now enduring, this horror of great darkness, these chains of fire that are reserved for us, are they not well deserved?" And you will curse God together again, and suffer together, and will be made to feel that you have only received the due reward of your deeds. "Did not the man warn us," you will say, "did he not warn us, did he not bid us fly to Christ for refuge? - did we not despise it, and make a jeer of what he said? We are rightly punished; we damned ourselves, we cut our own throats, we kindled hell for ourselves, and found the fuel of our own burning for ever and ever."

Oh! my dear hearers, I cannot bear to stay on this subject; let me finish with just this word. "Whoever believeth on the Lord Jesus Christ shall be saved." That means you poor man, though perhaps you were drunk last night, and scarcely got up time enough to come here this morning. If thou believest, William, thou shalt be saved. This means thee, poor woman, harlot though thou be - if thou cast thyself on Christ thou art saved. This means thee, respectable man, thou who trustest in thine own works - if thou reliest on Christ thou shalt be saved, but not if thou trustest in thyself. Oh! be wise, be wise. May God give us grace now to learn that highest wisdom, and may we now look to the cross and to the quivering Lamb that bleeds upon it, and see

him as he rises from the dead and ascends up on high, and believing in Him; may we receive the hope and the assurance of a blissful resurrection in Him.”

again Spurgeon ; “... the Christian not only regards death as a necessity through which he hopes to be supported as a patient through a painful operation, but he looks for his departure as an heir looks forward to the day of his majority,” (ancestors) “ as the bride anticipates her wedding day. It is the time when manhood shall burst its shell, when his imprisoned soul shall snap its fetters, when that which was long like a shrivelled corn shall bud and blossom, and bear sweet fruit in the garden of God. When he is in his right mind and his faith is in active exercise, he longs to depart and to be with Christ, which is far better.”

Augustine ; “...there will be a holy seed at the resurrection of the dead : the righteous who are at present scattered over the whole world shall abound. The Church groaneth for them, the Church travaileth of them; but in that resurrection of the dead, the offspring of the Church shall appear, pain and groaning shall pass away...”

Justin Martyr : “And after that Righteous One was put to death, we flourished as another people, and shot forth as new and prosperous corn (seed).” (see ANF vol. 1 page 258)

day spring (translated by LXX Vaticanus as “morning star”), Hebrew “Branch”

Vincent’s Word Studies ; “The day-spring from on high (anath 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. lx. 19,

Sept.). Compare the kindred verb arise (anattellw) in Isa. lx. 1; Mal. iv. 2. This latter is the sense here. See on Matt. ii. 2. Wyc. has ‘He springing up from on high.’”

05021 שָׁמַח found in TWOT #1928, 1928.0 שָׁמַח

(šā

m

ah) **sprout, spring up.** , , (1928a) שָׁמַח

(še

m

ah) **sprout, growth, branch.** , , “There are thirty-two occurrences of this verb and half as many different translations involving the ideas of growing, budding, and sprouting. Some connect it with the , Arabic and Syriac root “to shine forth, “ but the word is never so used in Hebrew. Rather it is limited to the realm of grass, plants, and trees in the Qal and Hiphil forms (e.g. , Gen 2:5, 9; Exo 10:5, Gen 41:6, 23; Gen 2:9; Psa 104:14; Psa 147:8), and the abundant growth of hair or the beard (in the Piel stem, Jud 16:22; 2Sam 10:5; and Ezek 16:7). , , In addition, the Qal and Hiphil forms are used metaphorically in connection with other objects: a posterity springing up (Isa 44:4), trouble (Job 5:6), the future (Isa 42:9), the , restoration (Isa 58:8), and righteousness and praise (Isa 61:11). Especially significant are the passages related to the coming up of a shoot from the root or seed of David, , i.e. the future messianic person (2Sam 23:5; Jer 33:15; Ezek 29:21; Psa 132:17; Zech 6:12). , ,

še

m

ah. Sprout, growth, branch. The noun appears twelve times and is used as a messianic term in at least five passages. , , **A late Phoenician inscription discovered at Lamaka, Cyprus dating from the third century B.C. contains the phrase semah sedek “the rightful shoot” which meant that the , individual was the legitimate heir to the throne.,,**”

“As David reflects on the everlasting covenant which Nathaniel previously announced to him, he asks rhetorically; “Will not God cause all my salvation and all my desire to , sprout?” (2Sam 23:5). The later biblical writers take up this theme and answer, as did one of the Psalms of Ascent (Psa 132:17), with

a “yes!” In Jerusalem God will cause , the horn of David to sprout up; in fact, It will spring forth for the whole house of Israel (Ezek 29:21). , , The first writer to take up the thought of 2Sam 23:5 and use the root šmḥ as a noun to designate the Messiah is Isaiah (Isa 4:2). Many deny that Isaiah is referring to the , Messiah when he speaks of “the Branch or Shoot of Yahweh” because it is paralleled by the expression “the fruit of the earth.” Therefore, Isa 4:2 is simply a reference to the , agricultural prosperity of the land. But this view fails to notice that both of these expressions are elsewhere messianic. It also neglects to account for the unusual limitation , of this fruitfulness “in that day”; the fruitfulness is for the survivors of Israel. Furthermore, they overlook the progressive nature of revelation, for certainly 2Sam 23:5 and , perhaps Psa 132:17 are controlling ideas when we come to the eighth century B.C. Thus the “Sprout of Yahweh” (or as clarified by the cognate studies, “the son of , Yahweh”) is an obvious reference to the divine nature of the

še

m

aḥ . Yet his human nature is also in view, for he is “the Offspring or Fruit of the Earth.” , , In Jeremiah 23:5-6 and Jer 33:15-16, he is “the Righteous Branch [or Sprout]” raised up for David to reign as King. While focusing on his human, but regal nature, this passage , also stresses his deity by calling him “the Lord our Righteousness. Note that the context of both passages is the promise that Israel will return to the land. Even more , pointedly, Jer 33:19-26 sets the

še

m

aḥ

promise in line with God’s previous promises to Abraham, Isaac, Jacob, the Levite priests, and David! , , Zechariah (Zec 3:8) pictures the Branch

(še

m

aḥ) as the Lord’s Servant. No doubt the allusion is to Isaiah’s archetypal statements concerning Yahweh’s Servant, Jesus , Christ. In Zech 6:12 the prophet proclaims, “Behold the Man” who is “a priest on his throne, “ a ruler, a counselor of peace, whose name is Branch. Zechariah sees the high , priest

Joshua as a type of the promise, but only a pledge of God's future fulfillment in Jesus Christ."

Servant παῖς pais

Isaiah 52:13 "Behold, my servant shall understand, and be exalted, and glorified exceedingly."

Dead Sea Scroll ;(Chapter 52:13.) "Behold, my servant shall deal prudently, he shall be exalted and lifted up, and be very high."

Zimmerli ; "Before men, of course, the παῖς seems to be humiliated and without honour. Measured by human standards, he has no glory. Through a word from God, however, the παῖς achieves awareness, and more than awareness, of his glory. Through his lowliness and death in consequence of the ignorance of men God leads him to exaltation and glorification. In this way knowledge is granted to a series of men so that they can apprehend the glory of the παῖς and the meaning of his passion."

Star כּוֹכַב (kôkâb)

gr

e

ek

πρωϊνός

Cf. Numbers 24:17 LXX "I will point to him, but not now; I bless him, but he draws not near: a star shall rise out of Jacob, a man shall spring out of Israel; and shall crush the princes of Moab, and shall spoil all the sons of Seth."

Justin Martyr ; “...And we mentioned formerly that the statement, ‘In the splendour of the saints before the morning star have I begotten Thee from the womb,’ is made to Christ.” [my ft]

[ft] LXX Psalm 110:3 With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning.

Edersheim ; “Among all nations “the star” has been associated with the future glory of great kings. The application of it

to the Messiah is not only constant in Scripture, but was universally acknowledged by the ancient Jews.

Both the Targum Onkelos and that of Jonathan apply it in this manner.”

Benjamin Keach ; “ That the Messiah is called a ‘*Star*’, Numbers 24:17, is the judgement of many ; there shall come ‘ a Star out of Jacob, and a sceptre shall rise out of Israel, which words are thus rendered by the Chaldee, “There shall arise a King out of Jacob, and the Messiah shall be **exalted** out of Israel, &c.”...

Wil Pounds (Pastor)

“A “star” from Jacob will be a brilliant ruler, a person and symbol of imperial greatness and splendor. Royalty will rise from Israel. He will be the same person as Shilo (Gen. 49:10). Jesus is that brilliant ruler (Matt. 2:1-2; Rev. 22:16).”

[Thayer's Lexicon] πρωῖνός

“**πρωῖνός** (WH πρωῖνός (see their Appendix, p. 152), Tdf. edition 7 προῖνός (cf. Iota)) (for the older πρώιος, see ὀρθρινός; the same term. in the Latin *serotinus*, *diutinus*), πρωινῆ, πρωινόν (πρωῖ), pertaining to the morning: ὁ ἀστήρ ὁ πρωῖνός, Rev. 2:28 (on which see ἀστήρ); 22:16 (where Rec. ὀρθρινός). ...”

Foerester “..on the basis of Numbers. 24:17, later Judaism symbolised its Messianic expectations in a star.”...

Cf. 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, the Bright and Morning Star.”

Ignatius ;... “A star shone forth in heaven above all the other stars, the light of Which was inexpressible, while its novelty struck men with astonishment. And all the rest of the stars, with the sun and moon, formed a chorus to this star, and its light was exceedingly great above them all. And there was agitation felt as to whence this new spectacle came, so unlike to everything else [in the heavens]. Hence every kind of magic was destroyed, and every bond of wickedness disappeared; ignorance was removed, and the old kingdom abolished, God Himself being manifested in human form for the renewal of eternal life. And now that took a beginning which had been prepared by God. Henceforth all things were in a state of tumult, because He meditated the abolition of death.”

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.”

Feast of Unleavened Bread ; Edersheim ; “The ‘Feast of Unleavened Bread,’

which commenced in the Passover night itself and lasted for seven days, derived its name from the Mazzoth, or unleavened cakes, which were the only bread allowed during that week. This is called in Scripture ‘the bread of affliction’ (Deut 16:3), as is commonly supposed, because its insipid and disagreeable taste symbolised the hardship and affliction of Egypt. But this explanation must be erroneous. It would convert one of the most joyous festivals into an annual season of mourning. The idea intended to be conveyed by the Scriptural term is quite different. For, just as we should ever remember the death of our Savior in connection with His resurrection, so were Israel always to remember their bondage in connection with their deliverance. Besides, the bread of the Passover night was not that of affliction because it was unleavened; it was unleavened because it had been that of affliction. For it had been Israel’s ‘affliction,’ and a mark of their bondage and subjection to the Egyptians, to be driven forth in such ‘haste’ (Deut 16:3; Exo 12:33,39) as not even to have time for leavening their bread. Hence also the prophet, when predicting another and far more glorious deliverance, represents Israel, in contrast to the past, as too holy to seek enrichment by the possessions, and as too secure to be driven forth in haste by the fear of those who had held them captives:”

Easton’s Bible Dictionary ; “ There is recorded only one celebration of this feast between the Exodus and the entrance into Canaan, namely, that mentioned in Num. 9:5. ...

It was primarily a commemorative ordinance, reminding the children of Israel of their deliverance out of Egypt; but it was, no doubt, also a type of the great deliverance wrought by the Messiah for all his people from the doom of death on account of sin, and from the bondage of sin itself, a worse than Egyptian bondage (1 Cor. 5:7; John 1:29; 19:32-36; 1 Pet. 1:19; Gal. 4:4, 5).”

(only) “Begotten” (Son), (Hebrew) לָדַד *yalad* {yaw-lad'}; Greek μονογενή
“only-begotten. : ; :begotten γεγέννηκά verb indicative perfect active 1st
person singular [Friberg Lex.] γεννάω fut. γεννώω gennao {ghen-nah'-o} ;
ἐξεγέννησά to beget

Friberg’s Lexicon ...”(2) fig. (a) of God's part in Jesus' resurrection (AC
13.33) and his messianic exaltation to the position of highest honor
(HEBREWS 1.5)”

Hebrew/MT *yalad* {yaw-lad'}; Psalm 2:7 “I will declare the decree: the
LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.”

γεγέννηκά verb indicative perfect active 1st person singular [Fri] γεννάω
Psalm 2:7, LXX ; “ declaring the ordinance of the Lord: the Lord said to me,
Thou art my Son, to-day have I **begotten** thee.”

As well as Acts 13:33 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.”

And Cf. Hebrews 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.”

ἐξεγέννησά verb indicative aorist active 1st person singular [LXX Suppl]
ἐκγεννάω; to beget :

Psalm 110:3 With thee is dominion in the day of thy power, in the splendours
of thy saints: I have **begotten** thee from the womb before the morning.”

γεννάω Buchsel ; “Psalm. 2:7 is much used in the New Testament at Acts. 13:33 the “to-day” of the generation of the Son of God is the resurrection.”

“...This begetting is more than adoption. For the resurrection, in which it was consummated, is the beginning of a new and pneumatic, i.e., divine, mode of being;[my ft]

[ft] ie. God incarnate in His glorified, yet perfected fleshly body as witnessed by entering the room of disciples where the door is closed and at the same time allowing Thomas to touch Him and later His eating broiled fish and honeycomb with the disciples.

the impartation of the Spirit is the earnest of the gifts of this mode of being. On the basis of the resurrection and the endowment of the Spirit, Jesus was for the community much more than a mere man in whom the religious life of humanity reached a new level, He was the man in whom the new αιων began. Generation from God in a very real sense was here perceived by the community.”[24]

BDB Lexicon ; “.... *beget* (a father a , child); fig. of producing dewdrops; of causing the earth to bear grain; of causing Zion to bring forth.”This BDB definition ties together the idea of begetting and “dew” (see “dew” in this Word picture study)

yāl

a

d

in Psa 2:7 (note that it is not Hiphil) refers to the relationship of love between the Father and the Son. The NT interprets it of Christ's resurrection and session at the Father's right hand (Acts 13:33; Heb 1:3-5; Heb 5:5) (cf. Bilswell, J. O., *Systematic Theology of the Christian Religion* [Zondervan, 1962] pp. 1, 107-112; 11, 18). ,

John Gill (on Hebrews 3:6) ; “Ver. 6. *But Christ as a Son over his own house, &c.*] “...Christ is the Son and heir, the Lord and master; he is a Son, not by creation, or by adoption, or by office, but by nature: hence it appears that he is God, and is equal with God; and this his sonship is the foundation of his

office, and he becomes the heir of all things: and when he is said to be "as a Son", it does not intend mere resemblance; but is expressive of his right to heirship and government, and of the esteem and reverence he had in his house, and of his fidelity as a Son there; and though he was a servant, as man and Mediator, and had a great piece of service to perform, and which he has performed with diligence and faithfulness, yet he was also a Son, Lord and heir, as Moses was not; and he is over the house of God, as King, priest, and prophet in it, and as the firstborn, Son and heir, and as the master and governor of it; and which is called his own, because given him by the Father, purchased by himself, and which he has built, and in which he dwells:"

{a} Zohar in Lev. fol. 2. 2.

{b} Tzeror Hammor, fol. 35. 2.

{c} Lexic. Cabalist. p. 203.

bear, beget, bring forth, Hebr. יָלַד **yalad {yaw-lad'}** • a primitive root; TWOT - 867; v • AV - beget 201, bare 110, born 79, bring forth 25, bear 23, travail 16, midwife 10, child 8, delivered 5, borne 3, birth 2, labour 2, brought up 2, misc 12; 498 • 1) to bear, **bring forth**, beget, gender, travail 1a) (Qal) 1a1) to bear, bring forth 1a1a) of child birth 1a1b) of distress (simile) 1a1c) of wicked (behaviour) 1a2) to beget 1b) (Niphal) to be born 1c) (Piel) 1c1) to cause or help to bring forth 1c2) to assist or tend as a midwife 1c3) midwife (participle) 1d) (Pual) to be born 1e) (Hiphil) 1e1) to beget (a child) 1e2) to bear (fig. - of wicked bringing forth iniquity) 1f) (Hophal) day of birth, birthday (infinitive) 1g) (Hithpael) **to declare one's birth (pedigree)"**

Stauffer ;

“...“āl

a

d

in Psa 2:7... refers to the relationship of love between the Father and the Son. The NT interprets it of Christ's resurrection and session at the Father's right hand (Acts 13:33; Heb 1:3-5; Heb 5:5) (cf. Bilswell, J. O., Systematic Theology of the Christian Religion [Zondervan, 1962] pp. 1, 107-112; 11, 18). “

Psalm 25:16 LXX ; “ Look upon me, and have mercy upon me; for I am an **only child** and poor.”

Psalm 25:16 LXX only ; “ ἐπ’ ἐμὲ καὶ ἐλέησόν με ὅτι **μονογενῆς** καὶ πτωχός εἰμι ἐγώ

cf. Hebrews 1:3 “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;”

μονογενῆ Buschel (see the footnotes for the scriptural usage) “...1. In the NT μονογενῆ occurs only in Lk., Jn. and Hb., not Mk., Mt. or Pl. It is thus found only in later writings. It means “only-begotten.” Thus in Hb (Hebrews.) Isaac is the μονογενῆ of Abraham (11:17),[my ft]

[ft] 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*,”

in Lk. the dead man raised up again at Nain is the only son of his mother (7:12),[my ft]

Luke7:12-16 “Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to

his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.”

the daughter of Jairus is the only child (8:42),[my ft]

Luke 8:42 “For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.”

Also versus 49-55 vs.49 “While he yet spake, there cometh one from the ruler of the synagogue’s *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.”

and the demoniac boy is the only son of his father ...” see Luke 9:38-44

Luke 9:38-44 ; “ And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him

again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, He said unto his disciples,
44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.”

The New Testament miracles of Jesus unquestionably link His resurrection with the apperception of His being the only-begotten child of the Father.

Firstborn, or First-born (from the dead), Birthright, son, First-begotten

בְּכוֹרִים bekowr {bek-ore'}

Meaning: 1) firstborn, firstling 1a) of men and women 1b) of animals 1c) noun of relation (fig.)

Origin: from 01069; TWOT - 244a; n m

(from Thayer's lexicon) πρωτότοκος, πρωτότοκον (πρῶτος, τίκτω), the Septuagint for בְּכוֹרִים, *firstborn*;... he is called simply ὁ πρωτότοκος, Heb. 1:6; πρωτότοκος ἐκ τῶν νεκρῶν, the first of the dead who was raised to life, Col. 1:18;...”

cross references :

Exodus 13:2 LXX (Thomson Version) ; “Consecrate to Me every first-born. Every first-born among the children of Israel, whether man or beast, is Mine.”

Acts 2:24 “Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be held by it.” (the word “pains” here is

that used of birth pains or birth pangs.)

“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.”

Colossians 1:12-19 “ Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son:

14 In Whom we have redemption through His blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the Firstborn of every creature:

16 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:

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 might have the preeminence.**

19 For it pleased the Father that in Him should all fulness dwell;”

Psalms 89:27 LXX (Thomson version) ; “and I will set Him as a first-born ; high above all the kings of the earth.”

Hebrews 12:23-24 “To the general assembly and church of the **firstborn**, who are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel.*”

Theological Wordbook of the Old Testament ; “...In the Arabic, the root bakara means **" to arise, to be first, to come early"** and this is probably the

root idea from which the Hebrew connotation has sprung.”...

“Among other rights, the firstborn was entitled to a **double portion** of the inheritance (Deut 21:17), to the **father's blessing** (Gen 27; cf. also Gen 48:17-19), and **to preferential treatment** (Gen 43:33).” [my ft]

[ft] Jesus, as the triumphant “firstborn from the dead”, received the **double portion** as all power and authority was given Him ; was **blessed** as the Heir of all things, and given a name **preferred** (above) every name.

Michaelis ; “...Because the land belongs to God, God has a claim to the firstfruits and the firstborn of animals and men. Presentation of the first-born of cattle as a sacrifice, and later as a gift to the priests, plays an important role

in the religion of Israel and Judah, as does also the offering of the firstfruits. For this the LXX uses πρωτογέννημα :

All the male firstborn of men and animals are holy to the Lord, Ex. 22:28 f.; 34:19 f.; Nu. 18:15 ff. (cf. Lk. 2:23 f.); Dt. 15:19 ff. In the family the firstborn son took precedence, cf. Gn. 25:29 ff.; 49:3; 2 Ch. 21:3 and also the echo of this in the laws of inheritance.”...[25]

Bauer’s Greek-English Lexicon ; “2. figuratively-a. of Christ as the first-born of a new humanity which is to be glorified, as its exalted Lord is glorified...”

Friberg (Greek) Lexicon, on firstborn, existing before; (1) lit. as the oldest son in a family (LU 2.7; HEBREW 11.28); (2) ... used of Jesus Christ; as the unique preexistent Son of the heavenly Father (HEBREW 1.6); as the one existing before all creation (CO 1.15); as the first to be resurrected fr. the dead (CO 1.18); as the head of a spiritual family of “many siblings” (ROMANS 8.29); (b) pl. oi prwtotokoi of redeemed mankind as God’s honored family (HEBREWS 12.23).”

There are interesting Messianic exhaltation word-pictures that the word “firstborn” in Hebrew carries. The following meanings sourced from the TDOT in the near -East languages of :...(Arab.and similarly Ethiopian) “to

arise, do something early” ; (Syriac) “to be or do the first” ; (Middle Hebrew, Targum, Christian Palestinian, Aramaic) “early rain” ; and (Middle Hebrew.) “early cultivation”. Verb form meanings are as follows ; “to ripen early”, “ to bear or give birth for the first time” to assert the legal prerogatives as a firstborn, ”to belong to Yahweh as a firstborn”... “firstfruits of the field”.

Additionally, they were the “firstfruits to be brought into the sanctuary”.

Other meanings ; “elder”, ”the first of the (procreative) strength of the father”.

He was to be the primary beneficiary of the father’s possessions and in Messianic application (“ David My Servant) “higher than the kings of the earth” (from Psalm 89:2).

The word picture is further strengthened elsewhere:

Bertram ; “ ...In Acts 2:24 the ref. is to the birth of the Messiah or rather to **new birth through the resurrection** ...”

“... God Himself has relieved the pangs of birth out of death. The abyss can no more hold the Redeemer than a pregnant woman can hold the child in her body. Under severe labour pains the womb of the underworld [my ft]

[ft] or rather “Hades”

must release the Redeemer. God Himself helps it to end the pains.

The christological orientation of the metaphor of birthpangs to the resurrection of Jesus fits into the general NT picture of birthpangs as signs of the time which are interpreted both as the end and renewing of the world and also as admonition and warning for the community.”

Gesenius’ Lexicon confirms the metaphor (the pains and process of birthing can signify Christ’s resurrection from the dead) תְּהַיָּיִם

“...lower parts of the earth, Sheol, Hades, Isaiah 44:23 poet.(ically) for any hidden place e.g. of the mother’s womb Psalm 139:15”... [my ft]

[my ft] Psalm 139:15 My bones, which thou madest in secret were not hidden from thee, nor my substance, in the lowest parts of the earth.

BDB lexicon “...the *lowest places* of the earth, אֶרֶץ הַתַּיִם Is 44:23, and fig. of the dark and hidden interior of the womb Psalm 139:15.”

Son Hebrew (transliterated) “ben” (son)

Theological Wordbook of the O.T. of *son, grandson*, member of a group.

...Occurring almost five thousand times, ben is basically but not exclusively a

reference to the male offspring of human parents. It is also used idiomatically for children generally, for descendants, i.e. grandsons, for male offspring of beasts, for age designation (e.g. “son of eight days,” Gen 17:12) and for people or items belonging in a category or group (e.g. “sons of prophets”). ...

Along with other literature from the ancient near east, ... the OT places great value upon having a son. The original life from God and the image of God is passed on in the son (Gen 5:3; Gen 9:6). A man achieves social continuance through his son (Deut 25:6; 2 Sam 18:8). It is against this value that the pain of the loss of an only son must be understood (Gen 22:2; Zech 12:10). The woman finds a great measure of fulfillment in childbearing (Gen 30:1; 1 Sam I; Psa 113:9). A recurring motif from Genesis into the NT is the promise to childless parents, of a son (ben). Features of such narratives include the appearance of a messenger, usually an angel, the promise, including either a description of the son’s activities or his name, a response of surprise or even disbelief, and a report of the conception and birth (e.g. Gen 12:2; Gen 17:6;

Jud 13:7; 2Kings 4:16; Lk 1:13). Most striking is the promise to Isaiah: “Behold a young woman shall conceive and bear a son (ben)” (Isa 7:14), see ‘alma which some hold had immediate fulfillment, but which was unquestionably fulfilled eventually in the coming of Jesus Christ (Mt 1:23; cf. Isa 9:6 [H 5])

Godly parents are fully rewarded in a wise son (Gen 27:46; Prov 10:1). Great emphasis is placed on the parents’ responsibility to instruct the son in the Law (Exo 13:14; Exo 20:10; Deut 11:19; Josh 4:6). On their part, sons are to honor their parents. In this connection it is important to note that the verb “honor” elsewhere in the OT takes as its object a person or that which has a sacral character.

... Certain statements which God directed both to people and to individuals are best appreciated in a figurative context associated with adoption or legitimation based on covenant promises, e.g. “Israel is my firstborn son” (Exo 4:22). Of David’s descendant God declares, “He shall be my son” (2Sam 7:14) and of Israel it is to be said “sons of the living God” (Hos 1:10 [H 2.1]). Similarly of a son to be coronated, though with ultimate reference to Christ, “You are my son, today I have begotten you” (Psa 2:7; see mashah). Clearly in these contexts ben specifies an intimate relationship (cf. Psa 103:13). ...

An important motif is that of setting apart the firstborn male child (cf. be-kôre) for the Lord. Of course children were not to be sacrificed as were the firstborn of animals, but children were to be redeemed (‘pada’...) for a redemption price of five shekels (Exo 13:13; Exo 34:20; Num 18:16). Furthermore, the naming of children by the prophets to convey a message should be noted (e.g. “Not-My-People” Hos 1:9; cc Hos 1:3; Isa 7:3; Isa 8:3).

... Another important formularic combination is “son of man” which is equivalent to “man” as the poetic parallelism makes clear (Num 23:19; Psa 8:4 [H 5]; Job 25:6; Job 35:8). ben-adam (“son of man”) occurs as a title for the prophet in Ezek (93 times), where the phrase designates simply “man” or “individual,” but emphasizes the finiteness of the prophet vis-a-vis God’s transcendence. Christ’s appropriation of the title “Son of man” reaches back to its Aramaic usage in Dan 7:13 in which case (though interpretations vary)

it underscores His identification with mankind and combines features of both suffering and glory. ...”

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’, the regeneration, or a begetting again; (Matthew 19:28) [my ft]

[ft] Matthew 19:28 “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

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.” And again;

“...By "the first begotten" is meant Christ. This is a name given him in the Old Testament, and is what the Hebrews were acquainted with, and therefore the apostle uses it; it is in Ps 89:27 from whence it seems to be taken here, and which the ancient Jews acknowledge is to be understood of the Messiah; who, as the Son of God, is the only begotten of the Father, and was begotten from eternity, as before declared, and before any creature had a being, and therefore called the firstborn of every creature, Collosions 1:15 and is sometimes styled the first begotten from the dead; he rose the first in time, and is the first in causality and dignity: and he may be called the firstborn, with respect to the saints, who are of the same nature with him, and are partakers of the divine nature, and are adopted into the family of God, though

they are not in the same class of sonship with him;...”

Irenaeus ; “ For the Lord having been born ‘First-begotten of the dead [my ft]

[ft] 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,”

and receiving into His bosom the ancient fathers, has regenerated them into the life of God ; He having been made Himself the beginning of those that live, as Adam became the beginning of those that live, as Adam became the beginning of those that die.” And elsewhere Gill writes ;

“ ‘*And again, when he bringeth the first begotten into the world;*’ &c.] By "the first begotten" is meant Christ. This is a name given him in the Old Testament, and is what the Hebrews were acquainted with, and therefore the apostle uses it; it is in Ps 89:27 from whence it seems to be taken here, and which the ancient Jews .. acknowledge is to be understood of the Messiah; who, as the Son of God, is the only begotten of the Father, and was begotten from eternity, as before declared, and before any creature had a being, and therefore called the firstborn of every creature, Col 1:15 and is sometimes styled the first begotten from the dead; he rose the first in time, and is the first in causality and dignity: and he may be called the firstborn, with respect to the saints, who are of the same nature with him, and are partakers of the divine nature, and are adopted into the family of God, though they are not in the same class of sonship with him; and the bringing of him into the world may refer to his second coming, for this seems agreeable from the natural order of the words, which may be rendered, "when he shall bring again", &c. that is, a second time, and from Ps 97:1-12 from whence the following words are cited; and from the glory he shall then have from the angels, who will come with him, and minister to him; and not to his resurrection from the dead, when he was exalted above angels, principalities, and powers; though, as we read the words, they seem to regard his first coming in to this habitable world, at his incarnation and birth, when he was attended with angels, and worshipped by them, according to the order of God the Father, as follows:

he saith, and let all the angels of God worship him; these words are cited from Ps 97:7 where the angels are called Elohim, gods. So Aben Ezra on the place observes, that there are some (meaning their doctors) who say, that "all the gods are the angels"; and Kimchi says, that the words are not imperative, but are in the past tense, instead of the future,

all the angels have worshipped him; that is, they shall worship him; as they have done, so they will do. According to our version, they are called upon to worship God's firstborn, his only begotten Son, with a religious worship and adoration, even all of them, not one excepted; which shows, that Christ, as the first begotten, is the Lord God, for he only is to be served and worshipped; and that if angels are to worship him, men ought; and that angels are not to be worshipped, and that Christ is preferable to them; and the whole sets forth the excellency and dignity of his person. Philo the Jew .. often calls the Logos, or Word of God, his first begotten."

Alfred Edersheim ; "...At God's bidding Abraham had necessarily given up country, kindred, and home, and then his paternal affection towards Ishmael. It yet remained to give up even Isaac after the flesh, so as to receive him again spiritually; to give up not merely "his only son, the goal of his longing, the hope of his life, the joy of his old age" - all that was dearest to him; but the heir of all the promises, and that in simple, absolute faith upon God, and in perfect confidence, that God could raise him even from the dead. Thus was the promise purged, so to speak, from all of the flesh that clung to it; and thus Abraham's faith was perfected, and his love purified. 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."

Hippolytus ; "He who rescued from the lowest hell the first-formed man of earth when he was lost and bound with the chains of death; He who came down from above, and raised the earthy on high;[443](#) He who became the evangelist of the dead, and the redeemer of the souls, and the resurrection of the buried,-He was constituted the helper of vanquished man, being made like him Himself, (so that) the **first-born Word** acquainted Himself with the first-formed Adam in the Virgin; He who is spiritual sought out the earthy in the womb; He who is the Ever-Living One sought out him who, through disobedience, is subject to death; He who is heavenly called the terrene to the things that are above; He who is the nobly-born sought, by means of His own subjection, to declare the slave free; He transformed the man into adamant who was dissolved into dust and made the food of the serpent, and declared Him who hung on the tree to be Lord over the conqueror, and thus through the tree He is found victor."

Robert Haldane writes ; "...He Himself says, 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' Accordingly, in the everlasting covenant between the Father and the Son, when grace was given to His people in Him before the world began, 2 Timothy 1:9, and when God promised to Him for them eternal life also before the world began, Titus 1:2, it was determined that when He should make His soul an offering for sin, He should see of the travail of His soul and be satisfied, and that by the knowledge of Him many should be justified. He was to bear the sins of many. 'Glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He might give eternal life to as many as Thou hast given Him.' By His obedience many

were to be made righteous. As the Captain of their salvation, He was to bring many sons unto glory. To Him many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. 'The gift by grace which is by one man Jesus Christ hath abounded unto many.' And as He that sanctifieth and they who are sanctified are all of one, He is not ashamed to call them brethren. But as in all things He must have the pre-eminence, so this limitation is introduced, that among them all He must be the 'firstborn;' that is to say, the first, the principal the most excellent, The Governor, the Lord.

Under the law, the firstborn had authority over their brethren, and to them belonged a double portion, as well as the honor of acting as priests, - the firstborn in Israel being holy, that is to say, consecrated to the Lord Reuben, forfeiting his right of primogeniture by his sin, its privileges were divided, so that the dominion belonging to it was transferred to Judah, and the double portion to Joseph, who had two tribes and two portions in Canaan, by Ephraim and Manasseh; while the priesthood and right of sacrifice was transferred to Levi. The word first to born also signifies what surpasses anything else of the same kind, as 'the firstborn of the poor,' Isaiah 14:30, that is to say, the most miserable of all; and the firstborn of death, Job 18:13, signifying a very terrible death, surpassing in grief and violence. The term firstborn is also applied to those who were most beloved, as Ephraim is called the firstborn of the Lord, Jeremiah 31:9, that is, His 'dear son.' In all these respects the appellation of firstborn belongs to Jesus Christ, both as to the superiority of His nature, of His office, and of His glory.

Regarding His nature, He was as to His divinity truly the firstborn, since He alone is the only-begotten - the eternal Son of the Father. In this respect He is the Son of God by nature, while His brethren are sons of God by grace. In His humanity He was conceived without sin, beloved of God; instead of which they are conceived in sin, and are by nature children of wrath. In that nature He possessed the Spirit without measure; while they receive out of His fullness according to the measure of the gift of Christ. Regarding his office, He is their King, their Head, their Lord, their Priest, their Prophet, their Surety, their Advocate with the Father, - in one word, their Savior. It is He who of God is made unto them wisdom, and righteousness, and

sanctification, and redemption. They are all His subjects, whom He leads and governs by His Spirit, for whose sins He has made atonement by His sufferings. They are His disciples, whom He has called from darkness into His marvelous light. Concerning His glory, ‘God 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.’ ‘He is the head of the body, the Church; what is the beginning, the firstborn from the dead, that in all things He might have the pre-eminence He is the firstborn from the dead, as being raised the first, and being made the first-fruits of them that slept; and by His power they shall be raised to a life glorious and eternal.’”

Adam Clarke ; “The word therefore must not be taken in its literal sense only. From its use in a great variety of places in the Scriptures it is evident that it means the [chief](#), most excellent, [best beloved](#), most distinguished, &c. In this sense our [blessed Lord](#) is called the FIRST-BORN of every creature, Co i. 15, and the FIRST-BORN among many [brethren](#), [Rom. viii. 29](#); that is, he is more excellent than all creatures, and greater than all the [children](#) of men. In the same sense we may understand [Rev. i. 5](#), where CHRIST is called the FIRST-BEGOTTEN from the dead, i.e., the [chief](#) of all that have ever visited the empire of [death](#), and on whom [death](#) has had any [power](#); and the only one who by his own might quickened himself. In the same sense [wisdom](#) is represented as being brought forth before all the creatures, and being [possessed](#) by the [Lord](#) in the beginning of his ways, [Prov. viii. 22-30](#); that is, the [wisdom](#) of [God](#) is peculiarly conspicuous in the production, arrangement, and [government](#) of every part of the [creation](#). So [Ephraim](#) is called the [Lord's](#) FIRST-BORN, [Jer. 31. 9](#). And the people of [Israel](#) are often called by the same name, see chap. iv. 22: [Israel](#) is my son, my FIRST-BORN; that is, the people in whom I particularly [delight](#), and whom I will especially support and [defend](#). And because the first-born are in general peculiarly dear to their [parents](#), and because among the [Jews](#) they had especial and [peculiar](#) privileges, whatever was most dear, most valuable, and most prized, was thus denominated.”

“This word denotes the special privileges and advantages belonging to the first-born son among the Jews. He became the priest of the family. Thus

Reuben was the first-born of the patriarchs, and so the priesthood of the tribes belonged to him. That honour was, however, transferred by God from Reuben to Levi (Nu 3:12,13 8:18) (2.) The first-born son had allotted to him also a double portion of the paternal inheritance (De 21:15-17) Reuben was, because of his undutiful conduct, deprived of his birth-right (Ge 49:4 1Ch 5:1) Esau transferred his birth-right to Jacob (Ge 25:33) (3.) The first-born inherited the judicial authority of his father, whatever it might be (2Ch 21:3) By divine appointment, however, David excluded Adonijah in favour of Solomon. (4.) The Jews attached a sacred importance to the rank of “first-born” and “first-begotten” as applied to the Messiah (Ro 8:29 Col 1:18 Heb 1:4-6) As first-born he has an inheritance superior to his brethren, and is the alone true priest.” (Eastons Bible Dictionary)

F.B.Meyer SON.-“ He hath spoken unto us in his Son.” God has many sons, but only one Son. When, on the morning of his resurrection, our Lord met the frightened women, he said, “I ascend unto my Father and your Father, and my God and your God.” But, as he used the words, they meant infinitely more of himself than they could ever mean of man, however saintly or childlike. No creature-wing shall ever avail to carry us across the abyss which separates all created from all uncreated life. But we may reverently accept the fact, so repeatedly emphasized, that Jesus is “the only begotten Son, which is in the bosom of the Father” (John i. i8). He is Son in a sense altogether unique.

This term, as used by our Lord, and as understood by the Jews, not only signified divine relationship, but divine equality. Hence, on one occasion, the Jews sought to kill him, because he said that God was his Father, making himself equal with God (John v. i8). And he, so far from correcting the opinion-as he must have done instantly, had it been erroneous, went on to confirm it and to substantiate its truthfulness. The impression which Jesus of Nazareth left on all who knew him was that of his extreme humility; but here was a point in which he could not abate one jot or tittle of his claims, lest he should be false to his knowledge of himself, and to the repeated voice of God. And so he died, because he affirmed, amid the assumed horror of his judges, that he was the Christ, the Son of God. “He counted it not a prize to

be on an equality with God.” It was his right...”

Matthew Henry ; “He is the *first-born of every creature*. Not that he is himself a creature; for it is πρωτοτοκὸ πασῆ κτισεῶ—*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*, Pr 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*, Heb 1:2. The word, with only the change of the accent, πρωτοτοκὸ, signifies actively the first begetter or producer of all things, and so it well agrees with the following clause. *Vid. Isidor. Peleus. epist. 30. lib. 3.*

Clement states the following , keeping in mind the name “Firstborn” (from the dead) is pivotal in connecting Christ’s resurrection with the title “Root of Jesse” (cf. Isaiah 11:10) ; “The golden lamp conveys another enigma as a symbol of Christ, not in respect of form alone, but in his casting light, "at sundry times and divers manners,"[5] on those who believe on Him and hope, and who see by means of the ministry of the First-born. And they say that the seven eyes of the Lord "are the seven spirits resting on the rod that springs from the root of Jesse."

Matthew Henry commenting on Numbers 2:3 says ; “...The tribe of Judah was in the first post of honour, encamped towards the rising sun, and in their marches led the van, not only because it was the most numerous tribe, but chiefly because from that tribe Christ was to come, who is the Lion of the tribe of Judah, and was to descend from the loins of him who was now nominated chief captain of that tribe. Nahshon is reckoned among the ancestors of Christ, Matthew 1:4. So that, when he went before them, Christ himself went before them in effect, as their leader.” [My ft]

[ft] John Gill in his research finds other imagery pointing toward an ascended Lion of Judah that was taken up into the clouds; “...It is said {Bemidbar Rabba, sect. 2. fol. 178. 2.} Judah’s stone was the "nophech" (which we render an **emerald**), and his flag was coloured in the likeness of the colour of the heavens, and there was formed upon it a lion.” Cf. Revelation 4:2-3 “2

And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. vs.3 “And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.” See also Exodus 35:17, LXX ; “and the curtains of the court, and its posts, and the emerald stones,”

Some may, by these expressions ; “Firstborn” and “First begotten” conclude that Jesus Christ was a created being and had a beginning ; the following refutes this heresy :(Condensed from T. Goodwin’s Treatise on ‘The Knowledge of God the Father, and his Son Jesus Christ.) “

“Ver. 24. Thy years are throughout all generations. The Psalmist says of Christ, "Thy years are throughout all generations," Psalm 102:24; which Psalm the apostle quoteth of him, Hebrews 1:10. Let us trace his existence punctually through all times. Let us go from point to point, and see how in particulars the Scriptures accord with it. The first joint of time we will begin that chronology of his existence withal is that instant afore he was to come into the world.

First, We find him to have existed just afore he came into the world, the instance of his conception, Hebrew 10:5, in these words, "Wherefore when he comes into the world, says he, A body hast thou prepared me." Hebrew 10:7, "Lo, I come to do thy will, O God." Here is a person distinct from God the Father, a me, an I, distinct also from that human nature he was to assume, which he terms a "body prepared." ... Therefore besides and afore that human nature there was a divine person that existed, that was not of this world, but that came into it, "when he cometh into the world, he says," etc., to become a part of it, and be manifested in it.

Secondly, We find him to have existed afore John the Baptist, though John was conceived and born some months afore him. I note these several joints of time because the Scripture notes them, and hath set a special mark upon them: John 1:15. "John bare witness of him," and cried, saying, "This was he of whom I spake, He that cometh after me is preferred before me: for he was

before me." This priority of existence is that which John doth specially give witness to. And it is priority in existence, for he allegeth it as a reason why he was preferred afore him; "for he was before me."

Thirdly, We find him existing when all the prophets wrote and spake, 1Peter 1:11. The Spirit of Christ is said to have been in all the prophets, even as Paul, who came after Christ, also speaks, "You seek a proof of Christ speaking in me," 2 Corinthians 13:3. And therefore he himself, whose Spirit it was, or whom he sent, must needs exist as a person sending him.

Fourthly, We find him existing in Moses' time, both because it was he that was tempted in the wilderness, "Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents," 1Corinthians 10:9; and it was Christ that was the person said to be tempted by them, as well as now by us, as the word kai "as they also," evidently shows. And it points to that angel that was sent with them, Exodus 23:20-21, in whom the name of God was, and who as God had the power of pardoning sins, Exodus 23:21. See also Acts 7:35, Hebrews 12:26.

Fifthly, We find him existing in and afore Abraham's time: "Verily, verily, I say unto you, Before Abraham was, I am," John 8:58.

Sixthly, We find him existing in the days of Noah, 1 Peter 3:19. He says of Christ, that he was "put to death in the flesh, but quickened in the Spirit." He evidently distinguisheth of two natures, his divine and human, even as Romans 1:3-4 and elsewhere; and then declares how by that divine nature, which he terms "Spirit," in which he was existent in Noah's times, he went and preached to those of the old world, whose souls are now in prison in hell. These words, "in Spirit," are not put to signify the subject of vivification; for such neither his soul nor Godhead could be said to be, for that is not quickened which was not dead; but for the principal and cause of his vivification, which his soul was not, but his Godhead was. And besides by

his Spirit is not meant his soul, for that then must be supposed to have preached to souls in hell (where these are affirmed to be). Now, there is no preaching where there is no capacity of faith. But his meaning is, that those persons that lived in Noah's time, and were preached unto, their souls and spirits were now, when this was written, spirits in prison, that is, in hell. And therefore he also adds this word "sometimes": who were sometimes disobedient in Noah's days. These words give us to understand that this preaching was performed by Noah ministerially, yet by Christ in Noah; who according to his divine person was extant, and went with him, as with Moses, and the church in the wilderness, and preached unto them.

Seventhly, He was extant at the beginning of the world, "In the beginning was the Word." In which words, there being no predicate or attribute affirmed of this word, the sentence or affirmation is terminated or ended merely with his existence: "he was," and he was then, "in the beginning." He says not that he was made in the beginning, but that "he was in the beginning." And it is in the beginning absolutely, without any limitation. And therefore Moses's beginning, Genesis 1:1, is meant, as also the words after show, "All was made by him that was made;" and, Genesis 1:10, the world he came into was made by him. And as from the beginning is usually taken from the first times or infancy of the world; so then, when God began to create, then was our Christ. And this here is set in opposition (John 1:14) unto the time of his being made flesh, lest that should have been thought his beginning. And unto this accords that of Hebrews 1:10, where, speaking of Christ, out of Psalm 102:24, Thou, Lord, in the beginning hast laid the foundations of the earth; so as to be sure he existed then. But further, in Psalm 102:24, it runs thus, Thy years are throughout all generations. We have run, you see, through all generations since the creation, and have found his years throughout them all. And yet lest that should be taken only of the generations of this world, he adds (as Rivet expounds it), Before thou laidst the foundation of the earth.

Eighthly, So then we come to this, that he hath been before the creation, yea, from everlasting.

But, Ninthly, If you would have his eternity yet more express, see Hebrews 7:3, where mentioning Melchisedec, Christ's type, he renders him to have been his type in this—"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Where his meaning is to declare that, look what Melchisedec was typice, or umbraiter, in a shadow, that our Christ was really and substantially.

Lastly, Add to this that in Micah 5:2, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting;" where he evidently speaks of two births Christ had, under the metaphor of going forth: one as man at Bethlehem in the fulness of time, the other as Son of God from everlasting. As Son of God, his goings forth (that is, his birth) are from everlasting. And it is termed, "goings forth," in the plural; because it is actus continuus, and hath been every moment continued from everlasting. As the sun begets light and beams every moment, so God doth his Son. So then we have two everlastings attributed to Christ's person; one to come, #Heb 1:10, and another past, here in Micah 5:2. And so as of God himself it is said, #Ps 90:2, "From everlasting to everlasting thou art God," so also of Christ."

"The first-born inherited the judicial authority of his father and therewith was Christ given power and dominion over all things." (see Nave's Topical Bible Dictionary)

Dionysius ; “. But neither are they less to be blamed who think that the Son was a creation, and decided that the Lord was made just as one of those things which really were made; whereas the divine declarations testify that He was begotten, as is fitting and proper, but not that He was created or made. It is therefore not a trifling, but a very great impiety, to say that the Lord was in any wise made with hands. For if the Son was made, there was a time when He was not; but He always was, if, as He Himself declares,(3) He

is undoubtedly in the Father. And if Christ is the Word, the Wisdom, and the Power,--for the divine writings tell us that Christ is these, as ye yourselves know,--assuredly these are powers of God. Wherefore, if the Son was made, there was a time when these were not in existence;(4) and thus there was a time when God was without these things, which is utterly absurd. But why should I discourse at greater length to you about these matters, since ye are men filled with the Spirit, and especially understanding what absurd results follow from the opinion which asserts that the Son was made? The leaders of this view seem to me to have given very little heed to these things, and for that reason to have strayed absolutely, by explaining the passage otherwise than as the divine and prophetic Scripture demands. "The Lord created me the beginning of His ways."(5) For, as ye know, there is more than one signification of the word "created;" and in this place "created" is the same as "set over" the works made by Himself--made, I say, by the Son Himself. But this "created" is not to be understood in the same manner as "made." For to make and to create are different from one another. "Is not He Himself thy Father, that hath possessed thee and created thee?"(6) says Moses in the great song of Deuteronomy. And thus might any one reasonably convict these men. Oh reckless and rash men! was then "the first-born of every creature"(7) something made?--"He who was begotten from the womb before the morningstar?"(8)--He who in the person of Wisdom says, "Before all the hills He begot me?"(9) Finally, any one may read in many parts of the divine utterances that the Son is said to have been begotten, but never that He was made. From which considerations, they who dare to say that His divine and inexplicable generation was a creation, are openly convicted of thinking that which is false concerning the generation of the Lord."

Nelson's New Illustrated Bible Dictionary... "In figurative language, the term "firstborn" stands for that which is most excellent. This expression is applied to Jesus in several New Testament passages. All of them point to Jesus' high standing and His unique relationship to His Father and the church.

In Colossians 1:15, Jesus is described as the "firstborn over all creation," indicating that He existed before creation and actually participated in the

creation process (John 1:3). In physical terms, he was the Virgin Mary's "firstborn son" (Matt. 1:25). The phrase, "firstborn from the dead" (Col. 1:18; Rev. 1:5), refers to Jesus' resurrection, which assures victory over sin and death to all who trust in Him.

Paul's description of Christ as "firstborn among many brethren" (Rom. 8:29) refers to His exalted position as head of the church. Because of His atoning death and resurrection, Jesus Christ heads a new spiritual race of twice-born men and women (Col. 1:18). The author of Hebrews foresees a joyful gathering of "the church of the firstborn who are registered in heaven" (Heb. 12:23).[\[26\]](#)"

John Gill (commenting on Hebrews 1:6) ; "Ver. 6. And again, when he bringeth the first begotten into the world; &c.] By "the first begotten" is meant Christ. This is a name given him in the Old Testament, and is what the Hebrews were acquainted with, and therefore the apostle uses it; it is in Psalm {u} Shemot Rabba, sect. 19. fol. 104. 4. 89:27 from whence it seems to be taken here, and which the ancient Jews {ft}

{ft} Shemot Rabba, sect. 19. fol. 104. 4.

acknowledge is to be understood of the Messiah; who, as the Son of God, is the only begotten of the Father, and was begotten from eternity, as before declared, and before any creature had a being, and therefore called the firstborn of every creature, Colossions 1:15 and is sometimes styled the first begotten from the dead; he rose the first in time, and is the first in causality and dignity: and he may be called the firstborn, with respect to the saints, who are of the same nature with him, and are partakers of the divine nature, and are adopted into the family of God, though they are not in the same class of sonship with him;..."

Spurgeon ; "...Happy indeed shall we be when, by grace, we come to the general assembly and church of the Firstborn, whose names are written in

heaven; when we shall see that sight which was revealed to John in Patmos, — a Lamb standing on the mount Sion, and with him those who have his Father's name written in their foreheads, who follow the Lamb whithersoever he goeth, and who are without fault before the throne of God....”

Regeneration, Greek ; παλιγγενεσία” Strong's # 2498 chaliyphah {khal-ee-faw'} } **change (of garments),**

Cf. Matthew 19:28 “So Jesus said to them, "Assuredly I say to you, that in the **regeneration**, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

Matthew 19:28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ **παλιγγενεσίᾳ**, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.”

Cf. Job 14:14 “For if a man should die, shall he live *again*, having accomplished the days of his life? I will wait till I **exist again**? (my ft or “made again”as in Brentons LXX)

Job 14:14, LXX, “ ἐὰν γὰρ ἀποθάνῃ ἄνθρωπος ζήσεται συντελέσας ἡμέρας τοῦ βίου αὐτοῦ ὑπομενῶ ἕως ἂν **πάλιν γένωμαι**”

Cf. 1Corinthians 15: 51-57 ; Behold, I shew 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 trump: for the trumpet shall sound, and the dead shall 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 shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave, where *is* thy victory? {grave: or, hell}

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

Jesus, by His victory over the grave was resurrected as the “first born from the dead” as He was changed and regarded as “Last Adam”.

Strong's 2498 change (of garments), replacement. “... The verb is also used for the growth of grass (Psa 90:5-6) and for the **second growth of a tree** (Job 14:7)”... “Of more value than a tree, he dies and does not rise. Job finds this unthinkable and raises the poignant question, “If a man dies, will he live again?” He answers his own cry with a declaration of faith drawn from his tree illustration, Job will wait for his “second growth”(v, 14, חֲלֵק) to come. He is sure that God will have respect for, will long for Job the creation of his own hands. ...”
Theological Wordbook of the Old Testament

παλιγγενεσία. Buschel : “This word derives from pavlin and gevnesi” and thus means “new genesis” either in the sense of a. “return to existence,” “coming back from death to life,” or of b. “renewal to a higher existence,” “regeneration” in the usual sense.” And again;

“In Mt. 19:28, the use of παλιγγενεσία is in full agreement with that of Philo and Josephus. The Jewish faith in the resurrection of the dead and the renewal of the world is clothed in this term.” [27]

Louw-Nida Lexicon “ παλιγγενεσία ας f

(a) rebirth

(b) new age

παλιγγενεσία, ας f: an era involving the renewal of the world (with special reference to the time of the Messiah) - 'new age, Messianic age.' ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ 'when the Son of Man sits on his glorious throne in the new age' Mt 19.28.”

[Thayer] παλιγγενεσία παλιγγενεσία, see παλιγγενεσία. παλιγγενεσία παλιγγενεσία (T WH παλιγγενεσία ... παλιγγενεσίας, ἡ (πάλιν and γένεσις), properly, *new birth, reproduction, renewal, recreation* (see Halm on Cicero, pro Sest. sec. 140), Vulgate and Augustine regeneratio; hence, "moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better" (effected in baptism (cf. references under the word βάπτισμα, 3)): Titus 3:5 ...”

“Commonly, however, the word denotes *the restoration of a thing to its pristine state, its renovation*, as the renewal or restoration of life after death, ...”

“...the renovation of the earth after the deluge, Philo de vim Moys. ii., sec. 12; Clement of Rome, 1 Cor. 9,4; *the renewal of the world to take place after its destruction by fire*,...”

“... *that signal and glorios change of all things* (in heaven and earth) "for the better, that *restoration of the primal and perfect condition of things which*

existed before the fall of our first parents,..."

morning, daybreak, , sunrise, dawn

These word pictures are very natural for the imagery of rising early from the "sleep" of death and as encryptions that artfully refer to Christ's resurrection. Just as the enormous energy of the rising sun bringing light to earth, so does Christ's Rising from the dead bring resurrecting power to the broken clay vessels ready to be reshaped (reborn) first spiritually and ultimately physically at the resurrection of the just. [my ft]

[ft] cf. 2 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;"

Myriads of Jewish and Gentile Christians do believe that the Christ did indeed come to live among men and after thirty three years Jesus of Nazareth did liberate all that would believe in Him who was resurrected on the third day at the dawn of Resurrection Sunday.[my ft]

[ft] Resurrection Sunday is appropriately named as Cyprian stated ; "...Christ Who is the true Sun and true Day."

Hippolytus says of the Christ, the Logos (the Word) of God; "...the First Begotten Child of the Father, the Voice of the Dawn, antecedent to the Morning Star."

Spurgeon so eloquently remarks ; "...The arising of light out of darkness,

although one of the most common, is one of the most beautiful, as it is one of the most beneficent natural phenomena. The sunrise is a daily victory of light over darkness. Every morning the darkness flees away.” Elsewhere Spurgeon says ; “The Christ, then, gives tokens still of his power. They are only tokens, but they are sure ones, even as the dawn does not deceive us, though it be not the noontide.”

זָרַח zarach {zaw-rakh'} **dawning, shining.** Strong's 2224 Theological Wordbook of the Old Testament;..” KB gives. “shine forth,” “flash forth.” z^lraח means “to rise, come up,” ...It is used of the sun as appearing, without specific reference to the diffusion of its light (Eccl 1:5; Jn 4:5), (and thus it is a reference to the time of day), or else as [radiating] its light in the morning (2Sam 23:4).[my ft]

[ft] 2 Samuel 23:4 And *he shall be* as the light of the morning, *when* the sun **riseth**, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

3) It is also used in a figurative sense to speak of salvation, light, glory resulting from God's coming into a man's life (Psa 112:4; Isa 58:10; Isa 60:1). The thought is that as the sun appears in the morning without man's effort, but nevertheless floods his surroundings with light and dispels the darkness, so the Lord is sovereign in the bestowal of his salvation, which brings light and glory. The term is used twice of God himself appearing to bring salvation (Isa 60:2) and righteousness to his people (Mal 4:2 [H 3.20]). In both cases there is a prophecy concerning the coming of Jesus Christ as Saviour and Lord. 'ezrāh. A native, one rising from his own soil. This noun refers to one arising from his native soil. In the Mosaic legislation the term is used frequently to indicate the specific native origin (Num 15:29, like a tree, Psa 37:35) of the descendants of the Patriarchs who belong to the promised land (Exo 18:19).”Gesenius ; “...applied to light, Isaiah 58:10, to the glory of God, Isaiah 60:1,2: Deut 33:2... (b) in the derivatives also to a foetus breaking forth from a ...Genesis 38:30 [my ft]

[ft] Genesis 38:30 ;KJV ; “And afterward **came out** his brother, that had the scarlet thread upon his hand: and his name was called **Zarah**.”

to a plant springing up...”

Isaiah 60:1 KJV , “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

Dead Sea Scroll ; “Rise, shine; for your light is come, the glory of YHWH is risen upon you.”

Isaiah 60:2 KJV “For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.”

Dead Sea Scroll ; “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 60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

Dead Sea Scroll ; “And the Gentiles shall come to your light, and kings to the announcement of your rising.”

J.F.B. Commentary “...thy rising—rather, “thy sun-rising,” that is, “to the brightness that riseth upon thee.”

Ignatius (9:2) “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.”

The hebrew word here is “zerach” meaning “rising”, “spring up”, “sunrising” “dawning”, “shining”, “come forth”, “shine”, and “come out”. It’s counterpart in greek “lamproths” ; “brilliancy” or “splendour”

for the Greek equivalent **Louw-Nida Lexicon** : “λαμπρότης, ητος *f*; δόξα, ης *f*; φωστήρ, ηρος *m*: the s tate of brightness or shining - 'brightness, shining, radiance.' λαμπρότης: οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου

περιλάμψαν με φῶς 'a light much brighter than the sun shone around me from the sky' Ac 26.13. δόξα: οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός 'I could not see because of the brightness of the light' Ac 22.11. In Re 15.8 (καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ 'and the temple was filled with smoke from the brightness of God') the reference is evidently to the Shekinah. The Shekinah, which filled the Temple when it was first constructed (1 Kings 8.11), was regarded as a bright, cloud- φωστήρ: ὁ φωστήρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ 'its radiance is like a most valuable stone' Re 21.11.

In a number of languages a clear distinction is made between some object which is bright in and of itself (that is to say, the source of brightness or radiance) and objects which are bright because they reflect light from some source. In the case of Mt 17.5 (which is generally regarded as a reference to the Shekinah presence of God), the cloud would not be merely reflecting light but would be a source of light (see 14.50)."

In a number of languages a clear distinction is made between some object which is bright in and of itself (that is to say, the source of brightness or radiance) and objects which are bright because they reflect light from some source. In the case of Mt 17.5 (which is generally regarded as a reference to the Shekinah presence of God), the cloud would not be merely reflecting light but would be a source of light (see 14.50)."

Bottereweick enlightens us of this word ; "...zerach" appears in the context of theophanies-above all Deuteronomy 33:2 where Yahweh comes from Sinai, "dawns" from Seir, and shines forth from Mt. Paran..."

Spurgeon commenting on SONG OF SOLOMON 2:17 "Until the day break and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether."-

. The day will break, ,[my ft]

[ft] διαπνέω...**diapnew** Liddel-Scott Lexicon"... to blow through:-Pass., αὔραις διαπνεῖσθαι Xen.

II. to breathe between times, get breath, Plut.

III. intr. to **disperse in vapour**, Plat.

and the shadows will flee away. The mockers think that they have buried our Lord Jesus Christ. So, perhaps, they have; but he will have a resurrection. The cry is, “Who will roll us away the stone?” The stone shall be rolled away, and he, even the Christ in whom our fathers trusted, the Christ of Luther and of Calvin, of Whitefield and of Wesley, that same Christ shall be among us yet in the fullness and the glory of his power by the working of the Holy Ghost upon the hearts of myriads of men. Let us never despair; but, on the contrary, let us brush the tears from our eyes, and begin to look for the light of the morning, for “the morning cometh,” and the day will break, and the shadows will flee away.”

Athanasius ; “For as, if after night-time the sun rises, and the whole region of earth is illumined by him, it is at any rate not open to doubt that it is the sun who has revealed His light everywhere, that has also driven away the dark and given light to all things; so, now that death has come into contempt, and been trodden under foot, from the time when the Savior’s saving manifestation in the flesh and His death on the Cross

took place, it must be quite plain that it is the very Savior that also appeared in the body, Who has brought death to nought, and Who displays the signs of victory over Him day by day in His own disciples.”

Hebrew בֹּקֶר bo-ker morning, daybreak, coming of sunrise

Strong’s Dictionary ; “בֹּקֶר boqer {bo’-ker} ... 1) morning, break of day 1a) morning 1a1) of end of night 1a2) of coming of daylight 1a3) of coming of sunrise 1a4) of beginning of day 1a5) of bright joy after night of distress (fig.) 1b) morrow, next day, next morning”

Theological Dictionary of the Old Testament (TDOT) “ ... ‘opening’, or ‘boring through’ and ‘breaking through’, ... ‘daybreak’, ‘morning’ ...”-“toward morning”-...”.. some of these passages bōqer may have a latent meaning, “the suitable time (of) salvation.”.

Ziegler has pointed out that in the OT the morning is the “proper time for divine help”. [my ft]

[ft] ie. Exodus 14:27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.”

“...the new presence of Yahweh in a theophany and in an oracle which made the morning the time more than any other when the oppressed and ‘Israel’ expected help.”

The Theological Dictionary of the O.T. (Aalen) makes the following observations which are useful for understanding the resurrection imagery. The following are some of his observations relating to dawn ; “...light looking forth” [my ft]

[ft] LXX , Song of Solomon 6:10 “Who is this that looks forth as the morning, fair as the moon, choice as the sun, terrible as armies set in array?”

“...becoming brighter” (Proverbs 4:18) [my ft]

[ft] LXX ; Proverbs 4:18 ; (Thomson Version) “ But the ways of the just shine like light; shining more and more until it is perfect day”

“...to a complete ‘establishment’ of light (Hos.6:3,5)” {my ft]

[ft] Hosea 6:3, LXX (Thomson Version) ; “ Let us acknowledge-let us continue our pursuit to know the Lord ; sure as the morning we shall find Him. He will come like rain for us ; like the former and latter rain for the earth.”.

The Resurrected Messiah established the promise of everlasting life upon His springing forth from the sepulchre, securing and completing our redemption.

“The night ends with the rising ‘shachar’, ‘dawn’”...

The long night of Adamic sin that had left a dark pall over the earth was now to be ended with the Messiah’s Resurrection and glorification.

“ Now it is bright enough to set out on a journey...”

The Resurrected Messiah began His journey as the “ Second Adam” soon after His rising as He briefly remained near the tomb, but then journeyed to where the disciples had gathered, then appearing to the two disciples on the

road to Emmaus, was seen by over five hundred brethren, and finally on to Galilee before being taken up into heaven.

The Theological Wordbook of the Old Testament further says ; “...the coming of salvation in the morning means a restitution of creation...”

Gesenius ;” ...dawn of prosperity”

Job 11:17b “...thou shalt shine forth, thou shalt be as the morning.”

Genesis 1:5 LXX ; “ And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day.”

Tertullian “the Spirit who quickens all living things, its very self the unmistakable type of the resurrection, that it might be to you a witness - nay, the exact image of the resurrection. Light, every day extinguished, [my ft]

[ft] sunset

shines out again; and, with like alternation, darkness succeeds light’s outgoing.”...” The seeds do not spring up with abundant produce, save (except) as they rot and dissolve away;” -

“all things are preserved by perishing, all things are refashioned out of death.”

Andrew Jukes ; “ Abel was not seen till Adam fell ; nor Noah till the earth was full of violence. Each morning sprang out of a night ; and so here, out of decline of light in Noah’s seed, a fresh day breaks forth again with greater light in Abraham. Just as in a tree, each new growth follows a winter ; and the whole clothing of leaves, which had been put on in the former stage of growth, is put off preparatory to another great advance, which bursts forthout of bonds of the winter, which has seemed to freeze and make the tree almost as dead ;...death bringing forth life ; separation working a higher and purer unity ; a wonder and a riddle even to ourselves.”

The term “resurrection morning” has been widely employed by Christian writers ; one example can be seen in Spurgeons “Morning and Evening” devotional ; “...there is nothing now, nothing at the resurrection morning, nothing in heaven which is not contained in this text ; ‘I will never leave thee nor forsake thee.’ ”

Edward J. Young ; “ When Isaiah speaks the earth is still enshrouded in darkness, there being only the morning star of the divine promises; but when Christ came, the Sun arose and light broke forth. This light of salvation will draw the nations unto it, and therein lies the reason why Zion is glorious. Wherever the light of God does not arise there is darkness. But we have beheld His glory (John 1:14,16; cf. also 1 John 1:2ff.) and majesty (cf. Matthew 17:2; 2 Peter 1:16ff). Zion becomes light for the nations, for she is the light of the world in that through her the true Light , even Jesus Christ, shines forth.”

And again Young says ; “ ...Zion is conceived as rising, and in rising as shedding brightness. Calvin beautifully remarks: ‘He alludes to the dawn; afor, as the morning-star begins the day in one quarter only of heaven, and immediately the sun enlightens the whole world, so the daybreak was first in Judea, from which the light arose and was afterwards diffused throughout the wole world; for there is no corner of the earth which the Lord has not enlightened by this light.’ ”

While reflecting on the scripture where the risen Christ Jesus appears to Mary Magdalene just outside of the empty tomb, I remembered that our Lord is the True Bread from heaven [ft]

[ft] John 6:32 “Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is He which cometh down from heaven, and giveth life unto the world.”

and

John 6:58 “This is that Bread which came down from heaven: not as your fathers ate manna, and are dead: he that eateth of this Bread shall live for ever.”

and just as the children of Israel gathered the manna in the morning, (see

Exodus 16:21) so did Mary go to the sepulcher early and found the Living Bread, Who “giveth life” risen from the dead!”

Calvin joins the imagery of the buried (“decaying”) seed and morning light (in the resurrection scriptures in his commentary on Hosea 6:3) ; “...God now sets before thee in a decaying seed an emblem of the future resurrection." So also in this place, since light daily rises to us, and the morning shines after the darkness of night, what then will not the Lord effect by himself, who works so powerfully by material things? When he will put forth his full power, what, think we, will he do? Will he not much more surpass all the thoughts of our flesh? We now then see why this similitude was added.”

And elsewhere he adds:”...For what, pray, are we to understand by the ‘morning,’ unless it be the revelation of a new life, commencing when the present comes to an end?”

בוא (bô') go in, enter, to come

Strong's Dict. Meaning: 1) to go in, enter, come, go, come in 1a) (Qal) 1a1) to enter, come in 1a2) to come 1a2a) to come with 1a2b) to come upon, fall or light upon, attack (enemy) 1a2c) to come to pass 1a3) to attain to 1a4) to be enumerated 1a5) to go 1b) (Hiphil) 1b1) to lead in 1b2) to carry in 1b3) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon 1b4) to bring to pass 1c) (Hophal) 1c1) to be brought, brought in 1c2) to be introduced, be put

cross references:

cf. **Zechariah 2:10** Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

cf. **Malachi 3:1** Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

cf. **Joel 2:1** Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* near at hand;

John Gill Deuteronomy 33:2 “.... the Lord came from Sinai” ; there he first appeared to Moses, and sent him to Egypt, and wrought miracles by him, and delivered his people Israel from thence, and when they were come to this mount he came down on it,”out of” or “from Zion”, (Romans 11:26); here he appeared and gave the law, and from thence went with Israel through the wilderness, and conducted them to the land of Canaan: “and rose up from Seir unto them”:” ...to the Israelites when they compassed the land of Edom; and the Lord was with them, and gave them some signal proofs of his power and providence, kindness and goodness, to them; particularly, as some observe, by appointing a brazen serpent to be erected for the cure those bitten by fiery ones, which was a type of the glorious Redeemer and Saviour, (see Numbers 21:4,8); for the words here denote some illustrious appearance of the Lord, like that of the rising sun; so the Targum of Onkelos,

“the brightness of his glory from Seir was shown unto us;” and that of Jonathan,

“and the brightness of the glory of his Shechinah went from Gebal: “He shined forth from Mount Paran” (“Paran” or “ place of caverns”, is possibly contiguous with Midian and Edom, see Theological Wordbook of the Old Testament):” in which the metaphor of the sun rising is continued, and as expressive of its increasing light and splendour: near to this mount was a wilderness of the same name, through which the children of Israel traveled, and where the Lord appeared to them: here the cloud rested when they removed from Sinai; here, or near it, the Spirit of the Lord was given to the

seventy elders, and from hence the spies were sent into the land of Canaan, (Numbers 10:12 11:24 12:16 13:3); in this wilderness Ishmael and his posterity dwelt, (Genesis 21:21); but it was not to them the Lord shone forth here, as say the above Jewish writers, and others ; but to the Israelites, for here Moses repeated the law, or delivered to them what is contained in the book of Deuteronomy,... beside, in a literal sense, as these mountains were very near one another, as Saadiah Gaon observes, the great light which shone on Mount Sinai, when the Lord descended on it, might extend to the other mountains and illuminate them, see (Habbakkuk 3:3); “and He came with ten thousands of saints (: or holy angels, as the Targums of Onkelos and Jonathan, and so Jarchi; which sense is confirmed by the authorities of Stephen” (soon after Jeshuas’ [Jesus’] Resurrection) “the protomartyr, and the Apostle Paul, (Acts 7:53; Deut. LXX 33:2 ,Galatians 3:19) who speak of the law as given by the disposition of angels, they being present, attending and assisting on that solemn occasion...; the appearance of those holy spirits in such great numbers added to the grandeur and solemnity of the giving of the holy law to the people of Israel, as the attendance of the same on Christ at his second coming will add to the lustre and glory of it, Lu 9:26 2Th 1:7,8);...”[ft]

[ft] see also:

Deuteronomy 33:2 And he said, The LORD came from Sinai, and rose up from Seir to them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

Psalms 50:2 Out of Zion, the perfection of beauty, God hath shined.

Psalms 94:1 O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself.

The Theological Wordbook of the Old Testament says (in part) ; “Theologically the verb *bô°* appears in varied but significant contexts. Four aspects can be identified. First, *bô°* is found with reference to YHWH as one who comes to his people. At the founding of Israel as a nation he came in thick clouds to Mount Sinai (Exo 19:9; Exo 20:20). From Sinai he came with his ten thousands to fight for his people (Deut 33:2-5; Hab 3:3). In accordance with his promise that he would come to every place he chose to cause his name to be remembered (Exo 20:24), he came to Mount Zion with

his ten thousands of holy ones (Psa 68:17 [H 18]). Thus he comes to fight for Israel throughout her history (Isa 30:27), which is an earnest that in the future he will give Israel an ultimate and universal victory over evil (Psa 96:13; Psa 98:9). As in the past he fulfilled his promise to judge the nations (cf. Isa 19:1; Jer 25:31), so he will come in the future to judge the evildoers (Isa 66:15). He will come as a mighty warrior bringing back his people from the ends of the earth (Isa 40:9-11), and he will dwell in Jerusalem (Zech 2:10 [H 14]). The notion that the Lord is a God who comes with salvation is succinctly captured by Hosea: "Let us press on to know YHWH; his going forth is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth" (Hos 6:3). This anticipation which characterizes the OT finds its fulfillment in part in Jesus Christ of whom it can be enthusiastically heralded, "Blessed be he who enters (bô° "cometh," ASV) in the name of the Lord" (Psa 118:26). God's coming to save is essentially an intervention and almost always regarded as imminent."

"...Thirdly, the word is used in connection with the coming "Messiah" who will bring salvation." ... "Ezekiel and Zechariah further this hope for the "coming" one (Ezek 21:27 [H 32]; Zech 9:9ff.). According to Zechariah this triumphant king is poor, and comes riding on a donkey, a symbol of his lowliness."...

Day, days, first day of the week, or three days, "the Lord's Day", "on the third day", "eighth day"

Cross references:

Psalm 21:4, LXX "He asked life of thee, and thou gavest him length of days for ever and ever."

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"

NKJ 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 chief priests and scribes, and be killed, and after three days rise again.”

Numbers 19:12, LXX ; “He shall be purified on the third day and the seventh day, and shall be clean; but if he be not purged on the third day and the seventh day, he shall not be clean.”

Matthew 28:1 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.

Mark 16:2 And very early in the morning the first *day* of the week, they came to the sepulchre at the rising of the sun.

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.

Spurgeon ; “The King of Day is so vast and so bright that the human eye cannot bear to gaze upon Him ; we delight in His beams, but we should be blinded should we continue to peer into His face ; even yet more brilliant is our Lord by nature, for as God He is a consuming fire, but He deigns to smile upon us with milder beams as our Brother and Redeemer.”

Oepke ; “... In connection with the resurrection of Jesus “...It is probable, therefore, that the resurrection of Jesus on the third day was regarded by the early community as grounded in Scripture, and when we remember that Jesus related OT passages to His own destiny to give a detailed picture of the future development of His course, and that His whole Messianic consciousness is inconceivable apart from selected parts of the OT, there is every reason to suppose that He Himself, being certain of the resurrection in accordance with an inner necessity, found the relative day of His resurrection in the OT,

namely, in the הַשְּׁלִישִׁי בַיּוֹם of Hosea. 6:2” [28]

[my ft] the Hebrew words here הַשְּׁלִישִׁי בַיּוֹם are “the third day”

John Gill ; “I was in the Spirit on the **Lord’s day**, &c.] Not on the Jewish sabbath, which was now abolished, nor was that ever called the Lord’s day, and had John meant that, he would have said on the sabbath day; much less the Jewish passover, but the first day of the week is designed; so the Ethiopic version renders it "on the first day"; and is so called just as the ordinance of the supper is called the Lord’s supper, being instituted by the Lord, and the Lord’s table, # 1Co 10:21 11:20, and that because it was the day in which our Lord rose from the dead, # Mr 16:9; and in which he appeared at different times to his disciples, Joh 20:19,26, and which the primitive churches set apart for his worship and service, and on which they met together to hear the word, and attend on ordinances, # Ac 20:7 - 1Co 16:1; and Justin Martyr {z} tells us, who lived within about fifty years after this time, that on the day called the του ηλίου ημερα, "Sunday", (by the Greeks,) the Christians met together in one place, and read the Scriptures, and prayed together, and administered the ordinance of the supper; and this, he adds, was the first day in which God created the World, and our Saviour Jesus Christ rose from the dead; yea, Barnabas {a}, the companion of the Apostle Paul, calls this day the eighth day, in distinction from the seventh day sabbath of the Jews, and which he says is the beginning of another world; and therefore we keep the eighth day, adds he, joyfully, in which Jesus rose from the dead, and being manifested, ascended unto heaven: and this day was known by the ancients by the name of "the Lord’s day"; as by Ignatius {b}, Irenaeus {c}, Tertullian {d}, Origen {e}, and others; for it must be some day that was known by this name,..” and again

“...In Lk. 17:24 Jesus describes as the day of the Son of Man that point in time when He shall appear in the glory of the kingdom. In Jn. 8:56, too, **His day is the day of the definitive revelation of His glory**...”[29] [my ft]

[ft]Luke 17:24 "For as the lightning that flashes out of one *part* under heaven

shines to the other *part* under heaven, so also the Son of Man will be **in His day**.

Matthew Henry ; “The evening and the morning were the first day. The darkness of the evening was before the light of the morning, that it might serve for a foil to it, to set it off, and make it shine the brighter. This was not only the first day of the world, but the first day of the week. I 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, for ever happy, if that day-star arise in our hearts.”

Elsewhere M. Henry ; “Thus the day of Christ’s resurrection is to be remembered, for in it we were raised up with Christ out of death’s house of bondage. The scripture tells us not expressly what day of the year Christ rose (as Moses told the Israelites what day of the year they were brought out of Egypt, that they might remember it yearly), but very particularly what day of the week it was, plainly intimating that, as the more valuable deliverance, and of greater importance, it should be remembered weekly. Remember it, for by strength of hand the Lord brought you out. Note, The more of God and his power appears in any deliverance, the more memorable it is.”

Delling “According to R. 13:12 f. the epoch since the resurrection of Jesus Christ is the time of daylight whose brightness is shunned by the world of demons (σκότος), so that Christians are under obligation not only to keep themselves from the immoral influences of this world but also from all inner possibilities in this direction. For Christians are children of this age of light. That is to say, they share in its brightness, their whole existence being illumined by it (1 Th. 5:5,8). In 2 Pt. 1:19 faith, which is propagated by the OT Word, is the brightness of day before which the powers of darkness cannot stand.”[\[30\]](#)

Numbers 19:12, LXX ; “He shall be purified *on the third day* and the seventh day, and shall be clean; but if he be not purged on the third day and the seventh day, he shall not be clean.”

John

Gill ; "...on the *third day*; from the time of his touching the dead body. Aben Ezra intimates, that there is a secret or mystery in this and the following number seven; it may respect the third day of Christ's resurrection, who, as he shed his blood for the expiation and purification of sinners, so he rose again the third day for the justification of them:

and on the seventh day he shall be clean; which may denote the perfect state, or sabbath of rest, which remains for the people of God, when all Christ's purified and justified ones shall be clear of all sin, and be the spirits of just men made perfect:"

1 kings 17:21, LXX (Thomson version) says of Elias (Elijah) ; "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."

Flavius Josephus ; "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."

Christmas Evans, speaks of Christ's resurrection and combines the two words "day" and "dawn" in beautiful figurative language ; "...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.

Ognatius ; "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."(7) The day of the preparation, then, comprises the passion; the Sabbath embraces the burial; the **Lord's Day** contains the resurrection."

Eighth day

Calvin ; "...Augustine also thinks that it had reference to the resurrection of Christ; whereby external circumcision was abolished and the truth of the figure was set forth. It is probable and consonant with reason, that the number seven designated the course of the present life. Therefore the eighth day might seem to be fixed upon by the Lord, to prefigure the beginning of a new life. But because such a reason is never given in Scripture, I dare affirm nothing. Wherefore, let it suffice to maintain what is certain and solid; namely, that God, in this symbol, has so represented the destruction of the old man, as yet to show that he restores men to life."

day-break, dawn, cock-crow, Orthros

Liddel-Scott Greek Lexicon ; "...ὄρθρος, Ὀρθροσ, ὄρθρος

Ὀρθροσ, ο, *day-break, dawn, cock-crow*, h. Hom., Ar.; ὄρθρου *at dawn*, Hes.; ὄρθρου γενομένου Hdt.; ἅμα ὄρθρω Id., etc.; also, τὸν ὄρθρον, *absol., in the morning*, Id.; δι' ὄρθρων *each morning early*, Eur.:- ὄρθρος βαθύς *early dawn, just before daybreak*, Ar., Plat.

Friberg 03787... dawn, early morning, daybreak;... of depth of early morning, i.e. at the first streak of dawn, very early (LU 24.1);.. early in the morning, at

dawn (JN 8.2); ...about daybreak (AC 5.21)

Luke 24:1-3 “Now upon the first {day} of the week, very early in the morning, they came to the sepulcher, bringing the spices which they had prepared, and certain {others} with them. ² And they found the stone rolled away from the sepulcher. ³ And they entered in, and found not the body of the Lord Jesus.”

Dawning עִפְעָף (ʿ)

eyelid. Benjamin Keach ; “ ...eye-lids, in the Hebrew text, are attributed to the morning, by which it’s early beams are understood, or the first shining of its rays arising from the approaching sun ; a metaphor taken from one newly awake that lifts up his eye-lids,...” (as did Jesus on the day of His Resurrection)

awaken, arise,

grk. egeirw ἐγείρω from ἐγείρω, exegeirw Hebr. qis

... Friberg lexicon ; “... (1) lit. of a sleeping pers.; (a) trans. act. wake, rouse (MT 8.25); (b) intrans. pass. wake up, awaken (MT 1.24); fig. of a state of watchfulness or readiness become aware, think carefully, pay attention (EP 5.14); (2) lit. of pers. sitting or lying down; (a) act. raise up, help to rise, lift up (AC 3.7); (b) pass. intrans. rise, get up (MT 9.19); (c) as imper. formula get up!, stand up! (MK 2.9); (d) as healing the sick raise up, restore to health (JA 5.15); (e) as bringing back from death raise, cause to rise (MT 10.8); of the resurrection of Jesus (AC 5.30); (3) (a) trans. act. as causing a pers. to appear in history raise up, bring into being (MT 3.9); (b) intrans. pass. appear, rise (MT 11.11);... rise up against (MT 24.7); (5) trans. of buildings erect, restore (JN 2.20); metaph. of the body as a dwelling place belonging to God

make alive again, resurrect (John 2.19).”

According to one Hebrew Dictionary the equivalent Hebrew word qis קִיס or “quwts” (koots) as it relates to “egeirw” carries with it the idea of the process of fruit ripening and gaining consciousness ! This is a fitting word picture for Jeshua, Jesus, the First Fruit from the Dead. (see 2 Kings 4:31)

In Isaiah 26:19 the word “awake”, in the phrase “awake and sing” speaks of resurrection as well as in 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.”

from an online Lexicon : “

1.to arouse, cause to rise

a.to arouse from sleep, to awake

b.to arouse from the sleep of death, to recall the dead to life

c.to cause to rise from a seat or bed etc.

d.to raise up, produce, cause to appear to cause to appear, bring before the public

2.to raise 1.up, stir up, against one

3.to raise up i.e. cause to be born

4.of buildings, to raise up

construct, erect

Greek-English Lexicon of the N.T.

“...wake, rouse,..raise, help to rise,..of the raising of Jesus...of the raising of Christ’s flesh...

lift up the stone, push the stone aside...wake up...”

Oepke : “...d. Trans. “to awaken the dead,” seldom found in secular Gk....”[\[31\]](#)-

Mt. 9:25; 10:8; 11:5 and par.; Mk. 5:41 and par.; 6:14 and par.; Lk. 7:14; ...” Jn. 5:21; 12:1, 9, 17; Hb. 11:19. In connexion with the person of Jesus these resurrections are signs of the Messianic age and of the coming resurrection of all the dead. Cf. also Mt. 27:52, → ἔγερσις, 337. In relation to the resurrection of Jesus, we find that its significance for the *kerygma* is intimated already in the prophecy of Jesus (Mt. 16:21; Lk. 9:22; Mt. 17:9, 23; 20:19; Mk. 14:28 and par., ἐγείρειν being a favourite word of Mt.). It is then reflected in the Easter stories (Mk. 16:6[14]; Mt. 28:7; Lk. 24:34; Jn. 21:14), and takes a prominent place in the preaching of the apostles (Ac. 3:15; 4:10; 5:30; 10:40; 13:30, 37; R. 4:24 f.; 6:4, 9; 7:4; 8:11, 34; 10:9; 1 C. 6:14; 15:4, 12 etc.; 2 C. 4:14; 5:15; Gl. 1:1; Eph. 1:20; Col. 2:12; 1 Th. 1:10; 2 Tm. 2:8; 1 Pt. 1:21). God has acknowledged the Crucified by the resurrection, and glorified Him (cf. Ac., also R. 7:4; Phil. 2:9–11; Eph. 1:20ff.), thus giving [force to the redemption (cf. esp. R. 4 [→ 70; 224] and 8; 1 C. 15).”[32

God has acknowledged and glorified the crucified Lord by raising Him ...” (cf. Acts; Rom.7:4; Phil. 2:9ff.); He has thereby validated his saving work (Rom. 4 and 8; 1 Corinth. 15). As distinct from ‘ anistanai’, egerin expresses the concreteness of the action.”... the NT prefers ἐγείρειν and ἐγείρεσθαι to ἀνίστασθαι and ἀνίστασθαι (though not, of course, ἔγερσις to ἀνάστασις), this is perhaps because it brings out better the concrete nature of the divine action. The idea of the self-resurrection of Jesus is first found in [Johannine theology (Jn. 2:19, 21; 10:17, 18).”[3

ἔγερσιν ... strictly, as an action *waking, rousing*; hence, of a pers. *coming back to life* after having been dead *resurrection* (MT 27.53). (see Friberg’s Lexicon)

Matthew 27:53 ⁵³ And came out of the graves after his resurrection, and went into the holy city, and appeared to many.

Glory כְּבוֹד ; and (Greek) δόξα doxa

Cf. Cf; Isaiah 66:18 LXX “And I *know* their works and their reflection. I am going to gather all nations and tongues; and they shall come, and see my glory.”

Cf. 1 Peter 1:11 “Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that would follow.”

Cf. Acts 7:55 But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

Strong's Dictionary 3519 כְּבוֹד kabowd {kaw-bode'} rarely כָּבוֹד kabod {kaw-bode'} • from 03513; TWOT - 943d,943e; n m • AV - glory 156, honour 32, glorious 10, gloriously 1, honourable 1; 200 • 1) glory, honour, glorious, abundance 1a) abundance, riches 1b) honour, splendour, glory 1c) honour, dignity 1d) honour, reputation 1e) honour, reverence, glory 1f) glory

BDB Lexicon ; “ II. כְּבוֹד כָּבוֹד (page 459) (Strong 3519)

† II. כְּבוֹד n.m.::, 1 and † f.::, 6 abundance, honour, glory; — כ' + 70 t.; כְּבוֹד ; cstr. כְּבוֹד + 62 t.; כְּבוֹד ; ; sf. כְּבוֹדִי + 17 t.; כְּבוֹדִי + 3 t.; + 40 t. sfs. — **1. abundance, riches** (J), ; ; . **2. honour, splendour, glory**, of external condition and circumstances: **a.** of men: of Joseph in Egypt (E); of Job ; of Ephraim , Samaria ; עֶשֶׂר וְכָבוֹד *wealth and splendour* ; ; עֶשֶׂר (ו) וְנִכְסִים וְדָ' ; גם עי גם כ' = ; עֶשֶׂר || ; man was crowned with כִּי וְהִדָּר at his creation, ; the king is given כ' הוֹד וְהִדָּר || כ' . **b.** of things, עֶשֶׂר כִּי

splendour of his wealth, of a throne (poem), ; a kingdom ; chariots ; priestly robes ; (P); Lebanon ; forest (fig. of royal might); trees ; temple ; ; restored holy land ; ; Jerus(alem). . c. of God, *glory*, (1) in historic theophanies: to Moses ; (J); || אהת (JE); || נָדְלוּ . P uses כי יהוה for theophanies of the Exodus ; ; ; , cf. = , ; ; ; so Ezek., ; ; ; ; with the variation כי אֱלֹהֵי יִשְׂרָאֵל , and תְּכַבֹּד ; the sacred tent was sanctified by the Glory (P), and the temple was מְקוֹם מִשְׁכַּן כֹּ' ; when the ark was captured, the Glory went into exile from Israel ; . (2) *in historic and ideal* manifestations to the pious mind Yahweh's, name is a name of glory ; his eyes of glory ; in the temple his glory is seen ; it is השמים על ; ; in a thunderstorm he is אֵל תְּכַבֹּד ; his glory is לְעוֹלָם ; it is great ; above all the earth ; the whole earth is full of it the heavens are declaring אל תְּכַבֹּד ; with reference to the divine reign מְלִכּוּתוֹ ; , כי תִּדְבַר מְלִכּוּתוֹ ; (3) he is מְלִיֵּךְ תְּכַבֹּד ; ; ; ; he will appear in his glory , his glory will be revealed in a march through the wilderness to the holy land , the land will see it , shine with it , and it will dwell in the land ; it will be to the rearward of Israel ; it will arise and be seen upon Jerusalem ; ; Yahweh will be the glory in the midst of her ; the temple will be filled with it ; the earth will be filled with a knowledge of it Hb , and with it (JE) ; it will be declared among the nations and all will see it ; ; and peoples and kings revere it ; יְיָ will reign before his elders in glory ; the resting-place of the Messiah will be כְּבוֹד . **3. honour, dignity** of position מִנַּע מִכֹּבֶד *withhold from honour* (E); כֹּבֶד יֵרֵד מִכֹּבֶד *descend from* ; כֹּבֶד שְׁלַח אַחֲרָיִךְ *send after* ; רֹוֹם בְּךָ ; שִׁכְבָּב בְּךָ ; תִּמְדָּךְ כֹּבֶד ; יִרְבֶּה כֹּבֶד ; לִקַּח כֹּבֶד *take me to honour* ; not becoming to fools ; עֲנוּהָ לִפְנֵי כֹבֶד *before honour* (goeth) *humility* ; antithesis קִלְיוֹן Hb , קִיּוּקְלוֹן Hb ; כְּבוֹד is used as collective, of honoured men, *dignitaries, nobility* אל כְּבוֹד יִשְׂרָאֵל ; elsewhere as cstr. before various nations or with sfs. only ; . **4. honour, reputation**, of character, of man וְלֹא-לְךָ לְךָ *neither will it be for thine honour*; || חֲכֹמָה ; and searching out of their glory is וְחִקְרוּ כְבוֹדָם כְּבוֹד ; כְּלִמָּה ; צְדָקָה ; antith. *the honour of God is to conceal a thing, but the honour of kings is to search out a thing.* תִּסְתֵּר דְבַר וְכִי מְלָכִים חִקְרוּ דְבַר כִּי אֱלֹהִים ; כי לאיש *glory* (not) **5. my honour**, poet. of the seat of honour in the inner man, the noblest part of man || נִפְשִׁי (poem) ; לְבִי ; it is called upon to זָמַר (rd. כְּבוֹדִי for

כבוד); עֹרָה . **6. honour, reverence, glory**, as due to one or ascribed to one: **a.** of men, due to a father ; honour done to David by Nathan's prophecy ; עֲשֵׂה כִּי לְּ do honour to; נתן כי לְּ ; || ישׁע . **b.** of God, כְּבוֹדֵי the honour due to me (Yahweh) שִׁים כֹּ ; ; (J) שִׁים כִּי לְּ ; נתן כי לְּ ; כִּי שָׁמַד ; אמר ; = סֵפֶר כְּבוֹדוֹ בְּגוּיִם ; זָמַר כִּי שָׁמוֹ ; = יִהְיֶה כִּי שָׁמוֹ לְּ ; = יִהְיֶה כִּי וְעַז לְּ ; תִּהְלֹתוֹ ; כִּי מִלְּכוּתְךָ say Glory; exult with יַעֲלִזוּ בְּךָ (ascriptions of) glory . **7. glory as the object** of honour, reverence and glorifying, כְּבוֹדֵי my glory (the one whom I glorify); כְּבוֹדָם their glory; . כְּבוֹדוֹ .”

Theological Wordbook of the Old Testament ; “...nowhere is the reality and the splendor of His presence and His character seen as in His son (Isa 4:2). Here the near blinding quality of His glory is fully portrayed, “We , beheld His glory, the glory as of the only Son of the Father, full of grace and truth” (Jn 1:14; cf. Jn 17:1-5). Through Him and through His presence in the church, God’s glory is indeed filling the earth.”

Cf.Revelation 5:13 “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, 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.”

Δόξα

Cf. Hebrews 1:3 “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;”

Liddell-Scott Lexicon ; “...δόξα... doxa

1.expectation...

...III. of external appearance, glory, splendour, effulgence, N.T. Hence
δοξάζω”

Friberg's Lexicon ; “

01464 doxa... ‘ (1) as a manifestation of light radiance, brightness, splendor (AC 22.11); (2) as a manifestation of God's excellent power glory, majesty (RO 9.23); (3) as an excellent reputation honor, glory, praise (JN 5.44); (4) as a state characterized by honor, power, and remarkable appearance glory, splendor (LU 24.26); (5) of a pers. created in the image of God reflection, glory (1C 11.7); (6) doxai as angelic powers around God angelic beings, majesties, dignities (JU 8).

Webster's Original Dictionary ; “ ‘glory’ ...the primary sense seems to be to open, to expand, to enlarge,.... ‘Glory’ then is brightness, splendor. The latin ‘floreo’, to blossom, to flower, to flourish, is probably of the same family.”

cf. Daniel 12:3 LXX ; “And the wise shall shine as the brightness of the firmament, and some of the many righteous as the stars for the ages and longer.”

cf. “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.”

cf. Psalm 24:7 “Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in.”

The δόξα of Jesus. It is to be noted, however, that NT usage itself takes a decisive step by using in relation to Christ a word which was used in relation to God. The relationship can be expressed in many ways, and the whole dynamism of the relationship of God and Christ is reflected in the use of the term. Thus the resurrection of Christ is effected διὰ τῆς δόξης τοῦ πατρὸς, R. 6:4.[my ft]

[ft] Romans 6:4 “Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”

Again, the Exalted **αγενελήφθη ειν δόξη**, 1 Tm. 3:16.[my ft]

[ft] 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.**”

Stephen sees the δόξα of God, and the risen Lord within it, Ac. 7:55. Or again, as 1 Peter. puts it: **τᾶ ειν Χριστόν παθήματα καί τᾶ μετᾶ ταῦτα δόξα**", 1:11,[my ft]

1 Peter 1:11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand **the sufferings of Christ and the glories that would follow.**

and τοὺς δι' αὐτοῦ πιστοὺς ειν θεόν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ **δόξαν** αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι ειν θεόν.

, 1:21.[my ft]

[ft] Peter 1:21 who through Him believe in **God, who raised Him from the dead and gave Him glory**, so that your faith and hope are in God.

... All these statements concern the glorification of the risen Lord after Easter.[\[35\]](#)”

NT. cf. 1 Timothy 3:16 ; “ And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into

glory.”

Phillipians 3;20-21 , verse 20 ; “ For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, 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.”

Spurgeon ; “Our Lord’s resurrection was glorious as to its cause, for it was a display of the glory of the Father. For “glory” you may read “power”, if you please; for it was a great work of power to raise Jesus from the dead. But it was more than a miracle of power, for all the attributes of God united their glory in the resurrection of Christ. God’s love came there, and opened those closed eyes; his delight bejewelled those deadly wounds; his wisdom set in motion that pierced heart. Divine justice claimed his loosing from the grave, and mercy smiled as she lit up his face with an immortal smile. There and then did Jehovah make all his glory to pass before us, and he proclaimed the name of the Lord. If you ask where God’s glory most is seen, I will not point to creation, nor to providence, but to the raising of Jesus from the dead. It is true that in the silence of the tomb there were no spectators, but God himself was there. After the deed was done, there were many who beheld his glory; and when at the close of his sojourn below he ascended beyond the clouds all heaven came forth to meet him, and to behold the conqueror of death and hell. In his resurrection the glory of God was laid bare. The veil which concealed the sacred presence was rent from top to bottom; and the glory of the Lord was seen in the resurrection of Christ from the dead.”

I believe this statement about Christ’s earthly life glorification is true because no greater love has man ever witnessed than that of Jesus Christ who suffered unto death for all who would believe in Him.

It should also be noted that the wounds of Christ appear in the glory of heaven because they are the eternal evidence of His glorious love unmatched by any other being in history.

As one writer put it; “they are the trophies of His love and His victory.” And “He has redeemed for Himself a great multitude whom no man can number,

and these scars are the memorials of the fight.” (C.H. Spurgeon)

Man’s pitiful expressions of glorying in his own self-interests will be as filthy rags to the Self-less Lord of Glory.

1 Tm. 3:16. Stephen sees the δόξα of God, and the risen Lord within it, Ac. 7:55

Matthew Henry relating to Psalm 96:1 says ; “This salvation was, in the Old-Testament times, as heaven’s happiness is now, a glory to be revealed; but in the fulness of time it was declared, and a full discovery made of that, even to babes, which prophets and kings desired and wished to see and might not.”

“ What was then discovered was declared only among the Jews, [my ft]

[ft] with the possible exception of the greeks in Alexandria, Egypt as this is where, for the first time, the scriptures were translated into another (vernacular) language as translated for King Ptolemais Philadelphius 200-300 years before the Christ. This may well be witnessed by some of the early Sybillian writings and/or prophecies. These can be witnessed in the Dead Sea Scrolls. Benjamin Keach offers this insight ; “To all which we might add the prophecies of the sybils, amongst the Heathens, who most plainly foretold the coming of Christ, the Son of God, into the world, and expressed His very name and quality in certain acrostic verses, recited by the great Augustine, in the 23 chapter of the ninth book *of the City of God.*”

but it is now declared among the heathen, among all people; the nations which long sat in darkness now see this great light. The apostles’ commission to preach the gospel to every creature is copied from this: **Declare his glory** among the heathen.”

“ A Greek-English Lexicon of the New Testament ; by Walter Bauer, Chicago press ; “...Jesus Himself has a **σομα της δοξα** radiant, glorious body Phillipians 3:21...” [my ft]

[ft] Phillipians 3:21 “Who shall change our vile body, 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.”

“...Christ was raised from the dead διὰ τῆς δόξης τοῦ πατρὸς *by the majesty*...[my ft]

[ft] Romans 6:4 “Therefore we are buried with him by baptism into death: that as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”

“...The state of being in the next life is thus described as participation in the radiance or glory...”

“...Also of Christ’s preexistence...”[my ft]

[ft] John 17:5 “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”

John 17:22 “And the glory which thou gavest to me I have given to them; that they may be one, even as we are one:”

John 17:24 “Father, I will that they also, whom thou hast given to me, be with me where I am; that they may behold my glory, which thou hast given to me: for thou didst love me before the foundation of the world.”

“Sun of Righteousness” greek ; ἥλιος δικαιοσύνης

Malachi 4:2 LXX, “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.”

Apostolic teaching (Paul) ;1 Corinthians 15; versus 38-43, verse 38 ;” But God giveth it a body as it hath pleased Him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power.”

Note that in verse 41, the sun is likened to the most glorious of the resurrected bodies—that of the Sun of Righteousness”

Cf. John the Apostle ; Revelation chapter 1 versus 13-16, verse 13 ;13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the chest with a golden girdle.

14 His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire;

15 And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.

16 And He had in His right hand seven stars: and out of His mouth went a sharp two edged sword: and His countenance was as the sun shineth in His strength.”

Clement (an Early Church “father”), links the images of dawn and day of birth (Jesus Christ was the Firstborn from the dead see Revelation 1:5) . **The Sun of Righteousness rose and saw the light of life as the Resurrection morning sun-rise dawned.** ; “And since the dawn is an image of the day of birth, and from that point the light which has shone forth at first from the darkness increases, there has also dawned on those involved in darkness a day of the knowledge of truth. In correspondence with the manner of the sun's rising, prayers are made looking towards the sunrise in the east.”

John Gill ; “... Christ the Sun is now risen; the Dayspring from on high hath visited

mankind, and has spread its light and heat, its benign influences,...”

“The light of the sun originates from its own inferno, as God has made it so brilliantly glorious. In the same way, the Sun of Righteousness has life in Himself ; John 5:18-29, (see especially verse 26)

verse 18 ; “Therefore the Jews sought the more to kill him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

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.

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.

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.

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 the which all that are in the graves shall hear His voice,

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.”

Benjamin Keach says this concerning the phrase “ with healing in His

wings” ; “ That which the prophet mentions, by the phrase, “ wings of the morning,” (or first appearance of the sun) Psalm 139:9 [see my ft]

[ft] LXX, Thomson’s version ; beginning with verse 8 (for context) ; “ If I ascend up to heaven, Thou art there. If I go down to the mansion of the dead, there Thou art.

Verse 9 “If I wing my flight towards the morning ; or dwell at the extremes of this sea ;”

that is , the first sun beams. This celestial Sun is also a physician which can heal and deliver from spiritual death. The sun when it rises gives some ease and comfort to sick persons ; let all that are soul-sick, rejoice in this justifying and healing Sun of Righteousness.”-

“The sun rising causes joy to all things, whereas it were immersed in the melancholy sadness of night...”-

and “ There is nothing more pleasant to those in captivity than to behold the sun: so there is nothing ought to be more comfortable to us in our spiritual captivity, than by the eyes of faith to behold Christ the Sun of Righteousness,&c.”

Benjamin Keach ; “...The sun refreshes and quickens the world by its heat, which nature demonstrates in the spring : so Christ quickens and makes alive those that are spiritually dead, Ephesians 2:5, so Christ causes a divine heat of love and devotion, Luke 24:32.”

“ ‘with healing in His wings,’ is to be understood of the first beams or rays of light called the ‘ wings of the morning,’ (or the first appearance of the sun) Psalm 139: 9, that is, the first sun-beams. This celestial Sun is also a physician which can heal and deliver from spiritual death. The sun when it rises gives some ease and comfort to sick persons ; let all that are soul-sick, rejoice in this justifying and healing Sun of Righteousness.”...

Adam Clarke comments on the spiritual resurrection (or revival) that the Sun of Righteousness offers; “*The Sun of righteousness*] The Lord Jesus, the promised Messiah;the Hope of Israel.

With healing in his wings] As the sun, by the rays of *light* and *heat*, revives, cheers, and fructifies the whole creation, giving, through God, *light* and *life*

everywhere; so Jesus Christ, by the influences of his *grace* and *Spirit*, shall quicken, awaken, enlighten, warm, invigorate, heal, purify, and refine every soul that believes in him, and, by his *wings* or *rays*, diffuse these blessings from one end of heaven to another; everywhere invigorating the *seeds of righteousness*, and *withering* and *drying up* the *seeds of sin*. The *rays* of this *Sun* are the *truths* of his *Gospel*, and the *influences* of his *Spirit*. And at present these are universally diffused.”

Spurgeon ; “When the Lord arose like the sun, the clouds were thick and heavy, but He painted their fleecy skirts with gold; persecution hung over the Eastern horizon, but He turned it into the imperial purple of His sovereignty.” (p. 42 Treasury of the Bible, vol. 2, p422) ~

Elsewhere Spurgeon says (see his “The Treasury of the Old Testament”) ; “... The sun is, moreover, the most abiding of creatures ; and therein it is also a type of Him who remaineth from generation to generation, and is the same yesterday, today, and forever.” ~

“...He is the source and fountain of all life, beauty, fruitfulness, and strength ; He is the fosterer of tender herbs of penitence, the quickener of the vital sap of grace, the ripener of fruits of holiness, and the life of everything that grows within the garden of the Lord. Whereas to adore the sun would be idolatry ; it were treason not to worship ardently the divine Sun of Righteousness.

Jesus Christ is the great, the glorious, the infinitely blessed ; even the sun fails to set Him forth ; but, as it is one of the best figures we can find, be it ours to use it this day.”

“ He is from day to day advancing in His glorious marchings through the universe, conquering and to conquer, and He will journey onward till the dispensation shall terminate and the gospel age shall be closed by His second advent.”

Athanasius ; “The Logos is always in the Father, and the Father always in the Logos ; as the sun and it’s splendour are inseparable.”

Ignatius; “Like Christ and the sun, the martyr too rises up to God.”

Scripture is not lacking in dispelling any notions of literal equality of the

Messiah with the solar systems “sun”. The Creator is never to be confused with His creation in any form. Colossians 1:17 ¹⁷ And he is before all things, and by him all things consist. The “Sun of Righteousness” is therefore not only brilliant but everlasting and Himself the Creator. Our near star (sun) is a part of creation and was created by God with His Son of Righteousness.

Plant , shoot, tree futon φυτόν’

Liddell-Scott-Jones Lexicon...

“garden plant” or “tree” sucker or slip

... that which has grown, a plant, tree, ...

II. generally a creature, of men, Eur., Plat.

2. ... of men, a descendant, child, Eur., Theocr.

“creatures”

John Gill ; “...Christ, though excellent in Himself, was as a tender Plant out of a dry ground. Being the Tree of life, bearing all the fruits of salvation, He yields spiritual food to the souls of His people.”...(from Gill’s commentary of Ezekiel 34:29)

(non-biblical) Plato, in Tim. 90a uses this word in a similar context ; ... we are not an earthly but a heavenly ‘plant’ up from earth towards our kindred in the heaven.”: my ft
ft “ It is evident says Aristobulus, addressing himself to Ptolemy Philometor, that Plato had read our Law (ie. Greek O.T. Penateuch) and that he had diligently considered every part thereof.” from “ A Vindication of the Septuagint” by Charles Hayes

With reference to the Hebrew translation of Ezekiel 34:29, the Theological Dictionary of the Old Testament has “ planting of salvation” as the favored reading (rather than “plant of renown”)

From the Works of Philo (not necessarily messianic) again in a contextual sense; “For God made man, the only heavenly plant of those which he placed upon the earth,…”

(to) plant, sow (verb)

Keach ; “.When it is said of human bodies that they are sown, it denotes their death and burial,…”

Theological Dictionary of the Old Testament ; “. . . the word designates the whole line of descendants as a unit, yet it is deliberately flexible enough to denote either one person who epitomizes the whole group (i.e. **the man of promise and ultimately Christ**), or the many persons in that whole line of natural and/or spiritual descendants. Precisely so in Gen 3:15. **One such seed is the line of the woman as contrasted with the opposing seed which is the line of Satan's followers. And then surprisingly the text announces a male descendant who will ultimately win a crushing victory over Satan himself. This promise to Eve was enlarged and made more specific in the Abrahamic Covenant.**”

“. . .Metaphorically, the action denotes the Lord's sowing (planting or establishing) Israel in the land of Palestine in a future day (Hos 2:23) or of his confession that though he has scattered (i.e. sown) Israel among the countries of the earth, he will also gather them one day in the future (Zech 10:9). zāra`

is also used figuratively in connection with moral actions: to sow justice (Prov 11:18), righteousness (Hos 10:12), **light**, i.e. happiness (Psa 97:11), wickedness (Prov 22:8),..”

“. . .it refers to a woman being made pregnant (Num 5:28) or bearing a child (Hiphil Lev 12:2)”[my ft]

[ft] see word pictures study on womb

Root, riza ρίζα

Another greek word used for “Branch” is “riza”

Friberg’s Lexicon ...” rhiza, ..1) lit. of plants (MT 13.6); fig. cause, reason (1T 6.10); metaph. origin, source (RO 11.16-18); (2) fig. and Hebraistically, of a descendant as a shoot or sprout offspring, scion (RO 15.12).” [my ft]

[ft] shoot or sprout : a germinating seed or sprout shooting up from the ground. Also a bud, new leaf etc.

rhiza, h ... Lou-Nida Lexicon ; “(a) root 3.47 (b) descendant 10.33 © cause 89.

riza, h...” f: the underground part of a plant - ‘root.’”...”the fig tree had withered away to the roots’ Mk 11.20. A literal translation of ‘withered away to the roots’ may be misunderstood, since the expression might suggest that the tree had withered only as far down as the roots but that the roots had not withered. The Greek text, however, indicates that the entire tree including the roots had withered and was completely dead.”

Liddell-Scott ; “

...” a root, Od., Att.: in pl. the roots, Hom.

2. metaph. the roots of the eye, Od.; the roots or foundations of the earth, Hes., Aesch., etc.

3.... Lat. radicitus, Plut.

II. anything that grows like a root from one stem,...

III. metaph. the root or stock from which a family springs, Lat. stirps, Pind., Aesch., etc.; and so a race, family,..."

(Hebr.)" Branch" "samah"(sprout, spring up) "tsamach", "dasha", "deshe", "yatsa", "yoneqet" and their related forms ;

Theological Wordbook of the Old Testament

...(874b) "yoneqet young shoot.

yôneqet. Young shoot, twig. ...

The most significant passage, which is similar to the abbreviated from in Isa 53:2, is Ezek 17:22. There the Lord will take a "sprig" .. which by interpretation is a descendant of David's house, from the top of the cedar tree. Then he will break off from the topmost of its young twigs, "a tender one" (rak), i.e. the Messiah himself. Note the corporate solidarity of the whole line of David, yet its final and ultimate representative in Jesus Christ. W.C.K.

Theological Dictionary of the O.T. ; "... It is worth noting that on the third day of creation, unlike the first two, the Word of God does not do creative work directly, but through the mediation of the earth, which has already been created and which receives the command " (from God) " to bring forth vegetation.

...'and the earth brought forth vegetation' (v.12). Here the verb cognate to 'deshe' is replaced by 'yatsa' in the hiphel 'caused to go forth', 'brought forth'. The vegetation is thus present, as it were, in the earth sprouts up."

"In the 'Last Words of David' the just ruler is compared with the morning sun, ' which after the rain causes vegetation (deshe', RSV grass) to sprout from the earth' (2 Samuel 23:4).

"...Ezk. 43:2,5, where the 'east' represents the salvation which comes in the morning, and the word קְבוֹד kabhोध', 'glory' represents the Theophany." (vol. 1 page 166)

The Hebrew word from which the greek is translated from is the word "tzamahh" " tsamach" or "samah".

Branch

..., found in TWOT 1928a

..; “semah” sprout, spring up.

.., “semah” sprout, growth, branch.

There are thirty-two occurrences of this verb and half as many different translations involving the ideas of growing, budding, and sprouting. Some connect it with the Arabic and Syriac root “to shine forth, “ but the word is never so used in Hebrew. Rather it is limited to the realm of grass, plants, and trees in the Qal and Hiphil forms (e.g. Gen 2:5, 9; Exo 10:5, Gen 41:6, 23; Gen 2:9; Psa 104:14; Psa 147:8), and the abundant growth of hair or the beard (in the Piel stem, Jud 16:22; 2Sam 10:5; and Ezek 16:7).

In addition, the Qal and Hiphil forms are used metaphorically in connection with other objects: a posterity springing up (Isa 44:4), trouble (Job 5:6), the future (Isa 42:9), the restoration (Isa 58:8), and righteousness and praise (Isa 61:11). Especially significant are the passages related to the coming up of a shoot from the root or seed of David, i.e. the future messianic person (2 Samuel 23:5; Jeremiah 33:15; Ezekiel 29:21; Psalm 132:17; Zechariah 6:12). “semah”. Sprout, growth, branch. The noun appears twelve times and is used as a Messianic term in at least five passages.

A late Phoenician inscription discovered at Lamaka, Cyprus dating from the third century B.C. contains the phrase *semah sedek* “the rightful shoot” which meant that the individual was the legitimate heir to the throne. A similar idea is found in the fifteenth century B. C. Ugaritic Keret epic which calls Keret., i.e. “the shoot or progeny of ...” Thus “*tsamach*” is a technical term signifying a scion or son. While the idea is attested in Ugaritic with the root., so far the only use of the root (“*tsamach*”) attested in Ugaritic is in several personal names.

As David reflects on the everlasting covenant which Nathanael previously announced to him, he asks rhetorically; “Will not God cause all my salvation and all my desire to sprout?” (2Sam 23:5). The later biblical writers take up this theme and answer, as did one of the Psalms of Ascent (Psa 132:17), with a “yes!” In Jerusalem God will cause the horn of David to sprout up; in fact,

It will spring forth for the whole house of Israel (Ezek 29:21).

The first writer to take up the thought of 2Sam 23:5 and use the root (“tsemach”) as a noun to designate the Messiah is Isaiah (Isa 4:2)...the “Sprout of Yahweh” (or as clarified by the cognate studies, “the son of Yahweh”) is an obvious reference to the divine nature of the semah. Yet his human nature is also in view, for he is “the Offspring or Fruit of the Earth.”

In Jer 23:5-6 and Jer 33:15-16, He is “the Righteous Branch [or Sprout]” raised up for David to reign as King. While focusing on His human, but regal nature, this passage also stresses His deity by calling Him ‘the Lord our Righteousness.’ Note that the context of both passages is the promise that Israel will return to the land. Even more pointedly, Jer 33:19-26 sets the semah promise in line with God’s previous promises to Abraham, Isaac, Jacob, the Levite priests, and David!

Zechariah (Zec 3:8) pictures the Branch (semah) as the Lord’s Servant. No doubt the allusion is to Isaiah’s archetypal statements concerning Yahweh’s Servant, Jesus Christ. In Zech 6:12 the prophet proclaims, “Behold the Man” who is “a priest on His throne, “ a Ruler, a Counselor of Peace, whose name is Branch. Zechariah sees the high priest Joshua as a type of the promise, but only a pledge of God’s future fulfillment in Jesus Christ.

The Dead Sea Scrolls use the phrase **semah d'wîd** as a Messianic term in explanation of the Davidic covenant of 2Sam 7:14 (JBL 77:353). [MY FT]

[FT] 2 Samuel 7:11-14 ; “The Lord declares to you that He will build you a House. I will raise up your seed after you. I will establish the throne of his kingdom for ever. I will be his father and he shall be my son. He is the **Branch of David** who shall arise with the Interpreter of the Law to rule in Zion at the end of time. As it is written, 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.”

Of Psalm 85:11. LXX ; “Truth has sprung out of the earth; and righteousness has looked down from heaven.” Irenaeus says ; “As also David says, prophesying His birth from a virgin, **and the resurrection from the dead,** “**Truth has sprung out of the earth.**”

The NT makes at least two references to this Messianic title “Branch” using the LXX translation of the root .. : anatolh and anatellœ,...” [my ft]

[ft] cf. (see also the following references Hebrews 7:14, Isa 11:1, Isa 53:2 ,Jud 16:22; 2Sam 10:5, Ezek 16:7, Isa 44:4, Job 5:6 Isa 42:9, Isa 58:8, Isa 61:11, 2Sam 23:5; Jer 33:15; Ezek 29:21; Psa 132:17; Zech 6:12.

Additional evidence for this Messianic concept may be found in ‘neser’ “branch” and ‘hoter’ “shoot” (Isa 11:1) and yôneq “young plant” and shoresh “root” (Isa 53:2). ...”

As has been mentioned briefly elsewhere in this study, this word picture is used in Isaiah 42:9 to convey the idea of Messianic fulfillment springing forth as a plant. The following author gives us more insight.

Albert Barnes ; “...’And new things do I declare.’ Things pertaining to future events, relating to the coming of the Messiah, and to the universal prevalence of His religion in the world. ‘ Before they spring forth.’ There is here a beautiful image. The metaphor is taken from plants and flowers, the word [Hebrew given here] (tzamahh) properly referring to the springing up of plants, or to their sending out of shoots, buds, or flowers. The phrase literally means, ‘before they begin to germinate,’ i.e., before there are any indications of life, or growth in the plant. The sense is, that God predicted the future events before there was anything by which it might be inferred that such occurrences would take place.”

This “predicting the future events...” (prophesying) as pertaining to future Messianic resurrection fulfillment, as new things declared before they spring forth, is strikingly seen as a prophecy in itself assuring the saints resurrection from the dead just as Christ came forth in triumphant victory over death.

Ignatius ; “...our life both sprang up again, and the victory over death was obtained in Christ,...”

“C. Spurgeon grasped this meaning as he preached on Psalm 89:19b ; “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 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." from the sermon "The People's Christ" given at Exeter Hall and elsewhere; "Spring up O well," and forth came Christ Himself from the grave, and with Him came the resurrection and the life; pardon and peace for all souls sprang up from the deep well of His misery." and "...we have heard of heavenly harvests, the outflowings of the upper springs, which, in days of yore, awakened the Church of God to loudest praise. There was the harvest of Pentecost. Christ having been sown in the ground like a grain of wheat, sprang up from it, and in His resurrection and ascension was like the waved sheaf before the Lord. Let us never forget that resurrection which crowned the year of God's redeemed (people) with goodness. It was a terrible year indeed; it began in the howling tempests of Christ's poverty, and want, and shame, and suffering, and death; it seemed to have no spring and no summer, but yet it was crowned with an abundant harvest when Jesus Christ rose from the dead.

Fifty days after the resurrection came the Pentecost. The barley-harvest had been passed wherein the wave-sheaf was offered; then came the days of wheat-harvest. Peter, and the eleven that were with Him, became the reapers, and three thousand souls fell beneath the gospel sickle; there was great joy in the city of Jerusalem that day - nay, all the saints who heard thereof were glad, and heaven itself, catching the divine enthusiasm, rang with harvest joy." and elsewhere "...This ark was made of wood, perhaps to typify the human nature of our blessed Lord; but it was of unrotting wood, acacia, which resists the worm; and, truly, in Him there was no corruption in life by way of sin, and no corruption sullied Him in death when he slept for a while in the grave. Wood is a thing that grows out of the earth, even as Jesus sprang up like a root out of a dry ground. But the ark must be made of the best kind

of wood, - unrotting and untainted. Yet the ark, though made of wood, did not appear to be so, for it was completely overlaid with pure gold, so, everywhere, the Deity, or, if you will, the perfect righteousness of Jesus Christ could be seen. The ark was of shittim wood, yet it was an ark of gold; and He, who was truly Man was just as truly God, blessed be His holy name. Round about the top of this ark there was a crown of gold. How glorious is Christ, in His mediation, as covering the law, and preserving it within Himself! He is King, glorious in holiness, and honored in the midst of his people.”

C.H. Spurgeon uses the term “up spring” in several of his sermons ; “I see a resurrection, and up spring the dead, a mighty army, full of life immortal...”- and “None can accuse us now that the Lord has risen indeed no more to die. His one offering hath perfected forever all the chosen ones and his glorious uprising is the guarantee of their acceptance.”

“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,...”

Benjamin Keach ;”...

[my ft]

[footnote] examples used in classic English:

“Till well nigh the day began to ‘spring’.” Chaucer.

“To satisfy the desolate and waste ground, and to cause the bud of the tender herb to ‘spring’ forth.” Job 38: 27.

(the Second) *Adam*

Baker’s Evangelical Dictionary of Biblical Theology ; “ Christ is the “image

of the invisible God, the firstborn over all creation”

(Col 1:15). Like the first Adam, He is the “ruler of ... creation” (Rev 3:14). He is its author and perfecter (Heb 12:2). Anyone in Christ is a “new creation” (2 Corinthians 5:17).

He existed in the form of God, yet did not consider equality with God something to be grasped (Php 2:6). He did not desire to be more than man (2:7-8). He was “made like his brothers in every way” so that “by his death he might destroy him who holds the power of death” and free those held in slavery by fear of death (Heb 2:14,17).

Christ was crowned with glory and honor over the world to come (Heb 2:5-7). The first Adam lost his crown and gained death. The second Adam was crowned because He tasted death for every man (2:8-9). Sin and death upon all men entered the world through one man. By the obedience of the second Adam life abounds to many (Ro 5:12-19).

He was tempted in every way, as was Adam, yet was without sin (Matt 4:1-11; Heb 4:15). Like the serpent he says, “Take and eat” (Matt 26:26), but this food brings life to the world (John 6:33). Christ and Adam are both sons of God (Matt 1:1; Luke 3:37). Both have their sonship by his power (Gen 2:7; Luke 1:35; Rom 1:4). God breathed into Adam the breath of life. Jesus breathed on his disciples and said, “Receive the Holy Spirit” (John 20:22). “As in Adam all die, so in Christ all will be made alive” (1 Co 15:22). Adam was a pattern of the one to come (Ro 5:14). One of the greatest things to be said for the first Adam was that he became “a living being.” Christ, however, became “a life-giving spirit” (1 Co 15:45). This spiritual life force does not make us slaves again to fear but the spirit of the Son comes into our hearts crying “Abba, Father” (Rom 8:15; Gal 4:6-7).

The first Adam came from the dust. The second Adam came from heaven (1Corinthians 15:47). He came down from heaven not to do His own will but the will of Him who sent Him (John 6:38). God called the first man by name out of hiding (Gen 3:9). The second Adam calls His own by name and they hear His voice (John 10:3). One day the dead will hear the voice of the Son of God. Those who hear will live (John 5:25).

We have borne the likeness of the earthly man, the first Adam. In the

resurrection we will bear the likeness of the Man from Heaven (1 Co 15:49). By the power that enables Him to bring everything under His control, He will transform our lowly bodies so they will be like His glorious body. The last enemy placed under the feet of the second Adam is death (Psalm 110:1; 1 Col 15:26). He will not reach out and try to grasp more but will turn everything over to God who will be all in all (15:28).”

c{see also; “Son of God” in the word pictures section of this study]

Gesenius (of the hebr. ‘yalad’) ; “... [Whatever difficulty might have been found in Psalm 2:7, it is all cleared away by the New Test.; where we learn that it speaks of the resurrection of Christ, when He , the Eternal Son of God, became ‘the First Begotten of the dead ; the passage in 1 Cor. 4:15 , refers to believers in the risen Son of God,who are themselves ‘begotten again to a lively hope’ by His resurrection, or as it is said in another place, ‘begotten by the word of truth.’]”

Vincent’s Word Studies ; referring to 1 Peter 1:3”...’Hath begotten us again’. ... regeneration is regarded as a definite historical act accomplished once for all, or possibly because Peter regards the historical act of Christ’s resurrection as virtually effecting the regeneration.”

and in Vincent’s exposition of Psalm 2 ;..., “I have begotten,” is here taken in the sense of manifesting, exhibiting, or declaring; and to this sense of it St. Paul (Romans 1:3, 4) evidently alludes when speaking of “Jesus Christ, who was made of the seed of David according to the flesh,..; and declared (exhibited or determined) to be the Son of God with power, according to the Spirit of holiness.” [my ft]

[ft] as if to say ‘This very rejected Person, I this day, by raising him from the dead, and placing Him at My Right Hand, giving to Him all power in heaven and earth, declare to be My Son, the Beloved One in whom I am well pleased. Therefore hear Him, believe on Him, and obey Him; for there is no redemption but through His blood; no salvation but in His name; no resurrection unto eternal life but through His resurrection, ascension, and powerful intercession at My Right Hand.’

‘Thou art my Son’; this day have I declared and manifested thee to be such. It was absolutely necessary to the salvation of men, and the credibility of the

Gospel, that the supernatural origin of the humanity of Jesus Christ should be manifested and demonstrated. Hence we find the inspired writers taking pains to show that he was born of a woman, and of that woman by the sovereign power of the everlasting God. This vindicated the character of the blessed virgin, showed the human nature of Christ to be immaculate, and that, even in respect to this nature, He was every way qualified to be a proper atoning sacrifice and Mediator between God and man. ...”

grk. “gennaw” hebrew ‘yalad’

Theological Dictionary of the N.T. ;(referring to Jesus) “...The new aeon [my ft]

[ft] age comes with Him. In Him we see true generation from God. In faith in Him believers are assured of the resurrection and have the pledge of the Spirit. Hence they also see themselves as born of God.

Theological Wordbook of the Old Testament ; “.....: (yalad) bear, beget, bring forth, gender, travail. The Ugaritic yld is similar.

...yalad in Psa 2:7 (note that it is not Hiphil) refers to the relationship of love between the Father and the Son. The NT interprets it of Christ’s resurrection and session at the Father’s right hand (Acts 13:33; Heb 1:3-5; Heb 5:5) (cf. Bilswell, J. O., Systematic Theology of the Christian Religion [Zondervan, 1962] pp. 1, 107-112; 11, 18)....”

Fiberg Lexicon... (1) lit. (a) of men beget, become the father of (MT 1.2); pass. be born of (GA 4.23); (b) of women bear, give birth to (Luke 1.13); (2) fig. (a) of God’s part in Jesus’ resurrection (Acts 13.33) and His Messianic exaltation to the position of highest honor (Hebrews 1.5)... of the spiritual new birth be born, be regenerated (John 3.3); (c) of the influence of a leader upon his disciples become a father (1Corinthians 4.15); (d) as producing a result give rise to, cause (2Timothy 2.23)...

When used of the spiritual sense as did Paul in 1 Corinthians 4:15; “For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.”-

and as used spiritually in Deuteronomy 32:18 ; “Thou hast forsaken God that begot thee, and forgotten God who feeds thee.”

It is a striking tradition that says that Golgotha (Calvary) is also where Adam was buried. If this be true, the symbolism is unmistakable that the Second Adam (Jesus the Messiah) atoned for the sins of the Adamic race when Jeshua (God's Salvation) died on Golgotha and consequently buried in the tomb at the base of this hill. [ft]

[ft] International Standard Bible Encyclopedia says in part ; "...the name is due to an ancient pre-Christian tradition that the skull of Adam was found there. The first mention of this is by Origen (185-253 AD), who himself lived in Jerusalem 20 years. He writes: "I have received a tradition to the effect that the body of Adam, the first man, was buried upon the spot where Christ was crucified," etc. This tradition was afterward referred to by Athanasius, Epiphanius, Basil of Caesarea, Chrysostom and other later writers. The tomb and skull of Adam, still pointed out in an excavated chamber below the traditional Calvary, marks the survival of this tradition on the spot. This is by far the most ancient explanation of the name Golgotha..."

Son of God

Matthew 22:42-46 Jesus asks the Pharisees " Saying, What think ye of Christ? Whose Son is He? They say unto Him, *The Son* of David.

43 He saith unto them, How then doth David in spirit call Him Lord, saying,
44 The LORD said unto my Lord, Sit thou on my Right Hand, till I make
Thine enemies Thy footstool?

45 If David then call Him Lord, how is He His Son?

46 And no man was able to answer Him a word, neither durst any *man* from

that day forth ask Him any more *questions*.”

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:

Acts 2:33 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.”

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.' “

Acts 2:30 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;”

Psalm 2:7,LXX, “declaring the ordinance of the Lord: the Lord said to me, Thou art my Son, to-day have I begotten thee.”

Acts 5:31 “Him hath God exalted with his right hand *to be* a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.”

Psalm 16:7-11, vs.7 “I will bless the Lord who has instructed me; my reins too have chastened me even till night.

8 I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved.

9 Therefore my heart rejoiced an my tongue exulted; moreover also my flesh shall rest in hope:

10 because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

11 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.

Romans 1:3 “Concerning his Son Jesus Christ our Lord, who was born of the seed of David according to the flesh;”

2 Kings 11:4 LXX (Thomson version) ; “But in the seventh year Jodae sent for the centurions of the Chorrites and the Rasimites, and had them brought to him into the house of the Lord, and made a covenant of the Lord with them ; and having exacted an oath of them he shewed them the king’s son.”

Schweizer: “In a distinctive way, then, the two titles which were identical in the OT ..., i.e., “son of David” and “Son of God,” now succeed one another as two stages, so that both continuity and also reinterpretation may be discerned. The royal rule of Jesus is now completely non-political and it is also given universal extension.”... “Nevertheless it is true that the title “Son of God” primarily denotes a function of Jesus, for (Romans 1) v. 4 simply states that at Easter Jesus took up His office as Messianic King over the community ...”

b. Resurrection as Son of God (Ac. 13:33; 2:30 f.).

In Ac. 13:33 the divine sonship of Jesus begins at Easter. The “to-day” of institution as Son of God in Ps. 2:7 ... is given this reference. We thus have the same functional Christology as in Romans. 1:4.”

“... This is not just the beginning of the regency of the Son of God which is important only for the community, though the exaltation motif (Acts 2:33, cf. 5:31) is still there, But as in Psalm 16:7–11 it is understood as the victory over death. If Romans 1:3 stresses the link with salvation history, here again the central reference is not to a timeless dominion of the Exalted but to God’s intervention in the unique act of the resurrection and its significance for the resurrection of believers.”...

and elsewhere the TDNT says ; “...The title υἱός ;" Δαυῖδ is referred to the earthly Christ while the Lord is the exalted One who according to Ps. 110:1 sits at the right hand of God (→ III, 1089, 33 ff.) and is thus greater than David, being called κύριος ". Both christological titles are correct. Through the υἱός;" Δαυῖδ a link is forged with the OT promises of a Messiah of the lineage of David, and the κυριος" predication is based on Ps. 110:1. υἱός;" Δαυῖδ denotes the Messiah in His work on earth, κυριος" the risen and exalted Lord.

The Pictorial Encyclopedia of the Bible referring to Paul’s use of the term Son of God says; “...He associated the divine sonship of Christ not primarily with His birth (as did Matthew and Luke) nor with His baptism (as did Mark) but with His resurrection, quoting the Messianic Psalm 2:7 as proof (Acts 13:33). These three aspects are complementary, not mutually exclusive ; and Paul did not understand Christ’s resurrection in an ‘adoptionst’ sense, as though the man Jesus, became God’s Son only when He was raised from the dead. The resurrection has, however, an evidential value, as God’s seal to the truth of His Son’s claims. (cf. Romans 1:4) [my ft]

[ft] 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:” {declared: Gr. determined}

Rom 1:4: Verse 4. *And declared to be the Son of God*] where this subject is considered at large. The word oristhentos, which we render *declared*, comes from orizō, to *bound, define, determine, or limit*, and hence our word *horizon*, the *line that determines* the farthest visible part of the earth,

in reference to the heavens. In this place the word signifies such a *manifest and complete exhibition* of the subject as to render it *indubitable*. The resurrection of Christ from the dead was such a *manifest proof* of our Lord's innocence, the truth of his doctrine, and the fulfilment of all that the prophets had spoken, as to leave no doubt on any considerate and candid mind.

With power] εν δυναμει, With a *miraculous* display of Divine energy? for, how could his body be raised again, but by the miraculous energy of God? Some apply the word here to the *proof* of Christ's *sonship*? as if it were said that he was most manifestly declared to be the Son of God, with such powerful evidence and argument as to render the truth irresistible.

According to the spirit of holiness] There are many differences of sentiment relative to the meaning of this phrase in this place some supposing that the spirit of holiness implies the *Divine nature* of Jesus Christ others, his *immaculate sanctity*, it seems that the apostle simply means that the person called Jesus, lately crucified at Jerusalem, and in whose name salvation was preached to the world, was the *Son of God*, the very Messiah promised before in the holy Scriptures and that he was this Messiah was amply demonstrated. 1st, By his resurrection from the dead, the irrefragable proof of his purity, innocence, and the Divine approbation for, had he been a *malefactor*, as the Jews pretended, the miraculous power of God would not have been exerted in raising his body from the dead. 2d, He was proved to be the Son of God, the promised Messiah, by the Holy Spirit, (called here the *spirit of holiness*,) which he sent down upon his apostles, and not on them only, but on all that believed on his name, by whose influence multitudes were convinced of sin, righteousness, and judgment, and multitudes sanctified unto God and it was by the peculiar unction of this *spirit of holiness*, that the apostles gave witness of the resurrection of the Lord Jesus, [Ac 4:33](#). Thus, then, Christ was proved to be the *true Messiah*, the *son of David according to the flesh*, having the *sole right* to the throne of Israel and God recognized this character, and this right, by his resurrection from the dead, and sending forth the various gifts and graces of the Spirit of holiness in his name.” Adam Clarke

and “...Martha’s confession in (John) 11:27 is one of the fullest in the gospel, joining the three concepts of Christ, Son of God, and Coming One ; otherwise it follows the same lines. It is interesting, as a Pauline link, that Martha’s witness is in a resurrection context.”

and “...John 19:7 is confirmation by the Jews that Jesus ‘ made Himself the Son of God’; again, they regarded it as a blasphemy worthy of death, so that they understood sonship in terms of equality with God. This occurs in a section of John rich in ‘King theology’ (John 18:33-19:22). It is likely therefore that John has in mind the Messianic King of Psalm 2, who is hailed as the Son of God.”-

“...Sonship thus has a soteriological goal (3:16, 5:25). [my ft]

[ft] cf. “John 3:16 For God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

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.”

Also from the Pictorial Encyclopedia of the Bible ; “...Only because Jesus as Son is Heir are believers made sons by adoption (Galatians 4:1-7)”

1 Thessalonians 1:9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the Living and True God;

10 And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.”

Edersheim ; “ Psalm 2:7 is quoted as Messianic in the Talmud, among a number of other Messianic quotations..”-

“...when that hour comes, God speaks to Him to make a new covenant, and thus He speaks ; ‘This day have I begotten Thee’ ..this is the hour in which He becomes His Son.”

Oepke “...Paul speaks on the basis of the possession of divine sonship effected through the life, death and resurrection of Christ.” [\[39\]](#)

Son (of God) and *Messiah* are both titles of Yeshua of Nazareth and are witnessed by His resurrection and confirmed by many eyewitnesses as we read in Acts chapter 2;

“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 poured out 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.”

The High Priest that judged the Judge of the Universe understood that the Christ and the Son of God were the same Being when he stated in Matthew 26:63 the following ; “But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the **Christ, the Son of God.**” (AV)

Cf. John 5:18 “Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that **God was his Father, making himself equal with God.**”

John 5:21-23 “For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment unto the Son: 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.”

Smith’s Bible Dictionary ; “The doctrine of Christ, the Son of God as well as Son of Man, reaches from the highest pole of Divine glory to the lowest pole of human suffering. No human mind could ever have devised such a scheme as that: and when it was presented to the mind of the Jews, the favored people of God, they could not reach to either of these two poles; they could not mount to the height of the Divine exaltation in Christ the Son of God, nor descend to the depth of human suffering in Christ the Son of Man. They invented the theory of two Messiahs, in order to escape from the imaginary contradiction between a suffering and triumphant Christ; and they rejected the doctrine of Christ’s Godhead in order to cling to a defective and unscriptural Monotheism. They failed of grasping the true sense of their own Scriptures in both respects. But in the Gospel, Jesus Christ, Son of God and Son of Man, reaches from one pole to the other, and filleth all in all (Eph 1:23). The Gospel of Christ ran counter to the Jewish zeal for Monotheism, and incurred the charge of Polytheism, by preaching Christ the Son of God, coequal with the Father; and also contravened and challenged all the complex and dominant systems of Gentile Polytheism, by proclaiming the Divine Unity. It boldly confronted the World, and it has conquered the World: because "the excellency of the power of the Gospel is not of man, but of God" (2Corinthians 4:7).”

High Priest

The Son of God as High Priest

Hebrews 7:19-28 ¹⁹ “For the law made nothing perfect, but the bringing in of a better hope *did*; by which we draw near to God. ²⁰ And inasmuch as not without an oath *he was made priest*: ²¹ (For those priests were made without an oath; but this with an oath by him that said to him, The Lord swore and will not repent, Thou *art* a priest for ever after the order of Melchizedek:) ²² By so much was Jesus made a surety of a better testament. ²³ And they truly were many priests, because they were not allowed to continue by reason of death: ²⁴ But this *man*, because he continueth ever, hath an unchangeable priesthood. ²⁵ Therefore he is able also to save them to the uttermost that

come to God by him, seeing he ever liveth to make intercession for them. ²⁶ For such an high priest was befitting for us, *who is* holy, blameless, undefiled, separate from sinners, and made higher than the heavens; 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. ²⁸ 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.”

Adam Clarke instructs us with regard to Hebrews 7 Verse 25. *Wherefore*] “Because he is an everlasting priest, and has offered the only available sacrifice, *he is able to save*, from the power, guilt, nature, and punishment of sin, *to the uttermost*, εἰς τοπαντελες, to all intents, degrees, and purposes; and always, and in and through all times, places, and circumstances; for all this is implied in the original word: but *in and through all times* seems to be the particular meaning here, because of what follows, *he ever liveth to make intercession for them*; this depends on the *perpetuity* of his *priesthood*, and the *continuance* of his *mediatorial* office. As Jesus was the Lamb of God slain from the foundation of the world, has an everlasting priesthood, and is a continual intercessor; it is in virtue of this that all who were saved from the foundation of the world were saved through him, and all that shall be saved to the end of the world will be saved through him. He ever was and ever will be the High Priest, Sacrifice, Intercessor, and Mediator of the human race. All successive generations of men are equally interested in him, and may claim the same privileges. But none can be saved by his grace that do not *come unto God through him*; i.e. imploring mercy through him as their sacrifice and atonement; confidently trusting that God can be just, and yet the justifier of them who thus come to him, believing on Christ Jesus.

The phrase εντυγχανειντινι, *to make intercession* for a person, has a considerable latitude of meaning. It signifies, 1. To *come to* or *meet a person* on any cause whatever. 2. To *intercede*, *pray for*, or *entreat in the behalf of*, another. 3. To *defend* or *vindicate* a person. 4. To *commend*. 5. To furnish any kind of *assistance* or *help*. 6. And, with the preposition κατα, *against*, to *accuse*, or *act against another* in a judicial way.

"The nature of the apostle's arguments," says Dr. Macknight, "requires that, by Christ's *always living*, we understand his *always living in the body*; for it is thus that he is an affectionate and sympathizing High Priest, who, in his intercession, pleads the merit of his death to procure the salvation of all who come unto God through him. Agreeably to this account of Christ's intercession, the apostle, in Hebrews 7:27, mentions the sacrifice of himself, which Christ offered for the sins of the people as the foundation of his intercession. Now, as he offered that sacrifice in heaven, Hebrews 8:2, 3, by presenting his crucified body there, (See "*Heb 8:5*",) and as he continually resides there in the body, [my ft]

[ft] Hebrews 8:1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is seated on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is appointed to offer gifts and sacrifices: therefore *it is* of necessity that this man should have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing there are priests that offer gifts according to the law:

5 Who serve to the example and shadow of heavenly things, as Moses was admonished by God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shown to thee in the mount.

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.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the

Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and groweth old *is* ready to vanish away.

8 The Holy Spirit thus signifying, that the way into the holiest of all was not yet revealed, while the first tabernacle was yet standing:

9 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;

10 *Which stood* only in meats and drinks, and various washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 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;

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*.

13 For if the blood of bulls and of goats, and the ashes of an heifer

sprinkling the unclean, sanctify to the purifying of the flesh:

14 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?

15 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.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Hence even the first *testament* was not dedicated without blood.

19 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,

20 Saying, This *is* the blood of the testament which God hath commanded you.

21 Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law cleansed with blood; and without shedding of blood is no remission.

23 *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.

24 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:

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

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.

27 And as it is appointed to men once to die, but after this the judgment:

28 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.

Hebrews 10: 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”.

some of the ancients were of opinion that his continual intercession consists in the *continual presentation of his humanity before his Father*, because it is a continual declaration of his earnest desire of the salvation of men, and of his having, in obedience to his Father's will, made himself flesh, and suffered death to accomplish it.” (See Ro 8:34), 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.

note 3. This opinion is confirmed by the manner in which the Jewish high priest made intercession for the people on the day of atonement, and which

was a type of Christ's intercession in heaven.

He made it, not by offering of prayers for them in the most holy place, but by *sprinkling the blood of the sacrifices on the mercy-seat*, in token of their death. And as, by that action, he opened the earthly holy places to the prayers and worship of the Israelites during the ensuing year; so Jesus, by presenting his humanity continually before the presence of his Father, opens heaven to the prayers of his people in the present life, and to their persons after the resurrection."

G. Schrenk commenting on the relationship of the Son and the High priest says this of the Son ; "...He is God's complete self-manifestation in person; the truth of sonship controls that of high priesthood. This entails a predicate (affirming) of eternity that gives the high priesthood its impress and force. The prophetic category of inviolable covenant promise stresses the eternal character of this new and final revelation."

C.H. Spurgeon (abridged and as such noted) gives us an inspired exposé of this most important doctrine as he comments on Hebrews 7:23-25.

"And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. 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." —

THE apostle Paul is very much at home with his theme whenever he is extolling his Master. When handling the Jewish types and figures, with which he was so familiar, he was charmed to point out how far superior the Lord Jesus Christ is to any and all the priests of the Old Testament dispensation. In this case he is dwelling upon the special honor of our Lord, because his priesthood is without end, seeing, he himself is not put forth from the priesthood by reason of death. A common priest served

from thirty to fifty years of age, and then his work was done: priests of the house of Aaron, who because high priests, held their office through life. Sometimes a high priest would continue in his office, therefore, for a considerable length of time, but in many cases he was cut off as other men are by premature death; hence there was priest after priest of the order of Aaron to go within the veil for the people. Our Lord is of another race, being a priest according to the order of Melchisedec, “having neither beginning of days nor end of life.” He was made a priest not after the law of a carnal commandment, but after the power of an endless life. He continueth to make intercession for the people of God by virtue of his eternal life and perpetual priesthood. In this respect the true Messiah, the Lord Jesus Christ, rises above all former priests: they were indeed but types and shadows of himself.

This superiority of our Lord Jesus Christ is a topic which will not interest everybody. To many persons it will seem a piece of devotional rapture, if not an idle tale. Yet there will ever be a remnant according to the election of grace to whom this meditation will be inexpressibly sweet. Who are the people that will be interested by this theme? They are indicated in the text: they that come unto God by Jesus Christ. The people who are in the habit of using Christ as their way of access to God are those who will value him beyond all price, and such persons will delight to hear him extolled in the highest terms.

We will begin our discourse, then, by the enquiry: Do we come unto God by Jesus Christ? Hearken, and answer for yourselves. Do we come unto God at all? Do we recognize the Lord our God as a person who should be

approached? Are we now approaching to him? Are we among those who are always coming to God, to whom at the last the great Judge shall say, “You have been coming, continue to come. Come, ye blessed of my Father, inherit the kingdom prepared for you?” Or are we departing from God by forgetting him, or rebelling against him, so that we shall be among that number to whom the Judge shall say, “You have long been departing, continue to do so. Depart, ye cursed, into everlasting fire in hell, prepared for the devil and his angels?”

Are we coming to God? — that is the question. Is the direction of our lives towards God? We are either going to God or from God, and by this we may forecast our everlasting destiny. The direction in which the arrow is flying prophesies the target in which it will be fixed: the way the tree is inclining, that way foretells the place of its fall, and where the tree falleth, there it will lie. So let us judge ourselves this day: which way are we drifting? Have we ever come to God by sincere repentance of our wanderings? Have we come to him by faith, and are we reconciled to him? Do we come to him in prayer? Do we come to him day by day, speaking with him and desiring to walk with him? Do we come to God by communion with him, having fellowship with the Father and with his Son Jesus Christ? Do we, in fact, know the meaning of what it is to draw nigh unto God? It is ill with us if we either have no God, or if he seems to be very far off, an almost unrecognizable phantom, an idea never fully realized, much less approached! Blessed are they that know the name of the Lord and that walk with him, rejoicing in the light of his countenance. It is to such that Jesus is precious as their way of access to the Father.

In the description there is a little word of distinction, for the people who are said to be saved by the great Intercessor are those who come unto God by him. Certain persons talk of coming to God as Creator, and Ruler, and even as Father, but they do not think of his dear Son as their way of approach. They forget or else deny the declaration of our Lord Jesus — “No man coming unto the Father, but by me.” Yet this saying is true. There is no true way of approach to God except through Jesus Christ, the one Mediator between God and man. A deep abyss divides us from God, and only that ladder which Jacob saw can bridge the gulf. Our Lord Jesus, being God and man in one person, reaches from side to side of the chasm. Coming near to us, this ladder stands at our foot in the human nature of our Lord, and it reaches right up to the infinite Majesty by reason of the divine nature of our Redeemer. God and man, in one person, unites God and man in one league of love. We come unto God by Jesus Christ. Prayers in which Christ is forgotten are insults to the God of revelation: faith in which Jesus is not the foundation of our hope is mere delusion. God cannot accept us if we will not accept his Son. O sinner, one door hath God opened in heaven: if thou wilt not go in by that door thou shalt never enter within the walls of the new Jerusalem. God bids thee come to him by one in whom he is well pleased; and if thou wilt not be pleased with Jesus thou canst not come to the Father. O ye who are daily users of this royal way to God, you will forgive me if I hide myself behind my Lord this day, and seek to do nothing more than, in all simplicity, to set forth his unchangeable priesthood and endless life. Pray the Lord to help me to extol the great high priest of our profession, and also to help you all to join in the praise of Jesus in the power of his Holy Spirit.

In the text there are four subjects for your consideration: they are joined together as links of a golden chain, and they are all full of encouragement for you. Here is a great Savior with an endless life, secondly, with an endless priesthood; thirdly, with an endless intercession; and fourthly, with an endless salvation: “He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”

I. First, we have in our Lord Jesus Christ a priest with AN ENDLESS LIFE. I want you to think earnestly upon this very simple theme: it is in the simplicities that we find our greatest consolations. Our Lord Jesus is not as Aaron, who had to be stripped of his garments on the top of Mount Hor, and to die in the mount; neither is he like to any of the sons of Aaron who in due time suffered the infirmities of age, and at last bowed their heads to inevitable death. He died once, but death hath no more dominion over him; it is witnessed of him that he liveth.

We clearly perceive that our Lord Jesus possesses endless life as God, for how shall Godhead expire? It is not possible for the Godhead to cease or to suspend its existence. Our Lord is “God over all, blessed for ever;” and in this respect he is necessarily everlasting as to his life.

But our Lord ever lives also in respect to his manhood. Though he died unto sin once, he soon rose again from the dead, his body never having seen corruption. He died in his priesthood and for his priesthood, but never from his priesthood. **By his resurrection his manhood was fully restored to a life which dieth no more.** We speak of him, as “he that liveth, and was dead, and is alive for evermore.” This is a very sweet truth to those who are in Christ Jesus. The Lord Jesus Christ had lived one life as a man: Why did he not end that life as a man when he died on the cross? It shows his

deep attachment to our manhood, that he retained the human nature after his great sacrifice had been presented and accepted.”

“... But our Lord Jesus Christ, whose stoop of Condescension when he assumed our nature was greater than any archangel could have achieved, having taken our human nature, and having bled and died in it, continued to wear it after he had said, “It is finished,” after he had risen from the dead, and after he had taken his seat at the divine right hand! He hath become so wedded to us, so truly one flesh with us, that he will not be divided from us in nature. He sits upon the throne of God, not in his pure Godhead, but as one that has been slain, clothed in a body like our own. What manner of love is this! What bliss to know that my kinsman liveth! Truly many waters could not quench his love to manhood, nor could death itself destroy it. The Son of God is still the Son of man. He whom angels worship is not ashamed to call us brethren, for as partaker of our nature he lives, and will live for ever.

He ever lives, then, as God and as Man; and I prolong the blended thoughts by saying that he ever lives in his relationship to us. This you have already seen to be the case, because he lives in our nature: but now I beg you to note that he lives as God and M an for us. I love to read these words — “He ever liveth to make intercession for them.” This is one great object for which he lives. To make intercession for those that come unto God by him is the business of his life. Is not this wonderful? If some influential and powerful person should say to you, “I live to promote your interest; wherever I go and whatever I do, whatever I seek and whatever I obtain, I live for you” — it would show great friendship, and excite in us great

expectations. Would it not? Yet here is the Lord Jesus declaring that he lives for us: for us he appears in the presence of God, for us he has gone to the many mansions of the Father's house, for us he constantly intercedes with God. Oh, the deep debt of gratitude we owe to this glorious One, who having died for us, now lives for us!

It is more than if a brother should say, "I live my whole life for you;" for, remember, this might be said to be the second life which our Lord gives to us. He lived for us here below a whole lifetime! He laid down that life for us, and now he lives again for us. I know not how to speak what I feel concerning the surpassing greatness of his love. He could not be content to give his life once for us, but he must needs take it again and shall give it over again for us. See how he loves us: he died for us! See how he loves us: he lives again for us! He lives for sinners, for he lives to intercede, and for whom is intercession but for those who need an advocate? "If any man sin we have an advocate." May I say that Jesus lives two lives for us? Yet more, it is said, "He ever liveth to make intercession for us;" so that the whole life of Christ throughout eternity, — his boundless, endless, glorified existence is still for his people. He glorifies the Father, and makes glad the hosts of heaven; but still this is the set purpose of his heart, to live for us. "He loved me, and gave himself for me" is true; but we may read it in the present tense if we like, and it is still true: "He loves me, and he gives himself for me." (in intercession and advocacy) Christ loved his church, and gave himself for it, and now he loves his church and gives himself to it. What inspiration lies in the endless life of Christ for us! Let our lives be lived wholly for him since he lives wholly for us.

This truth of the living Christ should be remembered in our greatest need.

Dear friends, there is an almighty and divine One in heaven who ever lives for our highest benefit. Let us adore him most lovingly. This should show us how great our need is, that we always want a living Savior to interpose for us. A dying Savior was not enough; we still require every moment of our lives a living Savior engrossed with the care of our spirits, interposing on our behalf in all manner of ways, and delivering us from all evil. Our hour of necessity is ever present, for Jesus is ever guardian us, and his work is never a superfluity. Herein should lie our great comfort: We should fall back upon this truth whenever our burden presses too sorely upon our shoulders. Jesus lives: my great Redeemer lives for me: lives in all fullness of power and glory, and devotes that life, with all that pertains to it, to the preservation of my soul from every ill. Can I not rest in this? With such a keeper why should I be afraid? Must I not be safe when One so vigilant and so vigorous devotes his life to my protection? What innumerable blessings must come to those for whom Jesus spends the strength of his endless life!

II. Secondly, I must carry you on to another and kindred subject: **ENDLESS PRIESTHOOD.** Our Lord is ordained unto an unchangeable priesthood; or rather; as the margin hath it, to a priesthood “which passeth not from one to another. “His office cannot be taken up by a successor: it is not transferable, but belongs to himself alone, seeing he ever liveth to carry it out in his own person. We have only one priest, and that one priest we have for ever.

In this we are not like Israel of old; for, as we have already seen, a high priest would die.”

“...Beloved, here is our comfort: We have only one priest, and he ever

liveth. He had no predecessor and he will have no successor, because he ever liveth personally to exercise the office of high priest on our behalf. My soul reposes in the faith of his one sacrifice, offered once and no more. There is but one presenter of that one sacrifice, and never can there be another, since the One is all-sufficient, and he never dies. Jesus reads my heart, and has always read it since it began to beat: he knows my griefs and has carried my sorrows from of old, and he will bear both them and me when old age shall shrivel up my strength. When I myself shall fall asleep in death he will not die, but will be ready to receive me into his own undying blessedness. Brethren, our Lord in glory

***“Looks like a lamb that has been slain,
And wears his priesthood still.”***

Do we not rejoice in the unbroken continuity and everlasting perpetuity of the priesthood of Christ?

Again, we are not (unbelieving) Israel is at this moment. Alas, poor Israel! after all her privileges of the past, where is she now? She is without a high priest; she does not dare even to think of anointing one of her Cohens to that office. She is without an altar or a sacrifice. Once a year on the day of atonement she has something which bears the shadow of sacrifice; but it is a worship of her own devising and not after the law of Moses or the ordinances of God. She is left without priest, altar, temple, or sacrifice; and the outlook of her sons and daughters as to the future life is for the most part exceeding dark and dismal. I am assured that nothing is more unwelcome to a Jew than the thought of death; and it may well be so. Beloved, we are not without a priest. Our faith beholds Jesus passed into the heavens and abiding there in the glory of his once-offered sacrifice, ever living to intercede for us. Jesus is

to my soul at this moment as living a person as I am myself, and even more so. I have come to look on friends and dear ones as passing shadows; I see written across their brows the word “mortal;” but Jesus is the one friend who only hath immortality, and therefore can never be lost to me. His sacrifice is for ever effectual, and his priesthood is for ever in exercise. Christ’s priesthood remaineth without end. What bliss it is to be a believer in Jesus, and thus to have one priest, and never to desire another!

We are not as the votaries of Rome. That Babylon hath many priests within her borders. Some say that these priests are substitutes for Christ; if so, the assertion is a flat blasphemy against him who is a priest for ever, and needs no substitute. Others say they are the vicars of Christ, carrying on his work now that he is gone, by presenting the unbloody sacrifice of the mass. This also is clean contrary to the teaching of the apostle in this passage, wherein he proves that this man, because he continueth for ever, hath a priesthood which cannot be passed from one to another. In this he shows that our Lord is different from the Aaronic priests who had their office taken up by those who followed them, whereas Jesus, like Melchisedec, hath no successor, but exercises his office in his own proper person according to the power of an endless life. We know no priests on earth now, save that in a secondary sense the Lord Jesus hath made all believers to be kings and priests unto God. We have now no special order of persons set apart to represent their fellows before God. Under the Mosaic dispensation there were many priests not suffered to continue by reason of death; but under the Christian dispensation we have only one priest, who continueth ever in an untransferable priesthood, this is the apostle’s argument. But this is not true if bishops and presbyters are priests in the sense in which they now

claim to be so. I count the very thought of our having other sacrificing priests than the Lord Jesus to be derogatory to the one unique, completely accomplished sacrifice of our Great High Priest who abides alone in his personal office for ever and ever. Wherefore, brethren, despise in your very souls the pretensions of a human priesthood either in the Church of England or in the Church of Rome. If any man call himself a priest otherwise than as all the people of God are priests, we rate him at no higher value than Korah, Dathan and Abiram, to whom Moses said, “Ye take too much upon you, ye sons of Levi.” They claimed a priesthood which did not belong to them, as all men do who intrude into the priesthood in these days. Our Lord Jesus walks in that supreme, solitary majesty which was foreshadowed in Melchisedec — and in that spirit he fulfils a priesthood which renders all other priests a superfluity and a mockery. What have we to do with more sacrifices when the one sacrifice is offered once for all? Brethren, hold fast this precious truth and rejoice in it.

III. Now I conduct you, thirdly, to the fact of ENDLESS INTERCESSION.

—
“Seeing he ever liveth to make intercession for them.”

If I were to read this passage, “Seeing he ever liveth to interpose for them,” it would not be an incorrect reading. The Lord Jesus Christ in his perpetual priesthood lives on purpose to be the advocate, defender, patron, mediator, and interposer for his people. You that come to God by him will highly esteem this constant service rendered to you by your Lord. Whereas Christ by his death provided all that was necessary for your salvation, he, by his life, applies that provision which he made in his death. He lives on purpose to see brought home to you, and enjoyed by you, all those blessed

boons (ie. Gifts, prayers, petitions see Websters 1828 Dict.) and privileges which he purchased upon the tree, when he died in your room and stead. Had he not lived for you, his death for you would have miscarried. He would then have begun the work, and provided all the materials for its completion, but there would have been none to render those materials available, and to complete the building whose foundation had been laid in so costly a manner. We are pardoned by the death of Christ, but we are justified by his resurrection. We are saved because he died; but that salvation is brought home and secured to us because he sitteth at the right hand of God, and continually maketh intercession for us.

I want you to-day to think as much of a living Christ as you have ever thought of a dead Christ. You have sat down at the foot of Calvary, your eyes suffused with tears, and you have said, how delightful it is to behold his love written out in crimson characters in yonder streams of blood, which his very heart pours out for our redemption! I want you now to sit at the foot of his throne, and, as far as your dim eyes will permit, behold his splendor, and see how he spends his glory-life in perpetual intercession for you. He is as much ours on the throne as on the tree. He is ever living to apply to us with his own hands what he purchased by the nailing of those hands and the piercing of his heart upon the cross of our redemption.

Why is it so needful that Jesus ever-living should always be interceding for us? I answer, first, it is most becoming God-ward. The great principle which God would teach to men is this — that sin is so hateful to him that the sinner can only approach his justice through a Mediator. This truth is most clearly set forth in the fact that even now that we are washed in the blood of the Lamb, there is no approach unto God except through the intercession of Christ. Does not this teach the grand principle of the evil of

sin, and teach it in the plainest manner? The distance which sin puts between the sinner and God, and the necessity of mediation in order that a just God may commune with the imperfect — are not these fully taught by the institution of the perpetual intercession of the Son of God? This is as much a declaration of the righteousness of God as was the substitutionary death on Calvary.

Moreover, the intercession of Christ is needful God-ward to illustrate the union, co-operation, and inter-communion of the divine Trinity in the work of our salvation. The Son of God intercedes in heaven, and the Holy Spirit intercedes on earth. If Jesus intercedes, it is of necessity that the Father be there with whom he may intercede. The Son pleads and the Father hears and answers, and in consequence conveys to us by the Holy Ghost the blessings purchased by his Son. Thus, Father, Son, and Holy Spirit are brought before our minds as all concurring in the believer's salvation. A mediator who is not only man, but also one person of the blessed Trinity, continues to intercede for us, and thus we see how God remembers us. Once again, our own communion with God is openly declared, while there sits on the throne of God a man who is also God, pleading with the Godhead. Man is always standing in glory in connection with God. The perpetual intercession of Christ is a perpetual recognition of the communion which now exists between God and once fallen, but now restored, manhood. We ought to look upon Christ pleading in glory as the sign, token, and evidence, that man is reconciled to God, that man speaks with God, that God speaks with man, and that once again the old dominion is restored to man; for we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor.

The perpetual intercession is necessary God-ward. But it is even more necessary man-ward. Think, brethren and sisters, though we have been forgiven through the precious blood, yet we in many things offend, and therefore we need every day a fresh application of the blood of sprinkling. Conscience accuses us for daily flaws and faults, and it is therefore well for us that it is written, "He maketh intercession for the transgressors." Where would our hope be of continual preservation from the weaknesses and sins of our nature did not Jesus constantly plead for us? The way is rough, the world is sinful, our wanderings are many, our wants are incessant, and therefore we need the eternal intercession. We are never out of danger, and therefore always need the guardian prayer; we are never above weakness and folly, and therefore require the perpetual patronage of our protector. What man is there among you that is not full of wants? What woman is there among you that does not need to come to the mercy-seat many times

a day? Jesus is always there, waiting to present our petitions; ever making our persons, our petitions, and our praise acceptable with God. Brethren, we are daily pressed, either with conflict with inbred sin or suffering in the body, with service of our Lord or sympathy for our brethren; and for all these we need help out of the holy place, help which can only come by way of the throne of the heavenly grace. We need an interposer, at whose feet we may lay down our burdens, into whose ears we may tell our sorrows: therefore Jesus ever liveth to make intercession for us.

Our great Intercessor also obtains for us those precious gifts and graces which are needful for our growth and usefulness. His is the hand which leads us onward to those attainments of the spiritual life which are needful for our serviceableness in this world, and for our meetness for the life to

come. The higher virtues would be beyond our reach if his prayers did not bring us more and more of the Spirit of God to make us perfect in every good work to do his will.

Have you forgotten also that there is an enemy who is always alive and always full of malice? He acts as the accuser of the brethren, who accuseth them day and night before God; and were it not for our glorious Advocate, who for Zion's sake doth never hold his peace, what would become of us? This accuser is also a tempter, who subtly contrives plots for our overthrow. It is at times true of us as it was of Peter — “Simon, Simon, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee.” How often are we hidden from evil by the prayers of Jesus! We do not know, my brethren, how many poisoned arrows are caught upon the shield of our Lord's intercession. The intercession of Christ as with ten thousand hands is always scattering benedictions. Job asks, “Hast thou entered into the springs of the sea?” Surely our Lord's intercession is the source of an ocean of blessedness. If we had but eyes enlightened of the Holy Ghost we should see the mountain full of horses of fire, and chariots of fire round about the people of God. Who guides those horses? who directs those chariots? who is the captain of the hosts of spirits that encompass the camp of God? Who, but the Prince Immanuel, who by his all-powerful intercession ruleth all things for us.

The Lord Jesus by his unceasing pleas keeps all the powers of darkness in check, and moves all the powers of light for our rescue. His prayers form an atmosphere of blessing in which we live and move. We do not know, we cannot begin to calculate, the depths of our obligation to the ceaseless care of our unwearied Intercessor. Even when time shall be no more, and all the

saints shall be saved, their continuance in bliss will be due to his endless intercession.

Think of it — Jesus always praying, never ceasing! His very appearance in heaven is a plea. The memory of his finished work is a plea. His constant thought of us is a pleading with God. Not with tears and cries will he pray, as he did in the days of his flesh; nor perhaps even with words will he plead; for his spirit speaks to the spirit of God without such vocal instrumentality as creatures require. This much we know, he is always praying, always prevailing, and consequently always showering down upon us blessings beyond all count, the most of which we scarcely recognize; and yet if they were withheld we should perish miserably. Lord Jesus, thy dying blood is well matched by thy living plea, and our hearts rejoice in this because of these two sure proofs of thy love and grace.

IV. That brings me to my fourth point, which is — For this cause, therefore, there is **ENDLESS SALVATION** in the power of Jesus. “He is able to save without end, or to the uttermost, them that come unto God by him.” That word “uttermost” includes within it a reference to time. Because our Lord Jesus never dies, he is endlessly able to save. At all times his power to save remains. He was able to save some of you forty years ago, but you would not come to him that you might have life: he is able to save you now though you have passed your fourscore years in impenitence. If you come unto God by him, he will save you however multiplied your sins. Beloved, many years ago, as boys and girls, some of us put our trust in the Redeemer, and he forgave us our trespasses. Happy day! Happy day! We are much further advanced in life at this time, and our strength grows less as the shadows lengthen; but Jesus is evermore the same, and is still

able to save to the full. No diminution has taken place as to his ability to save. He that helped us in the seven struggles of our youth, and the seventy burdens of our manhood, will help us to seventy times seven, if need be. We need not fear old age or death, seeing he always has the dew of his youth, and is always our friend, laying out his life for us, even as once he laid it down for us.

He is abundantly able to save: from the uttermost of evil to the uttermost of good he can save us. As he ever lives in the fullness of life, so he can save to the fullness of salvation. His name is Jesus — the Savior, and as Jesus, the Savior, he lives. He has not renounced his office, nor allowed any part of his life to run to another purpose: he lives to save.

The Lord Jesus Christ is now, “seeing he ever liveth,” able to save to the uttermost in point of our sin. Whatever the sin of any one here may be, if he come to God by Jesus Christ, it shall be forgiven him. God forbid I should try to make a list of human crimes; what purpose would it serve? The reading of the details of vice is very defiling: I will not therefore attempt a catalogue of crimes into which mortals sink. Sorry scoundrels come here at times; there may be dreadful characters at this moment mingled with this vast congregation, and truly I am not sorry that they are hearing the gospel: but whoever you may be, the text draws a circle of hope around you, as it says — “He is able to save them to the uttermost that come unto God by him.” Whatever your offense, if you will now come to God, and confess it, and ask mercy through the name of Jesus, he is able to save you to the extreme limit of your need. If you have gone as far in sin as is possible, and are forced to own that if you could have gone farther you would have done so, yet there is forgiveness. O my hearer, though

your hand were even red with murder, yet the blood of Christ could wash it clean. "All manner of sin and of blasphemy shall be forgiven unto men." Yes, let the silver trumpet sound it out! Ye chief of sinners, hear the news! The Savior lives that to the uttermost he may save such as you. Come, then, to your living Lord, ye that groan under the load of deadly guilt, for he can take it all away.

So, too, he saves to the uttermost of our need and misery. One old divine says if we were to climb a great hill from which we could see wide fields of spiritual distress and poverty, and if all this represented our experience, yet the Lord is able to spread salvation all round the far-off horizon, and encompass all our wants. Come, poor trembler, climb the mountain, and look far over this terrible wilderness. As far as ever thou canst see, or foresee, of dreaded need in years to come, so far and much further can the salvation of Jesus reach. As far as with the telescope of apprehension thou canst spy out trials in life and woes in death, so far is Jesus able to save thee. The uttermost will never be reached by thee, but it has long ago been provided for by him. All thy capacious emptiness can ever need to fill it, he has provided. Though thy heart should like a horse-leech cry, "Give, give," Jesus can satisfy its hunger. Though like the sea that swallows up a navy and is not full, thy soul should never cease its cravings, yet Jesus can content thee. All that thou canst require he can surely give thee, since he ever liveth by the power of an endless life to be the fullness of every emptied soul.

Jesus can save you to the uttermost of your desires. I want you to think of all you would like to be in righteousness and true holiness; for all that will Jesus do unto you ere he has done with you. I asked a young convert the

other day “Are you perfect yet?” “Oh dear, sir,” she said, “No.” I asked, “Would you not like to be?” Her eyes twinkled, as well they might, and she said, “That is what I long for.” It will be heaven to be perfect. Jesus is able to make us perfect, and he has resolved to do it; as it is written, “I shall be satisfied, when I awake, with thy likeness.” (Isaiah 17:15) In that likeness he will cause us to awake if we come unto God through him. Jesus will save us to the highest degree.

The Lord Jesus Christ will also save us entirely: he will work out the salvation of the whole man, body, soul, and spirit. He ever lives to save his people to the utmost, that is to say, all his people, and all of every one of his people. Nothing essential to manhood shall be left to perish in the case of those whom he redeems. All that which the first Adam ruined the second Adam shall restore. The Canaan of manhood from Dan to Beersheba shall be conquered by our Joshua. As yet the body is dead because of sin, though the spirit is life because of righteousness; but the day comes when the body also shall be delivered from the bondage which sin has brought upon it. Not a bone, nor a piece of a bone, of a redeemed one shall be left in the hands of the enemy. God’s deliverances are always complete. When the Lord sent his angel to bring Peter out of prison, he said to the slumbering apostle, “Cast thy garment about thee, and follow me.” That garment might be only a fisherman’s cloak, but it must not be left in Herod’s hands. He said also, “Bind on thy sandals;” for when the angel of the Lord sets a man free, he will not leave even a pair of old shoes behind him. The redemption of Christ is perfect: it reaches to the uttermost. He seems to say to sin, and Satan, and death, as the Lord said to Pharaoh: “Not a hoof shall be left behind.” All that he hath redeemed by price he will

also redeem by power, and to that end he makes ceaseless intercession before God.

“To the uttermost,” from all our doubts and fears, and follies, and failures, Jesus will bring us by his endless intercession. “To the uttermost,” from every consequence of the fall, and personal sin, and actual death, Jesus by his intercession will save us. “To the uttermost.” Oh, think of it! To the resurrection life, to clearance at the judgment seat, and to the highest glories of heaven, and to boundless bliss throughout the ages he will save us. Right on while thou endurest, O eternity, the pleading of the High Priest shall save the chosen company, who for ever rising into something higher and yet higher, shall prove more and more the heights and depths of everlasting bliss! **Because he lives we shall live also, and because he ever intercedes we shall for ever be glorified.**

There I leave my subject, only coming back to the one enquiry, Do you come unto God by Jesus Christ? If so, the text speaks comfortably to you. It speaks not only of the church as a whole, but also of each individual believer: Jesus intercedes for each one of those who “come unto God by him.” You, dear friend, though unknown to fame are known to Jesus. You, dear sister, hidden away in obscurity, are not hidden from the all-seeing eye of the divine Mediator. His breastplate bears your name, yea, he has graven it upon the palms of his hands, and he will never forget those whose memorials are thus perpetually with him. May the living blessing of the ever-living Savior be with you to-day and for ever! Amen.”

F.B. Meyers (from his “The Way unto the Holiest”) on Hebrews 7; “CHRIST IS KING AS WELL AS PRIEST (ver. 1). History gives its unanimous judgment against the temporal and the spiritual power being vested in the

same man. In Israel the two offices were kept rigorously separate; and when, on one occasion, a king passed the sacred barrier, and, snatching up a censer, strode into the inner court, he was at once followed by the remonstrances of the priestly band, whilst the white brand of leprosy wrote his doom upon his brow; "and he himself hastened to go out, because the Lord had smitten him." But the simple monarch of whom we write, living before gathering abuses forbade the union, combined in his person the royal scepter and the sacerdotal censer. And herein he foreshadowed the Christ.

Jesus is King and Priest. ***He is King because he is a priest.*** He is highly exalted, demanding homage from every knee, and confession from every lip, because he became obedient to the death of the cross. He bases his royal claims, not on hereditary descent, though the blood of David flowed in his veins; not on conquest or superior force; not on the legislation that underpins the kingdom of heaven among men: but on this, that he redeemed us to God by his blood. He is the King of glory, because he is the Lamb of God which taketh away the sin of the world. The cross was the stepping-stone to his throne.

And he cannot fulfill his office as Priest unless he be first recognized as King. Many fail to derive all the blessing offered to men through the Priesthood of Christ, because they are not willing to admit his claims as King. They do not reverence and obey him. They do not open the whole of the inner realm to his scepter. They endeavor to serve two masters; and to stand well with empires as different as light and darkness, heaven and hell, God and Satan. There must be consecration before there can be perfect faith; coronation before deliverance; the King before the Priest.

The order is invariable first King of Righteousness, and after that also King of Peace (ver. 2). "Peace, give us peace!" is the importunate demand of men; peace at any price; by all means peace. But God, in the deep waters, lays the foundation of righteousness; "and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." It is

of no use to heal the wound slightly, saying, "Peace, peace," when there is none. Infinitely better is it to probe to the bottom, and to build up from a sound and healthy foundation to the surface of the flesh. And the King of Peace will never enter your soul until you have first acknowledged him as King of Righteousness, submitting yourself to his righteous claims, and renouncing the righteousness which is of the law for that which is by faith.

It is lamentable to find how few Christians, comparatively, are realizing the full meaning or power of Christianity. Joyless, fruitless, powerless, they are a stumbling block to the world, and a mockery to devils. And is not the reason here? They are not *right*. They are harboring traitors and aliens in their souls. They constantly condemn themselves in things that they allow. No doubt they excuse themselves, and invent special reasons to palliate their faults, so that what would be inadmissible with others is pardonable in them. What special pleading! What ingenious arguments! What gymnastic feats are theirs! But all in vain. Let any such who read these lines learn that it is peremptory to make Christ King, and King of Righteousness, before ever they can appreciate the peace which accrues from his Priesthood on our behalf.

CHRIST'S PRIESTHOOD WAS NOT INHERITED (ver. 3). This also comes out clearly in the history of the priest-king of Salem. The Levitical priest had carefully to trace his connection with Aaron, and hence the elaborate genealogies of which some parts of the Bible are full. The priests, at the time of the return from Babylon, who could not prove their pedigree, were suspended until a priest arose with Urim and Thummim. But Melchizedek's priesthood had evidently nothing to do with his descent. He was independent of priestly pedigree. Of course it is not necessary to infer that he really had no human parentage and that he knew neither birth nor death. This is neither stated nor assumed. The argument is simply built on the omission of any reference to these events in ordinary human life; and aims to prove that, therefore, this old-world priesthood was quite independent of those conditions which were of prime importance in the Levitical dispensation. It was of an entirely different order from that which officiated in the Jewish Temple; and was, therefore, so capable to represent Christ's.

As God, our Lord had no mother. As man, no father. He did not Spring from a

family of priests; for it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood. What was allegorically true of Melchizedek was literally true of Jesus; who has had neither beginning of days nor end of life. His Priesthood, therefore, is utterly unique. He stands amongst men unrivaled. There have been none like him before nor since. His functions derived from none, shared by none, transmitted to none. Made what he was from all eternity by the foreknowledge and counsel of God.

There never was a beginning to the priestliness of our Saviour's heart. There is no date in heaven's calendar for the uprising within him of mercy and pity, and of the intention to stand as the Advocate and Intercessor for our race. Before the mountains were brought forth, or the heavens and earth were made, there was already in his thoughts the germ of that marvelous drama which is slowly unfolding before the gaze of the universe. He was Priest, as well as the Lamb slain, from before the foundation of the world. Love is eternal. Sacrifice is one of the root principles of the being of God. Priesthood is part of the texture of the nature of the Second Person in the adorable Trinity. There need be no fear, therefore, that he will ever desert his office; or lay it aside for some other purpose; or cease to have compassion on the ignorant and erring, the tempted and fallen.

CHRIST'S PRIESTHOOD IS CONTINUAL (ver. 3). The priests of Aaron's line were not suffered to continue by reason of death. But of him "it is witnessed that he liveth" (ver. 8). Hallelujah! a Priest has arisen "after the power of an endless life" (ver. 16). "The Lord sware and will not repent, Thou art a *Priest forever*" (ver. 21). "Because he abideth forever, his Priesthood is unchangeable" (ver. 24). "He ever liveth to make intercession" (ver. 25). "Consecrated forevermore" (ver. 28). What explicit and abundant testimony! Our High-Priest shall never ascend Mount Hor to be stripped of his robes of office and die (as Aaron was). The secrets confided to him need never be told again to his successor. The tender love which links him and us shall never be snapped or cut in death. No one else will ever be called in to take his place in the superintendence of our souls.

This teaching rebukes two errors-(1) The error of those who teach sinlessness in the flesh. It is impossible to exaggerate the mischief which is being wrought just now by some who take advantage of the universal yearning for a higher experience, and are holding out to credulous souls the prospect of reaching a position in which they will no longer need to confess sin, no longer require perpetual cleansing in the blood of Christ, no longer be sensible of their sinnership.

They who speak thus confound *sin* and *sins*. They apply the term *infirmity* to acts and dispositions which the Word of God calls by blacker, darker names. This teaching lowers a man's standard of sin to suit the erroneous doctrine which he has imbibed. It is contrary to the distinct teaching of Scripture that the flesh in the believer may yet lust for the upper hand. It is in Opposition to all deeper experience of the Christian life, which goes to show that, even when we know nothing against ourselves, yet are we not hereby justified; because there may be many evils of which, for want of clearer light, we are completely ignorant, but which stand out patent enough to the eye of him who judges us, the Lord who searches the heart and reins.

The error of those who teach the perplexity if sacrificing priesthood. Of course all believers are priests, in the sense of offering the sacrifice of praise and prayer, the offerings of self-denying love. But there are many among us who persist in affirming that they are called, in addition, constantly to offer the perpetual sacrifice of Calvary, in the elements of the Lord's Supper. Amid the ceremonial of the mass, as offered in too many of our English churches by professed Protestants, claiming to be priests, it is hard to see any trace of the simple institution of the Lord's Supper. And it makes one tingle with righteous indignation to see the way in which these blind leaders of the blind are deceiving the multitudes to the ruin of their soul. Sometimes one longs for the withering sarcasm of an Erasmus, the sturdy common sense of a Latimer, the vehemence of a Knox, to show up the unscriptural pretensions of these men, tricked out in the gaudy finery of pagan costumes, and going through mummeries which would provoke to laughter, if the whole system were not so inexpressibly sad. "How long, Lord, how long!"

But, after all, the true way to meet these errors is to insist upon our Lord's

continual and unchangeable intercession and priesthood. Surely if he lives and continues his work, it is a piece of impertinent and arrogant folly to intrude upon his functions. We must revert to the earlier methods of Scriptural interpretation and exposition before ever we shall be able to forearm our young people against the monstrous errors of our times, or win back those who have been so disastrously led astray.

XVII. THE SUPERLATIVE GREATNESS OF CHRIST.

" Hebrews 7:25 Therefore he is able also to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.

THIS chapter needs to be read under a deep sense of sin, to be properly understood and appreciated. It is the conscious sinner who needs the Priest. We can do very well with Christ as Teacher, Philanthropist, Ideal Man, until we see ourselves as we are in the sight of God; but when that vision is given to us, our hearts cry out with an exceeding great and bitter cry for the Priest, who can stand for us with God, and for God with us.

There is urgent need for a fresh consciousness and conviction of our sinnership, both amongst unbelievers and professing Christians. Light views of sin give slight views of the sacrifice of Calvary, of the need for propitiation, and of the dread future penalty on willful wrong-doing. Did men really understand what sin is, they would not talk so glibly of their complete deliverance from it; confounding as they do the few sins of which they are cognizant with the mass of evil that lies still in their nature, like the mud at the bottom of a pellucid lake, only needing to be stirred to show itself. And if men really felt their sins, there would be a unanimous rush to the precious Blood and to the only priest for absolution and pardon.

It is hardly likely that these poor words can affect the set of the current; yet, if it were possible to reach the great mass of the preachers of the present day, one would urge them to lay aside their literary essays, their arguments with evolutionists, their poetry and rhetoric, and to bring the trenchant teaching of God's Word to bear on human consciences and lives. Let them attack sin as sin. Let them deal with the sins of their congregations specifically, as the Boer marks his man for his bullet. Let them show what God thinks of the sins

which we treat so lightly. And as soon as we get back to the old fashioned style of preaching, we shall see a revival of old fashioned conversions. It is of no use complaining, when we are ourselves to blame. Human nature is unaltered. The law of God is unchanged. The cry of the conscience is stifled, not silenced. Again shall we hear of multitudes pierced to the heart, and crying for mercy. And then the Priesthood of Christ, as described here, will acquire a new preciousness.

HE IS A GREAT HIGH-PRIEST (ver. 4). How great, appears from the episode here referred to. Flushed with victory, bringing with him all the captives and goods which Chedorlaomer had swept away from Sodom, the patriarch Abraham had nearly reached his own camp. But as he drew nigh to Salem, where peace and righteousness dwelt beneath the rule of Melchizedek, he was met by this saintly figure, bearing in his hands the sacred emblems of bread and wine: meet type of him who often accosts us on the road of life, when weary with conflict, or when entering into subtle temptation, and refreshes us with the bread of his flesh, and the wine of his blood. And Abraham knelt to receive a blessing at his hand, and gave him tithes of all ([Gen. xiv. 19, 20](#)).

Does not this prove the greatness of Melchizedek? The Levites and priests were indeed permitted to take tithes of their brethren; but this glorious priest feels no compunction to take tithes of one of another race. He rose above the narrow boundaries of race or blood, and was prepared to do his office with equal care for an alien as for his own. This unsectarian, cosmopolitan, large-hearted view of his obligations to man as man is a true mark of greatness. And in this he manifests a trait of the greatness of our dear Lord, whose Priesthood overleaps the limits which might be set by nationality or birth, and deals with man as man; with thee, reader, and me, if only we will come to him.

Besides this, since the greater must bless the less, it is obvious that Abraham, great and good though he was, the friend of God, and the recipient of the promises, must have felt that Melchizedek was his superior, or he would never have treated him with such marked respect ([Heb. vii. 6, 7](#)). Surely, then, this holy man was a fit representative of our blessed Lord, to whom all the noblest in heaven and earth bow the knee; confessing that he is Lord; and

consecrating to him, not a tenth only, but the whole of what they have and are.

HE IS A GREATER HIGH-PRIEST THAN AARON OR HIS SONS. When Abraham knelt beneath that royal and priestly hand, he did not do so for himself alone, but as a representative man. First and head of his race, his descendants were identified with him in his deed. Levi, therefore, who receiveth tithes paid tithes in the patriarch; and, in doing so, forevermore took up the second place as inferior, and second best.

"Stop," cries an objector; "if you affirm this inferiority of the Jewish priesthood to that of Melchizedek, you are making an assertion so far-reaching in its results as to need some further corroboration. Are you quite sure that this is as you say?"

"Certainly," is the reply; "else, why should there be so emphatic an announcement made in David's Psalms of the coming of another Priest long after the Jewish priesthood had been in operation? 'If perfection were by the Levitical priesthood, what further need was there that another Priest should arise after the order of Melchizedek and not be called after the order of Aaron?'"

"But stay," again interposes the objector; "if you are going to supersede the Levitical priesthood, you are of necessity making a change in all that ceremonial law which rested on the priesthood as an arch upon its keystone. Are you prepared to sweep away a system so venerable, so religiously maintained, the bulwark of religion, the institution of God?"

"I am prepared for this," is the reply; "the previous commandments that relate to sacrifices and rites and ceremonies will have to go. They were temporary and imperfect. Types, not realities; molds, not the real vessels; shadows, not the substance. They made nothing perfect. Their office was to bring in a better hope; but, now that this is come, they may be annulled and laid aside."

It seems a light thing to us; but it was of the gravest import to those who were here addressed. To them the Jewish priesthood and ceremonial were more than a state religion; they were religion itself. Tradition, custom, ancestral veneration, personal admiration, and adherence, all these ties had to be rudely

snapped, as they were compelled to admit the cogency of this inspired and irresistible argument. If Jesus were indeed the Priest spoken of by David in [Psalm cx.](#)- and of this there seemed no doubt because it was so often applied to him ([Matt. xxii. 44](#); [Acts ii. 34](#))- then there could be no doubt that his Priesthood was better than Aaron's; and that the whole system of which the Levitical priesthood was the essential characteristic must pass away before that system which gathers around the person and work of the Lord Jesus.

We must distinguish between the moral and the ceremonial law: the latter is transient, and was fulfilled in Jesus Christ; the former, of course, is of permanent and eternal force, written on the conscience of man and the government of the world.

We can only stay for a moment here to show how absurd it is for either the Roman or the Anglican priest to base his pretensions on the example of the Old Testament. To do so is to confess their inferiority to the only Priesthood which is recognized in the present age. They are in evil case. Press them for their warrant of existence. If they quote [Rev. i. 6](#), then we all have an equal right to wear their dress (vestments) and fulfill their office. If they quote Leviticus, then are they hopelessly undone; for that priesthood has been superseded. The time is coming when all his people will have to disavow connection with those men whose pretensions are baseless, or worse, delusive; and an unwarrantable intrusion into the sacred offices of Christ. Alas I poor souls, deluded and fleeced by them!

HE IS THE GREATEST OF HIGH-PRIESTS. *Because he was made priest by the oath of God* (vv. 20, 21). Ordinary priests had no such sanction to their appointment; but he by an oath. Jehovah swore, and will not change his mind. His appointment is final, absolute, immutable. It never can be superseded, as that of Aaron has been. Heaven and earth may pass away, but it will not pass away.

Because he continueth ever. His is the Priesthood in which throbs the power of an endless life (ver. 16). It is witnessed of him, that he liveth. "Behold," said he, "I am alive forevermore." (from [Revelation 1:18](#)) What a contrast to all human priests, on whose graves this epitaph may ever be inscribed, "Not

suffered to continue by reason of death." One by one they grow old and die: the eye, often filmed with tears, is closed; the heart stands still; the hands, often raised in absolution, crossed meekly on the breast, as if asking for pardon. But he ever liveth. And of this perpetual life there are two blessed results. On the one hand, he has an untransferable Priesthood (ver. 24); on the other hand, he is able to save them to the uttermost that come unto God by him (ver. 25). There is no limit to his salvation, no barrier beyond which he may not pass. Uttermost in time, and in character, and in desperation, you may be at one of the ends of the earth; yet you shall be lifted to the uttermost degree of glory. To the uttermost—from sins of thought as well as of word and deed; to the uttermost, in cleansing the thoughts and intents of the heart.

Because of his blameless character. *Holy* toward God; *harmless* toward man; *undefiled* in heart; *separate from sinners* in life. Not needing to offer up sacrifice for himself, as the priests did always before offering for the congregation; not requiring to make a daily or yearly repetition of that perfect sacrifice and oblation which was once made on the cross (vv. 26, 27).

Because of the dignity of his Person (ver. 28). The office of mediation is no longer intrusted to a man, or set of men, encompassed by infirmities. See! through the shining ranks of being there advances the Son, Light of Light, Fellow of Jehovah, Co-equal with God, One with Father and Spirit in the ever-blessed Trinity. He is solemnly consecrated to this task of reconciling and saving sinners. All heaven hears and ratifies the oath. And surely we may well ponder what must be our worth in the thought of God, and what our destiny, when our case is undertaken, amid such solemnities, by One so August, so glorious, so divine, as the High-Priest, who now awaits the appeal of the humblest penitent of the human race. "Such a High-Priest became us."

"To THE UTTERMOST." Eyes may light on these words, weary with weeping, of those who have been reduced well-nigh to despair through the greatness and virulence of their sins. Not only does the record of the past seem too black to be forgiven, but old habits are perpetually reasserting

themselves; ridiculing the most steadfast resolutions, and smiting the inner life of the soul down to the ground. At such times we are disposed to envy the vegetable and animal creation, which are not capable of sin; or the myriads of sweet children who have been taken home to God before the time of conscious rebellion and war could rend their infant hearts. But the greatness of our sin is always less than the greatness of God's grace. Where the one abounds, the other much more abounds. If we go down to the bottoms of the mountains and touch the heart of the deep, deeper than all is the redeeming mercy of God. The love and grace and power of Jesus are more than our unutterable necessities. Only trust him, he is "able to save unto the uttermost"; and he is as willing as able.

There are many in these days filled with questionings about the clean heart, the extent to which we may be delivered from sin, and such like speculations. To these we say: Cease to think of cleansing, and consider the Cleanser; forbear to speculate on the deliverance, and deal with the Deliverer; be not so eager as to the nature of the salvation, but let the Saviour into your heart; and be sure that so long as he is in possession, he will exert so salutary an effect, that sin, however mighty, shall instantly lose its power over the tempest-driven soul that comes through him to God, the source of holiness."

Ada R. usebius says of Joas (Jehoash) ; "The position of the Levites, who are a type of the Church, on this occasion illustrates our attitude as waiting for the signal that shall call us to the side of the King's Son who 'shall reign,' that we may be 'with the King when He cometh and goeth out.' The Levites of all the cities of Judah, and the chief of the fathers of Israel, were by the high priest let into the secret that changed their lives. He 'showed them the king's son.' They learned that he was not dead, but that he was alive ; and that when the right time had come he would be proclaimed king. Faith in the resurrection of the Lord Jesus has changed men's lives ever since that resurrection took place ; for we read, ' 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.'"

almond tree שקד (shāqēd
almond tree, almonds.

a figure of Christ's resurrection

found in Theological Wordbook of the Old Testament #2451

(2451a) .. almond tree, almonds, the **first fruit tree to awake** after winter

(2451b) שקד (sh¹qad) This verb Occurs only once, as a Pual participle meaning "cups shaped like almonds" (blossoms, Exo 25:33, 34; Exo 37:19, 20).

"...The idea of watchfulness which is basic to the root affords the key to the explanation of the Hebrew name for the almond tree. This tree, which in Israel blooms as early as January and February and is affectionately looked upon as the harbinger of spring, is appropriately enough called shāqē

This name for the almond forms the basis for God's vivid object lesson on the occasion of Jeremiah's call (Jer 1:11-12). The almond rod, shāqēd, is a reminder to Jeremiah that God will be watchful and punctual, shōqēd, in carrying out what he has promised. The point of this is reinforced later in Jeremiah (Jer 31:28) when God refers to this passage (cf. also Jer 1:12 and Jer 44:27) which forms the basis of Jeremiah's ministry. Daniel 9:14 indicates that this symbolism had impressed itself on Daniel.

The quality of alertness necessary to a watchman is stressed in Psa 127:1, but even this alertness is of no avail unless the Lord guards the city. This alertness takes on a sinister quality in Jer 5:6 where the calamity to befall Jerusalem is likened to a leopard (cf. lion) watching its prey and awaiting the opportune moment to leap. H.J.A."

Numbers 17:8 “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.”

cf.;Jeremiah 1:11, (NKJV) ; “Moreover the word of the LORD came to me, saying, “Jeremiah, what do you see?” And I said, “I see a branch of an almond tree.”

International Standard Bible Encyclopedia (ISBE) ; “ almond tree (shaqedh) meaning the watcher or **early riser** (compare Jer 1:11, “a rod of an almond-tree,” literally, “a wakeful (or early) tree”), the almond being the **first of the trees to wake from the sleep of winter.**”

Again from the ISBE ; “The town was originally called Luz (Gen 28:19, etc.). When Jacob came hither on his way to Paddan-aram we are told that he lighted upon “the place” (Gen 28:11. Hebrew). The Hebrew maqom,[my ft] [ft] מִקּוֹם maqowm {maw-kome'} ; Theological Dictionary of the Old Testament ; “...shrine, sanctuary, מִקּוֹם שְׁכֵם, so of Bethel; ... of tabernacle”... like the cognate Arabic maqam, denotes a sacred place or sanctuary. The maqom was doubtless that at which Abraham had sacrificed, East of the town. In the morning Jacob set up “for a pillar” the stone which had served as his pillow (Genesis 28:18...), poured oil upon it and called the name of the place Bethel, “house of God”; that is, of God whose epiphany was for him associated with the pillar.”

In Numbers 17:8 we find a figure of resurrection in the almond tree; “ Numbers 17:8 NKJV ; “ Now it came to pass on the next day that Moses went into the tabernacle of witness, and behold, the rod of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds.”

Almond bowls in the tabernacle as seen in Exodus 25:33 {ft]

[ft] Exodus 25:33LXX ; “And three bowls fashioned like almonds, on each branch a knop and a lily; so to the six branches proceeding from the candlestick,”

Lockyer commenting ; “The bowls or cups, which likely contained a sufficient quantity of oil to feed the lights were made like unto almonds. The almond tree we are told is the first tree to awake from the sleep of winter, thus acting as herald of the Resurrection. The almond bowls therefore, speak of resurrection. This can be proved by referring to Aaron’s rod, that comprised all the three ornaments worked upon the candlestick. In Numbers 17:8 we are told that Aaron’s rod, although dead, budded, blossomed blossoms, and yielded almonds.

We here see Jesus, pre-eminent in Resurrection, for, says Paul in Romans 8:29, Christ is ‘ the firstborn among many brethren.’

But as the candlestick also typifies the Church as well as her Lord, so the same title is applied to her-the church of the firstborn. (see Hebrews 12:23). Thus the almond bowls, symbolizing Resurrection, are found upon the shaft and branches.”

Again Lockyer ; “In the budding of Aaron’s rod we have a forceful type of our great High Priest, Who was ‘declared to be the Son of God with Power by resurrection from the dead.’ When brought into the tabernacle all twelve rods were alike lifeless; but God, the living God, by that almighty power peculiar to Himself, gave Aaron’s rod a resurrection... “

“ Religious leaders opposed the claims of Jesus as Prophet, Priest, and King, but in His resurrection, He was owned of God as the Great High Priest forevermore. All the authors of various religions have died, Jesus among them, but only He rose from the dead and ascended on high to exercise His priestly intercession.” (see Hebrews 4:15, 5:4-10, 7:24,25)

Proverbs 3:18 LXX ; “She is a tree of life to all who take hold of her; and she is a secure help for them who rely on her, as on the Lord.”

Keil and Delitzsch”...as an almond-tree flowers and bears fruit the earliest of all the trees, and has recieved its name (hebr.) ‘awake,’ from this very fact (cf.Jer.1:11)”

Matthew Henry on Genesis 28:19 ; “ He gave a new name to the place, v. 19. It had been called Luz, an almond-tree; but he will have it henceforward called Beth-el, the house of God. This gracious appearance of God to him put a greater honour upon it, and made it more remarkable, than all the almond-trees that flourished there.”

Spurgeon comments on the ‘God of Bethel’, (formerly ‘Luz’ or ‘almond tree’) ; “ ‘The God of Bethel’, then, is the God of early visits unexpected, given when much needed, and yielding just what was needed of peace to the soul.”

Edersheim ; “ What distinguished Aaron’s rod was the selection of God and the miraculous gift bestowed upon it. And then, typically in the old, but really in the new dispensation, that rod burst at the same time into branches, into blossom, and even into fruit - all these three combined, and all appearing at the same time. And so these princes “took every man his rod,” but Aaron’s rod was again brought before the Ark of the Covenant, and kept there “for a token.” Nor was even the choice of the almond, which blossoms first of trees, without its deep meaning. For the almond, which bursts earliest into flower and fruit, is called in Hebrew “the waker”... , comp. Jeremiah 1:11,12). Thus, as the “early waker,” the Aaronic priesthood, with its buds, blossoms, and fruit, was typical of the better priesthood, **when the Sun of Righteousness would rise “with healing in His wings.”**

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. Now in reality, no longer a dream, our Anointed Rock of our Salvation proved that He would not leave until all that He said that must be accomplished. He would be with them continually by way of the Comforter, His Spirit Who would be sent, proving that He would never desert us. We can now see clearly the picture painted in Genesis ; the descending and ascending angels sent by God in Jacob’s dream, were pointing to God’s Salvation (Jeshua, Jesus) Who, unexpectedly as- it- were,

in the season of great need for Isreal (Jacob), arose early on that momentous resurrection morning. Jesus was none other than the House (or Temple) of God and our Bethel-Temple of God- Luz-Almond tree, our early rising Tree of Life.”

Flavel on the budding of the almond rod; “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 or 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;...”

Chuck Missler ; “And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

“Almonds” - almond trees are the first to bloom in the spring. The Hebrew for “almond” is equivalent to “vigilant” (Jer 1:11).

The bud, the flower, and the ripened fruit - seen in the rod of Aaron which budded with almonds (Num 17).

The almond tree is suggestive of the resurrection of Jesus Christ (which occurred in the spring). More important it was the symbol which established the Aaronic priesthood. Jesus was our firstfruit.”

rise, raise up, cause to stand up

Strong's Dictionary ; “ רָקַשׁ found in TWOT #2451, 2451.0 רָקַשׁ
(shāq

a

d **450 ἀνίστημι** anistemi {an-is'-tay-mee} • from 303 and 2476; TDNT - 1:368,60; v • AV arise 38, rise 19, rise up 16, rise again 13, raise up 11, stand up 8, raise up again 2, misc 5; 112 • 1) to cause to rise up, raise up 1a) raise up from laying down 1b) to raise up from the dead 1c) to raise up, cause to be born, to cause to appear, bring forward 2) to rise, stand up 2a) of persons lying down, of persons lying on the ground 2b) of persons seated 2c) of those who leave a place to go elsewhere 2c1) of those who prepare themselves for a journey 2d) of the dead 3) at arise, appear, stand forth 3a) of kings prophets, priests, leaders of insurgents ...”

Friberg Greek Lexicon “... ἀνίστημι fut. ἀναστήσω, mid. ἀναστήσομαι; 1aor. ἀνέστησα, ptc. ἀναστήσας; 2aor. ἀνέστην, imper. ἀνάστα, ἀνάστηθι, .. (a) of pers. cause to stand up or rise, raise up (AC 9.41); (b) of bringing a dead pers. to life raise up (AC 2.24); (c) in a statement not understood by Jesus' opponents as a metaph. of the body as a temple erect, put up (MK 14.58); (d) of causing someone to appear raise up, send (AC 3.22); (2) intrans. (2aor. act. and fut. mid.) (a) rise (up), stand up, arise (MK 14.57); (b) as appearing in history come into existence, arise, appear (AC 7.18); (c) in Heb. idiom, marking the beg. of an action rise, get up, get ready (MT 9.9); (d) of a building rise, be put up (MK 13.2).

Oepke; “...Theologically the most important meaning is d. “to raise from the dead,” or intrans. “to rise from the dead.”

“...“to raise up,” e.g., one who is lying down or crouching (Ac. 9:41); “to awaken” one who is asleep; “to institute or instal” someone in a function, to “institute” a high-priest (Hb. 7:11, 15);”...

Though it is already for believers a present possession, the resurrection to life is still the goal of their hope and striving (Phil. 3:11...” [41] [ft]

[ft] cf. Phillipians 3:10-11 “10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,

11 if, by any means, I may attain to the resurrection from the dead.”

Ancient Rabbinic writings ; ...“Sanh., 10, 1 ...: “Whosoever says that the resurrection of the dead cannot be deduced from the Torah has no part in the future world.” The whole of later Judaism includes the hope of the resurrection as a firm and necessary part of its faith: Sch^emone Esre, 2. In T. Ber., 7, 5 the doxology to be pronounced in a graveyard is as follows: “He will cause you to arise. Blessed be He who keeps His Word and raises the dead!”[42]

“...The resurrection of Jesus (often, though not always, with the addition $\epsilon\kappa$ νεκρῶν) is announced by Jesus Himself (Mk. 8:31 and par.; 9:9 and par.; 9:31 and par.; 10:34) and is described in the earliest proclamation as the work of the Father whereby the Crucified is exalted to Messianic...”

“...The general resurrection has that of Jesus as its first-fruits (Ac. 26:23: πρῶτος ἐξ ἀναστάσεως νεκρῶν 1 Corinthians 15:20: ἀπαρχὴ τῶν κεκοιμημένων v. 21:[43]...”

Liddel-Scott Lexicon ...

I. to make to stand up, raise up, ..” by his hand. II.: -to raise from sleep, wake up, II.: metaph.,...: -to raise from the dead,....

2. to rise as a champion, ...

3. of buildings and statues, to be set up, to rise up,....”

Greek-English Lexicon of the New Testament

“...raise...esp. of the dead raise up, bring to life...Esp. of Jesus’ resurrection...

fig.raise up in the sense cause to appear or be born...

of a building put up..

rise, stand up, get up...
arise to help the poor”

myrrh

Myrrh is the gum of the Egyptian thorn tree that flows down and then is used as incense which ascends.

(see Gesenius’ hebrew-Chaldee Lexicon to the Old Testament page 505)

International Standard Bible Encyclopedia (in part) “...the gum resin exudes in small tear-like drops...”

Spurgeon “ Jesus Christ is like myrrh.” (from Spurgeon’s message entitled “ A Bundle of Myrrh”)

Myrrh may be well the type of Christ for it’s “preciousness”. It was an exceedingly expensive drug. We know that Jacob sent some of it down into Egypt as being one of the choice products of the land.[my ft]

[ft] LXX Genesis 43:11 And Israel, their father, said to them, If it be so, do this; take of the fruits of the earth in your vessels, and carry down to the man presents of gum and honey, and frankincense, and stacte, “ (but oil of myrrh in Liddell -Scott grk. Lexicon thereby agreeing with the Hebr.)” “, and turpentine and walnuts.”

It is always spoken of in Scripture as being a rich, rare, and costly substance. But no myrrh could ever compare with Him, for Jesus Christ is so precious, that if heaven and earth were put together they could not buy another Saviour. When God gave the world His Son, He gave the best that heaven had.”...”
how precious is He dear friends, as myrrh in the offering of His great atonement! What a costly sacrifice was that! At what price were you redeemed! Not with silver and gold, but with the precious blood of Christ. How precious is He too, in His resurrection ! He justifies all His people at one stroke-rising from the dead-that glorious Sun scatters all the nights of all

His people by one rising. How precious is He in His ascension, as He leads captivity captive, and scattereth gifts among men ! And how precious today in those incessant pleadings of His through which the mercies of God come down like the angels upon jacob's ladder to our needy souls ! Yes, He is to the believer in every respect like myrrh for rarity and excellence."

John Gill of myrrh..." flows freely, either of itself, or, when cut, which is the best; and this was fitly used as a principal ingredient in the anointing oil,..."

Justin Martyr; "And Jacob, having poured oil on a stone in the same place, is testified to by the very God Who appeared to him, that he had anointed a pillar to the God who appeared to him. And that the stone symbolically proclaimed Christ, we have also proved by many Scriptures; and that the unguent, whether it was of oil, or of stacte (myrrh), or of any other compounded sweet balsams, had reference to Him, we have also proved, inasmuch as the word says: "Therefore God, even Thy God, hath anointed Thee with the oil of gladness above thy fellows"...

“three days” or “third day”

Cyprian on the subject; " 'That He should rise again from the dead on the third day.'

In Hosea: "After two days He will revive us; we shall rise again on the third day." Also in Exodus: "And the Lord said unto Moses, Go down and testify to the people, and sanctify them today and tomorrow. For on the third day the Lord will come down on Mount Sinai." Also in the Gospel: "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: for as Jonas was in the whale's belly three days and three nights, so shall the Son of man be three days and three

nights in the heart of the earth.”

Josephus ;”and let them wash their garments, and let them be prepared against the day” ; “On the third day [my ft]

[ft] Josephus, the so-called *Testimonium Flavianum* in *Antiquities* xviii. 3. 3. There Josephus narrates some of the troubles which marked the procuratorship of Pilate, and continues:

'And there arose about this time Jesus, a wise man, if *indeed we should call him a man*; for he was a doer of marvelous deeds, a teacher of men who receive the truth with pleasure. He led away many Jews, and also many of the Greeks. *This man was the Christ*. And when Pilate had condemned him to the cross on his impeachment by the chief men among us, those who had loved him at first did not cease; for *he appeared to them on the third day alive again*, the divine prophets having spoken these and thousands of other wonderful things about him: and even now the tribe of Christians, so named after him, has not yet died out.'

This is a translation of the text of this passage as it has come down to us, and we know that it was the same the time of Eusebius, who quotes it twice.'

John Gill ; “So shall the Son of man be three days and three nights in the heart of the earth. That Christ means himself by the “son of man”, there is no reason to doubt; and his being laid in a tomb, dug out of a rock, is sufficient to answer this phrase, “the heart of the earth”, in distinction from the surface of it; but some difficulty arises about the time of his continuing there, and the prediction here made agreeable to the type: for it was on the sixth day of the week, we commonly call “Friday”, towards the close, on the day of the preparation for the sabbath, and when the sabbath drew on, that the body of Christ was laid in the sepulchre; where it lay all the next day, which was the sabbath of the Jews, and what we commonly call “Saturday”; and early on the first of the week, usually called “Sunday”, or the Lord’s day, he rose from the dead; so that he was but one whole day, and part of two, in the grave. To solve this difficulty, and set the matter in a clear light, let it be observed, that the three days and three nights, mean three natural days, consisting of day and night, or twenty four hours, and are what the Greeks call ... “night days”;

but the Jews have no other way of expressing them, but as here; and with them it is a well known rule, and used on all occasions, as in the computation of their feasts and times of mourning, in the observance of the passover, circumcision, and divers purifications, that ... “a part of a day is as the whole” {ft}

[ft]: T. Hieros. Pesach. fol. 31. 2. T. Bab. Moed. Katon, fol. 16. 2. 17.

2. 19. 2. & 20. 2. Bechorot, fol. 20. 2. & 21. 1, Nidda, fol. 33. 1.

Maimon. Hilch. Ebel, c. 7. sect. 1, 2, 3. Aben Ezra in Lev. xii. 3.

and so, whatever was done before sun setting, or after, if but an hour, or ever so small a time, before or after it, it was reckoned as the whole preceding, or following day; and whether this was in the night part, or day part of the night day, or natural day, it mattered not, it was accounted as the whole night day: by this rule, the case here is easily adjusted;

Christ was laid in the grave towards the close of the sixth day, a little before sun setting, and this being a part of the night day preceding, is reckoned as the whole; he continued there the whole night day following, being the seventh day; and rose again early on the first day, which being after sun setting, though it might be even before sun rising, yet being a part of the night day following, is to be esteemed as the whole; and thus the son of man was to be, and was three days and three nights in the grave; and which was very easy to be understood by the Jews;...”

Alfred Edersheim ; “ according to Jewish reckoning the third day from His Death. [1 Friday, Saturday, Sunday.] The narrative leaves the impression that the Sabbath’s rest had delayed their visit to the Tomb; but it is at least a curious coincidence that the relatives and friends of the deceased were in the habit of going to the grave up to the third day (when presumably corruption was supposed to begin), so as to make sure that those laid there were really dead. [a Mass. Semach. viii. p. 29 d.] Commenting on this, that Abraham described Mount Moriah on the third day, [b Gen. xxii. 1.] the Rabbis insist on the importance of ‘the third day’ in various events connected with Israel, and specially speak of it in connection with the resurrection of the dead, referring in proof to Hos. vi. 2. [c Ber. R. 56, ed, Warsh. p. 102 b, top of page.]”

Adam Clarke ; “That days and nights do not, among the Hebrews, signify complete days and nights of twenty-four hours, see Esther 4:16, compared with chap. 5:1; Judges 14:17, 18. Our Lord lay in the grave one natural day, and part of two others; and it is most likely that this was the precise time that Jonah was in the fish’s belly.”“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.”

“In the following remarkable cases this number also occurs. Moses desired to go three days’ journey in the wilderness to sacrifice, Exodus 5:3; and they traveled three days in it before they found water, Exodus 15:22; and three days’ journey the ark of the covenant went before them, to search out a resting place, Numbers 10:33; by the third day the people were to be ready to receive God’s law, Exodus 19:11; and after three days to pass over Jordan into Canaan, Joshua 1:14; the third day Esther put on the apparel of the kingdom, Esther 5:1; on the third day Hezekiah, being recovered from his illness, went up to the house of the Lord, 2 Kings 20:5; on the third day, the prophet said, God will raise us up and we shall live before him, Hosea 6:2; and on the third day, as well as on the seventh, the unclean person was to purify himself, Numbers 19:12: with many other memorable things which the Scripture speaks concerning the third day, and not without mystery. See Genesis 40:12, 13; 42:17, 18; Jonah 1:17; Joshua 2:16; unto which we may add a Jew’s testimony in Bereshith Rabba, in a comment on this place: ‘There are many THREE DAYS mentioned in the Holy Scripture, of which one is the resurrection of the Messiah.’-Ainsworth.”

Ephraim Cyrus (4th century hymn) ; “ . Let the third day weave with divers hymns - the crown of psalms and with one voice present it - for His Birth who gave growth - of buds and flowers, on the third day. - But now He the All-giver of growth, - has come down and become the All-holy Flower; from the thirsting earth has sprang forth and gone up, - that he may decorate and crown the conquerors.”

Delling; “Jesus revealed Himself a third time to the disciples as the Risen Lord. In this way [my ft]

[ft] citing the Book of John vv. 4–13 are connected with 20:19–23, 24–29, and it is indicated that there is full certainty as to the fact of the resurrection, cf. ἡδὴ (v. 14).[44]

sprout, flourish, prosper, bring forth, bud, shoot forth βλαστησατω (from blastaw). sprout; trans. yield, produce

Liddell-Scott Lex. “...2. metaph. *to shoot forth, come to light,...*”

Webster’s Original Dictionary ; “ ‘flourish’ the primary sense is to open, expand, enlarge, or to shoot out, as in glory...” ~ “...splendor”

cf. Genesis 1:11, LXX ; “And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so”

Cf. 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.”

Cf. Isaiah 27:6 LXX ; “ they that are coming are the children of Jacob. Israel **shall bud** and blossom, and the world shall be filled with his fruit.”

Cf. Genesis 1:11, From the Septuagint (represented by the symbol LXX)
“And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so”

The phrase ; “to bring forth” as used here means to sprout or bud.(see footnote).

[Ft] grk βλαστησατω (from blastaw)Liddel-Scott Lexicon says;”[LS] blasta, **God Himself sowed the seed that was shooting forth-on the third day.**

The phrase ; “to bring forth” as used here means to sprout or bud (see footnote 1).

[ft] greek βλαστησατω (from blastaw) Liddel-Scott’s Lexicon has (in part)” blasta,-to bud, sprout, grow, of plants, ... 2. metaph. to shoot forth, **come to light, of men;...born in man’s nature...**,”

the Theological Wordbook of the Old Testament says (in part) ; “...; found in Theological Wordbook of the Old Testament 456 sprout, shoot, grow green (Joel 2:22; Gen 1:11; Jeremiah 50:11)... young, new grass, green herb, vegetation.

... Metaphorically, the growth of this tender grass is compared with the rule of a just king in 2Samuel 23:4. The bones of a happy man are said to “flourish like the new grass” (Isa 66:14). In Psalm 23:2 the Lord has his sheep lie down in green pastures and enjoy an ideal resting place. Perhaps the rest follows a time of feeding on the tender grass.”

Gill remarks :..” those at once sprung up in perfection out of the earth, before there were any that budded forth, and grew up by degrees to perfection, as herbs do now”:...”the immediate production of divine power.”

Sampson as a type,

A. W. Pink writes of Christ and His Resurrection being prophesied by way of “prefigures” followed by a narrative of word pictures (one example of several cited) conveying the Scriptures message.

Of the many typical persons in the Old Testament who prefigure the Lord Jesus Christ, the striking, the accurate, and the manifold lights, in which each exhibits Him is truly remarkable. No two of them represent Him from exactly the same viewpoint. Each one contributes a line or two to the picture, but all are needed to give a complete delineation. That an authentic history should supply a series of personages in different ages, whose characters, offices, and histories, should exactly correspond with those of Another who did not appear upon earth until centuries later, can only be accounted for on the supposition of Divine appointment. When we consider the utter dissimilarity of these typical persons to one another; when we note that they had little or nothing in common with each other; when we remember that each of them represents some peculiar feature in a composite Anti type; we discover that we have a literary phenomenon which is truly remarkable. Abel, Isaac, Joseph, Moses, Samson, David, Solomon (and all the others) are each deficient when viewed separately; but when looked at in conjunction they form an harmonious whole, and give us a complete representation of our Lord’s miraculous birth, His peerless character, His life’s mission, His sacrificial death, His triumphant resurrection, His ascension to heaven, and

His millennial reign. Who could have invented such character? How remarkable that the earliest history in the world, extending from the creation and reaching to the last of the prophets - written by various hands thro' a period of fifteen centuries - should from start to finish concentrate in a single point, and that point the person and work of the blessed Redeemer! Verily, such a Book must have been written by God - no other conclusion is possible. Beneath the historical we discern the spiritual: behind the incidental we behold the typical: underneath the human biographies we see the form of Christ, and in these things we discover on every page of the Old Testament the "watermark" of heaven.

"Samson was a type of Christ - see the Book on Judges. An angel announced his birth (13:3). From birth he was a Nazarite (13:5) - separated to God. Before he was born it was promised that he should be a saviour to Israel (13:5). He was treated unkindly by his own nation (15:11-13). He was delivered up to the Gentiles by his own countrymen (15:12). He was mocked and cruelly treated by the Gentiles (16:19-21, 25) yet he was a mighty deliverer of Israel. His miracles were performed under the power of the Holy Spirit (14:19). He accomplished more in his death than he did in his life (16:30). He was imprisoned in the enemy's stronghold; the gates were barred, and a watch was set; yet, rising up at midnight, in the early hours of the morning - "a great while before day" - he burst the bars, broke open the gate, and issued forth triumphant - a remarkable type of our Lord's resurrection. He occupied the position of "judge," as our Lord will in the last great day"

(Adam's) **sleep** תַּרְדֵּמָה; tardemah {tar-day-maw'}

cf. Genesis 2 :21 KJV/MT ; "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; The first Adam was given a bride as a helpmate."

LXX “And God brought a trance upon Adam, and he slept, and he took one of his ribs, and filled up the flesh instead thereof.”

cf. Genesis 15:12 And when the sun was going down, a deep sleep fell upon Abram; and lo, a horror of great darkness fell upon him. (LXX has “trance” or “ecstasy” for “sleep”)

Wil Pound ; “The Last Adam had to purchase His Bride, at the cost of His very life. The bride of the first Adam was painless since he was placed in a deep sleep. However, the Bride of the Last Adam was purchased through the deep sleep of His death on the cross of Calvary.

The first Adam lost his bride through age, disease and death. The Last Adam will never be separated from His Bride.

Through the first Adam’s disobedience all mankind were all made to be sinners, however, through the Last Adam “many were made righteous” (Romans 5:19). That righteousness that we have received as believers is His gift to us. It is not because we merited it, or earned it. It is ours because He has adopted us and placed us into His family.

He is now the head of our family, not old Adam.

Before the Fall Adam and Eve enjoyed the Garden of Eden, a perfect paradise, however as God’s redeemed children we have been made to sit with Christ in heavenly places.”

According to the Theological Wordbook the word “sleep” as used here carries with it the meaning of “God’s Divine intervention”.

palace, temple, nave, sanctuary. Tabernacle , temple, Greek σακηνη Hebrew היכל (hêk'1)

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

cf. **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.

cf. Hebrews 9: 6-11 “Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first **tabernacle** was yet standing:

9 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;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

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 building;”**

cf. Matthew 28:2-7, vs.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.

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.”

Benjamin Keach ; “...A temple is put for the body of Christ, John 2:19”

“...In the old temple the propitiatory or mercy seat was placed upon the ark of the covenant in the Holy of Holies, of Christ, Paul says, ‘that He was justified in Spirit :’ viz., when He was risen from the dead, and so declared Himself the true (ηιλαστεριον) atonement, having made satisfaction for the sins of the world, and perfectly fulfilled the divine law (the tables of which were contained in the ark of the covenant) Romans 4:25.”

“...In the old temple, where there were cherubims over the propitiatory or mercy-seat, 1 Kings 8:6,7, Hebrews 9:5. Of Christ, Paul says that ‘ He was seen of angels, who were glorious and true witnesses of His resurrection and glory, Matthew 28:2, Luke 24:4. ...”

Theological Wordbook of the Old Testament ; “...God’s chosen place is his temple and it is to be respected in proportion to the respect due to the Creator (Jer 7:4). Disparaging it will bring divine judgment (Jer 50:28. God himself will , raise up a servant to restore his temple (Cyrus, Isa 44:28), foreshadowing the founding of God’s perfect temple by a man named “branch” (Zech 6:12; cf. Isa 11:1; Jer 23:5; , Jer 33:15; for the church as this temple, compare Mal 3:1 to Mt 3:10-12; 1Cor 3:3-15; 2Cor 6:16). Paul uses

the word naos, which can refer to the entire building (Arndt, p. , 535)., , It is to be noted that the term hēkāl is applied to God’s house while it was still a tent (1Sam 1:9; 1Sam 3:3). In Psa 27, the temporary structure where David placed the ark , is called a house (bēt), a temple (hēkāl), a booth (sukka), and a tent (ohel). , Our word is also applied to the entire property of God. Hence, David states that everything in God’s temple says, “glory” (Psa 29:9).” – “... God’s true temple and throne are in heaven (Psa 11:4; Mic 1:2; Hab 2:20; Jon 2:4 [H 5], 7 [H 8]). In Isaiah’s vision (Isa 6:1ff), the heavenly sanctuary had no separation between the throne of God (ark, i.e. holiest place) and the altar upon which coals burned (the holy place). Truly this bespeaks the perfect state wherein there is , no mediator except God.”...

“... the Tabernacle: “Let them build Me a Sanctuary, that I may dwell among them” (Exodus 25:8). The dwelling place of God is the one purpose for which we have been purchased by God with the redeeming blood of Jesus Christ (the Messiah).

“Abraham told Isaac in faith “God Himself will provide a lamb for the burnt offering” (Genesis 22:8), and He did: a male lamb hanging on a tree (Genesis 22:13)”...” God did not withhold His only Son (Genesis 22:16 John 3:16), the Lord Jesus Christ, who was the lamb provided by God: He was crucified within eye-shot of Mount Moriah at the Feast of Passover in 33AD, “the Lamb of God who takes away the sin of the world” (John 1:29)”...”After its blood was poured out, the burnt offering was entirely consumed by burning, the only products being ashes and aroma. The ashes were removed from the camp to a “clean place” (Leviticus 6:8-13). The burning offering was a pleasing, sweet aroma to God (Lev.1:9,13,17) to make the person accepted before God and forgiven (Lev.1:3-4).

In Ephesians 5:2, Paul shows us clearly that the burnt offering was an exact picture of the Lord Jesus Christ, who “loved us and gave Himself up for us” on the cross, “an offering and a sacrifice to God for a sweet-smelling aroma”. [my ft]

[Chuck Missler expands on the significance of the burnt offering “This offering is always appended to the burnt offering (Lev 23:13, 18; Nu 28:28,

31; 29:3, 6, 9.). Jesus is our burnt offering, and He never appears after His resurrection without eating. It is interesting that the Burnt offering and the meal offering are always together.”

John 2:19 “Jesus answered and said unto them, ‘**Destroy this temple, and in three days I will raise it up**’” The definition for the word temple is as follows:

(from the Friberg Greek Lexicon) *ναός* ... “...a building regarded as a dwelling place for a divine being; (1) in a narrower sense, the inner sanctuary within a sacred precinct (τὸ ἱερόν) where the divine being resides *shrine, (inner) temple* (MT 27.51); (2) in a broader yet specif. sense, the sanctuary in Jerusalem consisting of the (outer) Holy Place and the (inner) Holy of Holies *temple* (MT 26.61); (3) the inner room of a pagan temple *shrine* (AC 17.24); (4) a small model of a temple or shrine *replica* (AC 19.24); (5) **metaph. of Jesus and the individual Spirit-filled believer as a dwelling place for God on earth** *shrine, temple* (JN 2.19; 1C 6.19); (6) **metaph. of the church as the dwelling place of God on earth** (EP 2.21); (7) **lit. the heavenly sanctuary** *temple ...*”

Furthermore, those who believe in the Lord Jesus Christ become a dwelling place of God: Paul prays that “**Christ may dwell in your hearts through faith**” (Ephesians 3:17); “do you not know that your body **is a temple of the Holy Spirit** who is in you?” (I Corinthians 6:19).

Then, corporately, the believers in Christ are the church, which Paul terms “the holy temple in the Lord” and “the dwelling place of God in the Spirit” (Ephesians 2:21-22), “the house of God, the church of the living God” (I Timothy 3:15).

At the end of the New Testament we read “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 will be with them, {and be} their God.” (Revelation 21:3), as New Jerusalem comes down to the new earth out of heaven from God (Revelation 21:2,10).

Throughout the Bible, God desires a dwelling place and reveals the details of that dwelling place to people who are attuned to Him.”...

“...The Showbread Table had a crown made of gold, unlike the Burnt Offering Altar. Back there in the Outer Court, all was about washing, judgement and death at the bronze-coated Laver and Burnt Offering Altar. Here in the Holy Place, all is about life, food, light and fragrant incense. Therefore “we see Jesus who was made a little lower than the angels, because of the suffering of death” in the Outer Court, but at the Showbread Table (and at the Golden Incense Altar) in the Holy Place we see Jesus “crowned with glory and honour” (Hebrews 2:9)....”...Our food, in addition to some of the offerings, is the fresh bread on the golden Showbread Table: Jesus as the Bread of God Who came down from heaven to give LIFE to the world (John 6:33), crowned with glory and honour.”

“...The burning incense signifies prayer (Psalm 141:2 Revelation 5:8) and points us to the prayer of the Lord Jesus in the garden of Gethsemane (John chapter 17, Mark 14:32-42).

“...Similar to the Showbread Table, the Golden Incense Altar had a golden crown round the top of it. This signifies “Jesus, crowned with glory and honour” (Hebrews 2:9). However, because the Golden Incense Altar is the place of prayer, the crown and the prayer together give us a hint of a kingly priesthood. This thought is developed in the book of Hebrews: the Messiah, Jesus Christ has become a priest according to the order of Melchisedek (Psalm 110:1, Hebrews chapter 7). He can sympathize with us as our great High Priest (Hebrews 4:15) and He is able to minister His supply of mercy and grace to us as the King of righteousness and King of peace (Hebrews 7:25,2; 4:16 Genesis 14:18).”...”...The Tabernacle is the house of God, His dwelling place (Exodus 25:8-9) and a foreshadow of both Christ and the Church (Colossians 2:9; I Timothy 3:15; Ephesians 2:21-22). It is God’s desire that His house should “be a house of prayer for all nations” (Isaiah 56:7).”

“...The Ark was God’s throne in His dwelling place in the Tabernacle. Most people associate the Ark of the Covenant with judgement and wrath, rightly so. The day is soon coming when God will judge the secrets of people’s hearts (Romans 2:16) and “the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of people who suppress the truth” (Romans 1:18). “He who formed the eye, do you think He cannot see? or He who

planted the ear, do you think He does not hear?" (Psalm 94:9) If you are still not sure, please read about the great white throne of God's judgement in Revelation 20:11-15. But, there was a cover on the Ark, known as the Mercy Seat, or Propitiation Cover. It was here that the blood of a goat was sprinkled by the high priest on the Day of Atonement, to appease God's righteous anger (propitiate) for the sins of the people of Israel.

Romans 3:24-25 tells us that there is redemption in Christ Jesus, because God has set Him forth as a propitiation, through faith in His blood. Christ has died. The price is paid. To those who believe in Jesus Christ's death for their sins, there is now mercy not wrath. "God demonstrates His own love for us, in that while we are yet sinners, Christ died for us. Having now been justified by His blood, we shall be saved from wrath through Him" (Romans 5:8-9).

Attached to the Ark's covering lid were two Cherubim. God's presence did not dwell inside the box, but remained over the Ark, in between the two Cherubim. Here God dwelt "in unapproachable light" (I Timothy 6:16 , Psalm 104:2.). The high priest had to shield his eyes, because "no man shall see Me and live" (Exodus 33:20). This was where God met with Moses (Exodus 25:21-22 Leviticus 16:14-15). The glory of the Lord filled the Tabernacle on the day it was reared up and anointed (Exodus 40:9,18,34-35), exactly fourteen days short of one year since the Exodus from Egypt (Exodus 40:2; 12:6,31). The two Cherubim on the Mercy Seat represented God's glory (Hebrews 9:5).

"The Rod of Aaron; "...God wanted to prove positively that Aaron was His choice for the priesthood (Numbers 17:5). A rod from the head of each of the twelve tribes was marked with the name of the tribe and placed before the Lord, at Ark of the Testimony (Numbers 17:4). When Moses returned the next day, Aaron's rod had budded with sprouts, yielding blossoms and ripe almonds. God instructed Moses to place Aaron's rod back before the Testimony, "to be kept as a sign against the rebels" to prevent further murmurings and death (Numbers 17:10). "...the budding rod that is fulfilled in Jesus, Who is the Resurrection and the Life!..."

C.H. Spurgeon ; "This ark was made of wood, perhaps to typify the human

nature of our blessed Lord; but it was of unrotting wood, acacia, which resists the worm; and, truly, in Him there was no corruption in life by way of sin, and no corruption sullied Him in death when he slept for a while in the grave. Wood is a thing that grows out of the earth, even as Jesus sprang up like a root out of a dry ground. But the ark must be made of the best kind of wood, - unrotting and untainted. Yet the ark, though made of wood, did not appear to be so, for it was completely overlaid with pure gold, so, everywhere, the Deity, or, if you will, the perfect righteousness of Jesus Christ could be seen. The ark was of shittim wood, yet it was an ark of gold; and He, who was truly Man was just as truly God, blessed be His holy name.”

John Gill ; “...Christ, the true sanctuary and tabernacle which God pitched and not man, and in which the fulness of the Godhead dwells bodily; and of the church of God, the temple of the living God, among whom he walks, and with whom he dwells,” cf. 2 Corinthians 6:16.” [my ft]

[ft] Corinthians 6:16 And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among *them*. I will be their God, And they shall be My people."

Rudolph Stier ; “...This mysterious wonder-word has not a misleading double sense ; but the two sides of its deep meaning are in reality one. For what is the *new temple* built by Christ, after that old one, new-built by Herod, was destroyed, but *His church*, the new people of God, the house of the Father and the Son, the sanctuary of the Holy Ghost ? And is not this church *His body*, raised up and nourished out of *His risen body*? Again, did not the Jews, in destroying His body upon the cross, cast down their typical temple, and effect and work out its destruction? For *this* temple on which they in hypocrisy rely, while they honour not its Lord and receive Him not when He comes to it, is a *shadow and type* of the body and the church of the Lord.”

firstfruits or first fruits

cf. 1 Corinthians 15:20 “But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.”

Hippolytus ; “(He showed Him forth also as) the first-begotten of a virgin, that He might be seen to be in Himself the Creator anew of the first-formed Adam, (and) as the first-begotten from the dead, that He might become Himself the first-fruits of our resurrection.”

And elsewhere says ; “...for He having risen, and being desirous to show that the same (body) had been raised which had also died, when His disciples were in doubt, called Thomas to Him, and said ‘reach hither, handle Me, and see : for a spirit hath not bone and flesh, as you see Me have. ‘ In calling Him the First-fruits, He testified to that which we have said, viz., that the Saviour, taking to Himself the flesh out of the same lump, raised this same flesh, and made it the firstfruits of the righteous, in order that all we who have believed in the hope of the Risen One, may have the resurrection in expectation.”

Edersheim ; “...the Lord Jesus Himself, risen from the dead, the ‘firstfruits’—the first sheaf waved before the Lord on the second Paschal day, just as Christ actually burst the bonds of death at that very time.”

Benjamin Keach ; “...for as a plentiful harvest followed the offering of first-fruits ; so shall an universal resurrection (in due season) succeed or follow the resurrection of Christ.

Some observe from Leviticus 23:11, that the first-fruits were to be offered to the Lord on the morrow after the sabbath, that is, our Christian sabbath or Lord’s-day...and that in that very year, wherein Christ suffered, the day of offering first-fruits fell on that day, wherein our Lord rose from the dead, so making an excellent congruity with this allusive metaphor which Paul used.”

Ed Chumney ; “First Fruits Is Prophetic of the Resurrection of the Messiah; "The festival of the sheaf of the first fruits is prophetic of the resurrection of *Yeshua*. *Yeshua* prophesied that He would rise three days

and nights after He was slain on the tree (Matthew [*Mattityahu* 12:38-40; 16:21; Luke 24:44-46). This was foreshadowed to happen in the *Tanach* (Old Testament) by type and shadow (Genesis [*Bereishit*] 22:1-6; Exodus [*Shemot*] 3:18; 5:3; 8:27; Esther 4:15-17; Jonah 1:7; 2:1-2).

Since *Yeshua* was slain on the tree on the day of Passover (*Pesach*), the fourteenth of Nisan, and He arose from the grave three days and nights after He was slain, *Yeshua* arose from the grave on the seventeenth of Nisan, the day of the festival of First Fruits. In fact, *Yeshua* is called the first fruits of those who rise from the dead.

But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive. But each in his own order: Christ the firstfruits, after that those who are Christ's' at His coming (1 Corinthians 15:20-23 NAS)...."

Clement ; "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 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 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 it's dissolution the Mighty Power of the Providence of the Lord raises it up again, and from one seed many arise and bring forth fruit."

John Flavel ; "Now that Christ did rise, as a public person, representing and comprehending all the elect, who were called the children of the resurrection, is plain from Ephesians 2:6 where we are said to be risen with, or in Him. So that, as we are said to die in Adam, (who also was a common person) as the branches die in the death of the root; so we are said to be raised from the dead in Christ, who is the head, root, and representative, of all His elect seed.

And why is He called the Firstborn, and First begotten from the dead, but with respect to the whole number of the elect, that are to be born from the dead in their time and order also and as sure as the whole harvest follows the first fruits, so shall the general resurrection of the saints to life eternal follow this birth of the first-born from the dead.”

“The festivals of Judaism that occur in the spring most clearly point to Jesus. Passover is a picture of His death as ‘the Lamb of God that taketh away the sins of the world.’ It is certainly not coincidental that Jesus died on the very day of Passover, the preparation day for the first day of the Feast of Unleavened Bread. Unleavened Bread manifests His death and entombment and the resultant removal of sin and death from believers that those events provided. The fact that Jesus was resurrected the very day of firstfruits (the morning after the Sabbath after Passover) confirms to us the He is the firstfruits of the resurrection (1 Corinthians 15:23).” Author unknown

R.M. Edgar ; “...This leads up to God’s right to the Firstborn of the human race, to him of whom the Father said, “I will make him my firstborn, higher than the kings of the earth” (Psalm 89:27). Jesus is the Firstborn of humanity, the flower and firstfruits of the race. Hence we find the expression used regarding the risen Saviour, “But now is Christ risen from the dead, and become the firstfruits of them that slept” (1 Corinthians 15:23). He is also called “the firstborn from the dead” (Colossians 1:18). Of him, therefore, pre-eminently was the dedication of the firstfruits typical.

If God has a right to the firstfruits of the life-work of the human race, he receives in the perfectly holy life of Jesus Christ. So that, as we found the meat offering to this, so do we find this arrangement about the firstfruits.”

Right Hand δεξιὰ

Cross references:

Exodus 15:6, LXX ; “ Thy right hand, O God, has been glorified in strength; thy right hand, O God, has broken the enemies.”

Luke 22:69 “Hereafter will the Son of man sit on the right hand of the power of God.”

Acts 7:55 “But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,”

F.F.Bruce ; “...the presence of Messiah at God’s right hand meant that for His people there was now a way of access to God more immediate and heart-satisfying than the obsolete temple ritual had ever been able to provide.”

Friberg Greek Lexicon ; “δεξιός, ἄ, ὄν right, opposite ἀριστερός (*left*); (1) used with a noun ἡ δεξιὰ χεῖρ *the right hand* (LU 6.6), ὁ δ. ὀφθαλμός *the right eye* (MT 5.29), etc.; ὄπλα δεξιὰ *weapons for the right side, offensive weapons*, such as a sword; (used metaphorically in 2C 6.7); τὰ δεξιὰ μέρη *the parts toward the right side, the right side* (JN 21.6); (2) used absolutely and substantively; (a) ἡ δεξιὰ and τὰ δεξιὰ *the right hand* (MT 25.33; AC 2.33); (b) idiomatically ἐκ δεξιῶν καθίζειν *literally sit on the right side of*, i.e. **be in a high position, be greatly honored** (MT 20.21); καθίζειν ἐν δεξιᾷ *literally cause to sit at the right hand*, i.e. **give special honor to, place in high position** (EP 1.20); δεξιὰς διδόναι *literally give right hands*, i.e. *make an*

agreement (GA 2.9)”

Grundmann ; “...The term δεξιῶν takes on its specific NT sense in passages where it is used to express the exaltation of Christ. In his Pentecost sermon in Ac. 2:34 Peter says that the ascension of Christ to the right hand of God is followed by His session there, and He describes this exaltation as a mighty act of God which God has accomplished by His right hand as the final miracle in the story of Jesus—τῆ δεξιᾷ οὐν τοῦ θεοῦ ὑψωθείς, (2:33)[my ft]

[ft] transl. “Therefore being exalted to the right hand of God

This is the fulfilment of the promise of the royal Psalm as Messianically understood in the NT and Jewish tradition.

... The fact that it was Messianically understood in the NT and Jewish tradition is proved both by the firmly attested debate in Mt. 22:41 ff. and by the statement of Jesus before the council. In the former, the last of a series in Mt. 21:23 ff. and par., Jesus goes over to the attack. His aim is to show that Davidic sonship does not exhaust His Messiahship, but that it has a higher and more far-reaching significance. “This formula (*sc.* concerning the Davidic sonship), which is supposed to express the glory of Christ, becomes a riddle in the question of Jesus, since the glory of Christ is so great that beside it the title ‘son of David’ denotes His humiliation.” Davidic sonship implies the restoration of the Davidic throne and the Davidic kingdom.”

“...“He does not look towards the royal city but towards the throne of God.” Jesus claims a place at God’s right hand because He does not aim to be a mere Jewish Messiah but the Lord of the world. He explicitly confesses this Messiahship when tried before the council. After the ascension Christians acknowledge Jesus as the Christ exalted to the right hand of God. This may be seen throughout the NT: Ac. 2:34; 5:31; 7:56; R. 8:34; Eph. 1:20; Col. 3:1; Hb. 1:3, 13; 8:1; 10:12; 12:2; 1 Pt. 3:22. This means, however, that in what has taken place after the resurrection they see a fulfilment of the claim of Jesus to His place of honour at the right hand of God. Peter in his sermon at Pentecost says briefly and clearly: κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ

θεός, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.(from Ac. 2:36)[my ft]

[ft] transl. “God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

By His exaltation to the place of honour alongside God, Jesus of Nazareth . has become the Christ and **Kyrios** (Lord) of the world. The Messianic Psalm is thus fulfilled; the Messiah has entered His glory; the Messianic age has dawned. Jesus in the place of honour at the right hand of God has a share in the glory and power and deity of God which He exercises by sending the Holy Spirit. Certainty of this is mediated by Pentecost acc. to the account of [Lk.”[46

John Gill commenting on Psalm 118:15 says: “...right hand of the Lord doeth 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, Ac 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 Ps 118:16, is interpreted of the Messiah, the sort of David.”

Psalm 89:13 LXX ; “Thine is the mighty arm: let thy hand be strengthened, let thy right hand be exalted.”

Isaiah 63:11-14 MT/KJV ;”Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

12 That led them by the right hand of Moses with His glorious Arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.”

Adam Clarke (see Hebrews 8) ; “Who is set on the right hand of the throne’ This is what the apostle states to be the chief or most important point of all that he had yet discussed.

His sitting down at the right hand of the throne of God, proves, 1. That He is higher than all the high priests that ever existed. 2. That the sacrifice which he offered for the sins of the world was sufficient and effectual, and as such accepted by God. 3. That he has all power in the heavens and in the earth, and is able to save and defend to the uttermost all that come to God through him. 4. That he did not, like the Jewish high priest, depart out of the holy of holies, after having offered the atonement; but abides there at the throne of God, as a continual priest, in the permanent act of offering his crucified body unto God, in behalf of all the succeeding generations of mankind. It is no wonder the apostle should call this sitting down at the right hand of the throne of the Divine Majesty, the chief or head of all that he had before spoken.”

Spurgeon ; “... We are also told that heaven is to be enjoyed at the right hand of God. The right hand, even on earth, is the place of favor, and the place of honor, and they place of security. The right-hand place is always regarded as the place of dignity and nobility in all courts. God is not going to give his people any left-handed heaven, but they are to dwell at his right hand for evermore. It is the place that Jesus himself has, and that he has promised to his victorious followers: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” The very choicest place in heaven shall be yours, beloved. God will not put you away somewhere behind they doors of his royal palace, but he will guide you to the place of honor at his own right hand where “there are pleasures for evermore.”

“...I greatly fear and tremble for some of you lest you should never enter upon this “fullness of joy” and these “pleasures for evermore.” You know that dreadful word “*damned*” which Jesus used: “He that believeth not shall be damned.” I will not try to explain to you what the sufferings of the lost must be, for they cannot be described; but a great part of the condemnation of the lost will consist in the fact that they will lose the “fullness of joy” in the presence of God and the “pleasures for evermore” at his right hand. How dreadful this punishment of loss must be, in addition to all the suffering that

must be endured in hell for ever! There stand the pearly gates, but what if you should never enter them? Yonder are the streets of gold, but what if you should never stand upon that radiant pavement? There is the face of Jesus, but what if he should say to you, "I never knew you." There is the throne of God, but what if it should burn like a devouring fire for you, so that you should be unable to come near to it, and to say, "Father," to him who sits thereon "Shut out of heaven! Shut out for ever! In the outer darkness for ever! Away from the marriage feast for ever!" When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, "Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; ... depart from me, all ye workers of iniquity."

Psalm 98:1 LXX ; "<<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."

Psalm 98:1 KJV ; {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.

Augustine ; ""His own right hand, and His holy arm, hath healed for Him." What is the Lord's holy Arm? Our Lord Jesus Christ. Hear Isaiah: "Who hath believed our report, and to whom is the Arm of the Lord revealed?" His Holy Arm then, and His own Right Hand, is Himself. Our Lord Jesus Christ is therefore the Arm of God, and the Right Hand of 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 Soloman 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

Intl.Standard Standard Bible Dictionary ; "The term "the right hand of God" is Scriptural (Acts 7:55,56; Rom 8:34; Eph 1:20; Heb 1:3; 10:12; 12:2; 1 Pet 3:22) and expresses the final step in the Lord's exaltation. Care must be taken in the use of the expression. It is a figure to express the association of Christ with God in glory and power..."

crown (of the High Priest)

Ex 28:36* ‘And thou hast made a flower of pure gold, and hast opened on it —openings of a signet—‘Holy to Jehovah;’

Ex 29:6* and hast set the mitre on his head, and hast put the holy crown on the mitre,

Ex 39:30* And they make the flower of the holy crown of pure gold, and write on it a writing, openings of a signet, ‘Holy to Jehovah;’ Gill gives apt description of the high priest’s crown and I would note that in this and the following description of the same by Josephus we are reminded by the symbol of the flower that a Seed blossomed forth in a glorious splendour—Jesus Resurrected.

John Gill ;”... and set them upon the head of Joshua the son of Josedech the high priest; on whose head a fair mitre was set; see Zec 3:5 and with the mitre was wore by the high priest the holy crown, made of pure gold; and which was no other than the plate or “flower” of gold, on which was engraved “Holiness to the Lord”, Ex 28:36 29:6 39:30

Josephus’ account of the same ; ““the golden crown surrounds (either the mitre, or perhaps rather the forehead or temples); and on it were three rows of cups or flowers, like those of the herb we call “saccharus”; and the Grecian botanists “hyosciamus”;” (Josephus) “like to these is made a crown reaching from the hinder part of the head unto both temples; for the flowers do not encompass the forehead; but there is a golden plate, which has the name of God engraved in sacred letters;”

Philo the Jew describes the crown this way ; “ “the mitre under it kept the plate from touching the head, on which the “cidaris” or diadem was put; for it was like the cidaris which the eastern kings used for a diadem:”

Nazar

Fred Miller ;(Isaiah 60:21: The branch of my planting): The word "branch" here is the same word that is used in Isa 11:1 which refers to the Messiah's roots being found in the family of David. This word (Nazar) refers to the Messiah in 11:1 and to his followers in this passage. It is interesting that practicing Jews still use these words, almost exclusively to refer to Jesus of Nazareth as Notsriy (the nazarene) and to His followers as Notsriym (the Nazarenes). Here it is the Nazarene followers or the church of Jesus Christ that is the plant which is destined to bring glory to all. The object of "to bring glory" is obscure in the text and could refer to anyone or any entity in the context: Zion, the people of God, YHWH or the Messiah or all.

Rise up, ascend, arose, spring up, shoot forth, come up

cf. Acts 2:34 "For David did not **ascend** into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand," [ft]

[ft] grk. "οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς (λέγει δὲ αὐτός· εἶπεν [ὁ] κυριος τῷ κυριῳ μου· καθου ἐκ δεξιῶν μου)

Greek; anabw **ἀναβω** [see Word doc."rise up"] , αναβαίνειν, (see Hebr. Def. following)

5927 הָלַח `alah {aw-law'} • a primitive root; TWOT - 1624; v • AV - (come, etc...) up 676, offer 67, come 22, bring 18, **ascend** 15, go 12, chew 9, offering 8, light 6, increase 4, burn 3, depart 3, put 3, **spring** 2, **raised** 2, **arose** 2, break 2, **exalted** 2, misc 33; 889 • 1) **to go up, ascend, climb** 1a) (Qal) 1a1) **to go up, ascend** 1a2) **to meet**, visit, follow, depart, withdraw, retreat 1a3) to go up, come up (of animals)

1a4) to spring up, grow, shoot forth (of vegetation) 1a5) to go up, go up over, rise (of natural phenomenon) 1a6) to come up (before God) 1a7) to go up, go up over, extend (of boundary) 1a8) to excel, be superior to 1b) (Niphal) 1b1) to be taken up, be brought up, be taken away 1b2) to take oneself away 1b3) to be exalted 1c) (Hiphil) 1c1) to bring up, cause to ascend or climb, cause to go up 1c2) to bring up, bring against, take away 1c3) to bring up, draw up, train 1c4) to cause to ascend 1c5) to rouse, stir up (mentally) 1c6) to offer, bring up (of gifts) 1c7) to exalt 1c8) to cause to ascend, offer 1d) (Hophal) 1d1) to be carried away, be led up 1d2) to be taken up into, be inserted in 1d3) to be offered 1e) (Hithpael) to lift oneself

עלה verb qal imperfect 3rd person masculine singular 1624.0 עָלָה (‘ālâ **go up, climb, ascend.** (1624a) עָלָה (‘āleh **leaf, leafage.** (1624b) עָלִי (‘ēlî **pestle** (Prov 27:22). (1624c) עֹלָה (‘ōlâ **I, whole burnt offering.** (I, what comes up, i.e. thoughts (Ezek 11:5). ... ‘ōlâ. Burnt offering, burnt sacrifice. ASV and RSV similar. This noun occurs 286 times in the OT. The usual explanation for the common rendering "burnt offering" is that the smoke from the offering goes up or ascends to God. However, since there are other sacrifices which were burned, it seems probable that there is some further concept involved in the use of ‘ōlâ to describe this sacrifice. The key appears to be that alone among the Israelite sacrifices the ‘ōlâ is wholly burned, rather than partially burned and eaten by the worshipers and/or the priest. Thus, the whole animal is brought up to the altar and the whole is offered as a gift (minhâ, q.v.) in homage to Yahweh. **Whole offering would be a better rendering in English to convey the theology of the ‘ōlâ. It is indeed burned, but the burning is essentially secondary to the giving of the whole creature to Yahweh.** (See N. Snaith, VT 7: 309.)” ~

“... **Moreover the OT always speaks of going up to heaven** (Deut 30:12; [my ft]

[ft] Deuteronomy 30:12, LXX ; “It is not in heaven above, *as if there*

were one saying, Who shall go up for us into heaven, and shall take it for us, and we will hear and do it?"

Amos 9:2; 2Kings 2:11). {my ft]

[ft] 2 Kings 2:11, LXX ; "And it came to pass as they were going, they went on talking; and, behold, a chariot of fire, and horses of fire, and it separated between them both; and Eliu was taken up in a whirlwind as it were into heaven."

Yet another religious use of the word is found in the reference to God ascending his throne when as king he subdues all Israel's enemies (Psa 47:5 [H 6]).

`elyô

n

1. High, higher, highest, upper, upper-most. ASV and RSV similar. Adjective from `ālâ "to go up." Cf. `āl. The word may be taken as one word with two meanings or as two separate nouns. This adjective, derived from `ālâ, occurs some twenty-two or twenty-three times. It is used of Israel (Deut 26:19; 28:1), the Davidic kings (Psa 89:27 [H 28])[my ft]

[ft] Psalm 89:27, LXX ; "And I will make him my first-born, higher than the kings of the earth."

, things (e.g. baskets, Gen 40:17; rooms, Ezek 41:7; gates, 2Chr 23:20, etc.), and places (the upper pool, Gihon, Isa 7:3; 2Kings 18:17; upper Bethhoron, Josh 16:5, etc.), to describe location in space or eminence of position.

`elyô

n

II. Most high. One of the names of god, the KJV uses it as a descriptive title. The ASV and RSV capitalize it as a proper name, "Most High." The use of

`elyô

n

as a divine name has been a much debated topic in OT study. (See the specific material below under `āl. In about one-third of the times it is so used, it appears either adjectivally or in apposition with one of the other divine names. In about two-thirds of the occurrences, `elyô

n

stands alone as a proper name in its own right.”...

ἀναβαίνω go up, ascend

As used in Jonah 2:6 “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.” where the word “as it may rather say “ ...let my corrupted life be risen”

Vincent’s Word Studies ; “I ascend (**anabainw**). The present tense is used, not in the sense of the near future, but implying that He had already entered upon that new stage of being which the actual ascension formally inaugurated. The resurrection was really the beginning of the ascension.”

Examining the word to “bring up” or “restored” in the greek we find:

ἀναβαίνω anabainw

(1) lit. of upward movement go up, ascend, esp. of the road to Jerusalem, located on mountainous terrain (Matthew 20.17); w. transl. suited to context: of a ship embark, climb aboard (Matthew 14.32); of plants grow, spring up (Matthew 13.7); of a mountain climb, ascend (Matthew 5.1); of smoke rise, mount upwards (Revelation 8.4); (2) fig. of thoughts arise, enter the mind (Luke 24.38); of information reach, come to (Acts 21.31); idiomatically ἀναβαίνειν ἐπι. καρδι,an lit. arise in the heart, i.e. begin to think (1Corinthians 2.9).

avnabai...

(a) go up

- (b) go aboard
- sprout and grow
- (d) grow up

Theological Dictionary of the New Testament ;... “With few exceptions, however, αναβαίνειν rather than βαίνειν is used for the soul’s ascent to heaven.”

“...In Peter’s first address in Ac. 2:34 [my ft]

[ft] Acts 2:34 “For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,”

there is reference to the αναβαίνειν εις τοῦ ουρανοῦ.

Ps. 110:1 is adduced in proof of the resurrection and exaltation of Jesus. Here, according to the argument, the prophecy is not fulfilled in the person of David. It has been fulfilled, however, in Jesus..”[\[47\]](#)

“In the conception of Christ in John’s Gospel αναβαίνειν, with καταβαίνειν, plays an important part. The Johannine (from John’s writings) Christ has come down from heaven. He thus knows of heavenly things (3:12f.). He will be lifted up again to heaven, to the place where He was before (6:62). His ascension is His going up to the Father (20:17). As a heavenly being who has taken flesh and concealed His δόξα, (glory) the Johannine Christ on earth is constantly in touch with the heavenly world. The angels maintain His uninterrupted intercourse (communication) with God. By their descending and ascending (Gn. 28:12) they mediate this contact with the heavenly world and “support the work of the Son of Man on earth” (Jn. 1:51). The same thought is present in Eph. 4:8–10.” [my ft]

[ft] Eph. 4:8–10 Therefore He says: “When He ascended on high, He led captivity captive, And gave gifts to men.”

9 (Now this, “He ascended”—what does it mean but that He also first descended into the lower parts of the earth?)

10 He who descended is also the One who ascended far above all the heavens, that He might fill all things.)

Here Ps. 68:18,[my ft]

[ft] {1} 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. {1) Gr. having gone up}

referred by the Rabbinic tradition to Moses, is reinterpreted christologically. The author uses καταβαίνειν and αναβαίνειν of the descent and ascent of the Redeemer. He aims to show that the One who ascends is identical with the One who descended. After the completion of His earthly work Christ returns to His original place. Schlier has rightly pointed out that καταβαίνειν and αναβαίνειν are technical terms for the coming down of the Redeemer to earth and His going up from earth to heaven.”

Thayer’s Greek English Lexicon of the New Testament ; “...to go up, move to a higher place, ascend...of things rising up, to rise, mount, be borne up, spring up : of a fish swimming up...of plants springing up from the ground...” (Thayer also refers to Christ’s ascending)

tomb, sepulchre, grave

Isaiah 53:9 LXX ; “And I will give the wicked for his burial, and the rich for his death; for he practised no iniquity, nor craft with his mouth.”

KJV/MT ;”And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.”

C.H.Spurgeon; “It was a borrowed tomb; and why? I take it not to dishonor Christ, but in order to show that as His sins were borrowed sins so His burial was in a borrowed grave. Christ had no transgressions of His own. He took

ours upon His head; no never committed a wrong, but He took all my sin, and all yours, if ye are believers. Concerning all his people, it is true, He bore their griefs and carried their sorrows in His own body on the tree; therefore, as they were others' sins so he rested in another's grave; as they were sins imputed, so that grave was only imputedly his. It was not His sepulcher: it was the tomb of Joseph."...". Christopher Ness says, "When Christ was born He lay in a virgin's womb, and when He died He was placed in a virgin tomb; He slept where never man had slept before." The reason was, that none might say that another person rose, for there never had been any other body there, thus a mistake of persons was impossible."

Spurgeon "Jesus Christ leisurely awoke took off His cerements, left them all behind Him, and came forth in His pure and naked innocence, perhaps to show us that as clothes are the offspring of sin-when sin was atoned for by Christ, He left all raiment behind Him-for garments are the badges of guilt: if we had not been guilty we should never have needed them." and..." Oh! He hath burst the bonds of death; He hath ungirt the cerements of the tomb, and hath come out more than conqueror, crushing death beneath His feet. Rejoice, O Christian, for He is not there-He is risen. "Come, see the place where the Lord lay."and...

"Faith would not have given him a funeral at all; faith would have kept him above ground, and would never have let him been buried, for it would have said it would be useless to bury Christ if he were to rise. Fear buried him. Nicodemus, the night disciple, and Joseph of Arimathea, secretly, for fear of the Jews, went and buried him."

Offerings, (wave or lift up the sheaf) Grk. ἀνοίσει τὸ δράγμα

Leviticus 23:11 LXX ;" and he shall lift up the sheaf before the Lord, to be accepted for you. On the morrow of the first day the priest shall lift it up."

Leviticus 23:12 LXX ; “ And ye shall offer on the day on which ye bring the sheaf, a lamb without blemish of a year old for a whole-burnt-offering to the Lord.”

Edersheim ; “Suitably, therefore, to the fourteenth day, on which He also suffered, in the morning, the chief priests and the scribes, who brought Him to Pilate, did not enter the Praetorium, that they might not be defiled, but might freely eat the passover in the evening. With this precise determination of the days both the whole Scriptures agree, and the Gospels harmonize. The resurrection also attests it. He certainly rose on the third day, which fell on the first day of the weeks of harvest, on which the law prescribed that the priest should offer up the sheaf.”

Matthew Henry ; “As the sacrifice of animals was generally attended with meat-offerings, so this sacrifice of corn was attended with a burnt-offering, that bread and flesh might be set together on God’s table. They are forbidden to eat of their new corn till this handful was offered to God; for it was fit, if God and Israel feast together, that he should be served first. And the offering of this sheaf of first-fruits in the name of the whole congregation did, as it were, sanctify to them their whole harvest, and give them a comfortable use of all the rest; for then we may eat our bread with joy when we have, in some measure, performed our duty to God, and God has accepted our works, for thus all our enjoyments become clean to us. Now, 1. This law was given now, though there was no occasion for putting it in execution till they came to Canaan: in the wilderness they sowed no corn; but God’s feeding them there with bread from heaven obliged them hereafter not to grudge him his share of their bread out of the earth. We find that when they came into Canaan the manna ceased upon the very day that the sheaf of first-fruits was offered; they had eaten of the old corn the day before (Jos. 5:11), and then on this day they offered the first-fruits, by which they became entitled to the new corn too (v.12), so that there was no more occasion for manna. 1. **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, 1 Co. 15:20.** That branch of the Lord (Isa. 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. 3. We are taught by this law to honour the Lord with our substance, and with the first-fruits of all our increase, Prov. 3:9. They were not to eat of their new corn till God's part was offered to him out of it (v.14), for we must always begin with God, begin our lives with him, begin every day with him, begin every meal with him, begin every affair and business with him; seek first the kingdom of God."

tree of life ξύλον τῆς ζωῆς

Calvin;"...the tree of life was a figure of Christ, inasmuch as he is the Eternal Word of God: it could not indeed be otherwise a symbol of life, than by representing him in figure."

Gen 2:9 John Gill reveals: ..." Christ is sometimes signified by the tree of life 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, (Re 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, (Re 22:2) and who will be seen and enjoyed by all, to all eternity."

John Gill;" By the tree of life is meant not the Gospel, nor godliness, nor eternal life, nor any other of the divine Persons, **but Christ, who is the author of life, natural, spiritual, and eternal;**..." and "...the tree of life in Eden's garden was for the preservation of the health and life of Adam, had he continued in a state of innocence; and it denotes that everything in Christ will contribute to the comfort, health, and happiness of the saints." (ft see Gill's

notes on Rev. 22:2) “will I give to eat of the tree of life”; by which is meant Jesus Christ himself, in allusion to the tree of life in the garden of Eden; and is so called, because He is the Author of life, natural, spiritual, and eternal; and because of his fruit, the blessings of life and grace, that are in him, of which believers may eat by faith, and which they find to be soul quickening, comforting, strengthening, and satisfying; and which are Christ’s gift to them, even both the food they eat, and the faith by which they eat, are His gifts. So Christ, under the name of Wisdom, is called the Tree of life, in (Pr 3:18); and this is a name which is sometimes given by the Jews to the Messiah { ft.see Zohar in Gen. fol. 33. 3.) and; “which is in the midst of the paradise of God”; as the tree of life was in the garden of Eden, (Ge 2:9). The Vulgate Latin, Syriac, and Ethiopic versions read, “the paradise of my God”; the God of Christ, as well as of his people; and by which may be meant, either the church on earth, which is as a paradise, (Song of Solomon 4:12-14, vs12 A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Vs.13 “Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes with all the chief spices”... and...” where He dwells, and in the midst of which Christ, the Tree of life, is; and this shows, that he is to be come at by faith, and his fruit to be eaten, and lived upon; and He is to be beheld and enjoyed by all his saints, as He is now, and will be more perfectly hereafter.”

Plant and Planting of the Lord φυτευμα κυριου

, garden גִּן

Genesis 2:8 LXX ; “And God planted a garden eastward in Edem, and placed there the man whom he had formed.”

John Gill “God had planted a garden before he made man, even on the third day, when all herbs, and plants, and trees were produced out of the earth. The whole world was as a garden, in comparison of what it is now since the fall: what then must this spot of ground, this garden be, which was separated and distinguished from the rest, and the more immediate plantation of God, and therefore is called the garden of the Lord,”.(cf.Ge 13:10 Eze 28:13)The answer to this question may be found in it’s probable location, Israel.

Gill comments on the possibility of the “Garden of Eden once was situated in a portion of Israel;”it is mentioned in the Jewish Misnah, where the commentators {s} say, it was a country in the land of Israel, in which were many gardens and orchards, that produced excellent fruit; and the fruits of Gennesaret”(Galilee region)”are spoken of in the Talmud as exceeding sweet: and with this agrees the account Josephus gives of it, that it is “wonderful in nature and goodness, and through its fertility refuses no plant; everything is set here; the temper of the air suits with different things; here grow nuts, and more winter fruit; and there palms, which are nourished with heat, and near them figs and olives, which require a softer air—not only it produces apples of different sorts, beyond belief, but long preserves them; and indeed the most excellent of fruit; grapes and figs it furnishes with for ten months, without intermission, and other fruit throughout the whole year, growing old, with them.”

“...and if the garden of Eden was in those parts, 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.”and...

“This garden was an emblem either of the church of Christ on earth, which is a garden enclosed [ft]

[ft see] Song of Solomon 4:12, “Song of Solomon 4:12 A garden inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.”

surrounded with divine power, and distinguished with divine grace; a small spot in comparison of the world; is of Jehovah’s planting, and is His property; and is an Eden to His people, where they enjoy much spiritual pleasure and delight: or however of the place and state of the happiness of the saints in the other world, often called a paradise in allusion to this, see Lu 23:43 2Co 12:4 Re 2:7 and which is of God’s planting, and therefore called the paradise of God, and is an Eden, where are pleasures for evermore: and this seems to be what the Jews mean when they say {T. Bab.Pesachim fol. 54.1 Nedarim 4, 39.2}, that the garden of Eden, or paradise, was created before the world was; which is no other than what Christ says of it in other words,” (cf.Mt 25:34 ft2 “KJV Luke 23:43 And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.”)

“Ver. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food, That is, out of the ground of the garden of Eden; and this was done on the third day, when the whole earth brought forth grass, herbs, and trees:”...

”These trees may be an emblem of the saints, the trees of righteousness, the planting of the Lord, and made to grow by him through the influence of his Spirit and grace; and whom he plants in his gardens, the churches, and transplants into the heavenly paradise, and are often compared to palm trees, cedars, olive trees, pomegranates, &c.”...”the tree of life also in the midst of the garden” ; set there as in the most excellent place, where it might be most conspicuous, and to be come at; for before Adam sinned, as there was no prohibition of his eating of it, so there was no obstruction to it; and as he had a grant to eat of it, with the other trees, it was designed for his use, to support and maintain his natural life, which would have been continued, had he persisted in his obedience and state of innocence...”

Genesis, 3:15 “LXX Genesis 3:15 And I will put enmity between thee and the

woman, and between thy seed and her seed. He will wound thy head, and thou shalt wound his heel.” [my ft]

[ft]Thomson's Septuagint, the greek Old Testament, (signified by the letters LXX) has the singular form of seed (“spermatos”) ;used in both instances in this verse. ; furthermore the New International Version has “ crush your head”. Both the NIV and the New Revised Standard Version (NRSV) have “strike his heel” rather than “bruise his heel”

IRENÆUS ; “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.”

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!”

“In Joseph’s garden, in the new tomb, the Beloved of our souls slept for awhile, and thence arose to His glory life. Detained of death He could not be, for He was no longer a lawful Captive, He had finished His work and earned His reward, and therefore the imprisoning stone was rolled away. ‘He is not here, for He is risen’; the seal is broken, the watchmen are dispersed, the stone is removed, the Captive is free. What comfort is here, for, as Jesus rose, so all His slumbering saints shall likewise leave the tomb. His resurrection is the resurrection of all the saints. Wait but awhile, and the tomb shall be no longer the treasury of death. So surely as the Lord came forth from the sepulchre to glory and immortality, all His saints are justified and clean. None can accuse us now that the Lord has risen indeed no more to die. His one offering hath perfected for ever all the chosen ones, and His glorious uprising is the guarantee of their acceptance. Faith delights in the garden where Magdalene found her unknown, yet well known, Lord, and wher angels kept watch and ward over the couch which the ommortal Sufferer had relinquished. Henceforth it is to us a King’s garden, abounding with pleasant fruits and fragrant flowers.”

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, .. הַיָּא, HE (shall bruise thy head); [my ft]

[ft] the New King James and New Revised Standard have “ He” rather than “ it”

who? the seed of the woman; the person is to come by the woman, and by her alone, without the concurrence of man. Therefore the address is not to Adam and Eve, but to Eve alone; 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.” [my ft]

[ft] Hebrews 2:14* “Seeing, then, the children have partaken of flesh and blood, he himself also in like manner did take part of the same, that through death He might destroy him having the power of death—that is, the devil”-- (YLT)

Hebrews 2:15* “and might deliver those, whoever, with fear of death,

throughout all their life, were subjects of bondage,” (YLT)

Colossians 2:15* “having stripped the principalities and the authorities, He made a shew of them openly—having triumphed over them in it.” (YLT)

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. “

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~, as in the Greek version, at the head, [my ft]

[ft] as used 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?

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.

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."

I would note that although Hengstenberg takes a more general conclusion and differing view than the early "fathers" and other commentators cited here, he nevertheless attributes the posterity of the woman is to be "...with regard to the person of the Redeemer, who comprehends within Himself the whole human race."

sure mercies of David; *greek* " ὅσια Δαυιδ τα πιστα

Cross references :

2 Chronicles 6:42, LXX ; “O Lord God, turn not away thy face of thine anointed: remember the mercies of thy servant 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.”

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.” {mercies: Gr. holy, or just things: which word the Septuagint in many places, uses for that which is in the Hebrew, mercies}

Ephesians 2: 4-7, vs. 4 ; “4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) {by...: or, by whose grace}

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.”

the two words *sure* and *mercies* are defined (separetely) as follows:

sure...

[UBS] πιστός, ή, όν faithful, trustworthy, reliable; believing (often believer,

Christian; ὁ ἐκ περιτομῆς π. Jewish Christian Ac 10.45); sure, true, unfailing (τὰ π. sure promises or blessings Ac 13.34)

“ Liddel-Scott Lexicon “*pistov*”

...to be trusted or believed:

1. of persons, faithful, trusty, true,... ‘**trusty** and **well-beloved**,’ ..

2. trustworthy, worthy of credit,”

...3. faithful, believing, N.T...”

Mercies (as in “the sure mercies of David”)

“...Holy decrees, divine promises.” (Friberg Lexicon)

“holy things of God promised to David ie. The Messianic blessings” (Thayers Lex.)

cf. Acts 13:34 And as for the fact that he raised him from the dead, no more to return to corruption, he spoke in this way, ‘I will give you the holy and sure blessings of David.’

Cf. Psalm 16:10 “because thou wilt not leave my soul in hell, neither wilt thou suffer thine **Holy** One to see corruption.” (the word for “holy” here is the same word in greek for “mercy”

Cf. Acts 2:27 “Because thou wilt not leave my soul in hell, neither wilt thou allow thy Holy One to see corruption.”

Cf. Isaiah 52:(8.), Dead Sea Scrolls ; “The sound, your watchmen shall lift up the voice; together they shall sing: for they shall see eye to eye, when YHWH shall restore Zion in mercies.”

Hauck: osios “...occurs three times in quotations in the speeches in Acts. (2:27, 13:34,13:35) In 2:27 and 13:35, in Messianic interpretation of Psalm 16, the sing. τὸ ἅγιόν σου is used of Christ, the Messiah. He is in the full sense the “holy one of God.” In Acts. 13:34 Isaiah. 55:3 is referred to Christ. To

Him, the promised shoot of David, are given the demonstrations of grace ... promised to the forefathers, and especially preservation from corruption and exaltation over death. In Hebrews. 7:26 Jesus as perfect High-priest is called (ὁσιος ἄκακος ἀμίαντος .. In mind and conduct He perfectly fulfils the divine requirements. Hence, as one who is wholly free from sin, He does not need to bring an atoning offering for Himself, like the imperfect priests of the OT.”[48]

“osios” (hosios)

Friberg Lexicon ...” of what is sanctioned by the supreme law of God; (1) of pers. who live right before God holy, devout, dedicated (Titus 1.8); by synecdoche, of hands lifted in prayer holy, pure (1 Timothy 2.8); (2) of the inherent nature of God and Christ holy (Hebrews 7.26); ...” the Holy One (Acts 2.27); (3) of things; holy, divine; ... holy decrees, divine promises (Acts 13.34).

The Hebrew firm is similar ; **2623 (Strong’s number)** “...חַסִּידִים chaciyd {khaw-seed'} • from 02616; TWOT - 698b; adj • AV - saints 19, holy 3, **merciful** 3, godly 2, good 1, godly man 1, Holy One 1, holy one 1, ... 1) faithful, kind, godly, holy one, saint, pious 1a) kind 1b) pious, godly 1c) faithful ones...”

Alfred Edersheim ; “ ... David could see “afar off” the dawn of the bright morning of eternal glory; such was the destiny and the mission which, in His infinite goodness, God assigned to His chosen servant. Much there was still in him that was weak, faltering, and even sinful; nor was he, whose was the inheritance of such promises, even to build an earthly temple. Many were his failings and sins, and those of his successors; and heavy rods and sore stripes were to fall upon them. But that promise never failed.

Apprehended from the first by the faith of God’s people, it formed the grand subject of their praise, not only in Psalm 89, but in many others, such as Psalm 2, 45, 72, 110, 132, and continued the hope of the Church, as expressed in the burning language and ardent aspirations of all the prophets.

Brighter and brighter this light grew, even unto the perfect day; and when all else seemed to fail, these were still “the sure mercies of David” (Isaiah 55:3), steadfast and stable; and at last fully realized in the resurrection of our Blessed Lord and Savior Jesus Christ (Acts 13:32-34).”

And again Edersheim ; “As for the future, it was to be as always in the Divine arrangement. For God must build us a house before we can build one to Him. It was not that David was first to rear a house for God, but that God would rear one for David. Only afterwards, when all Israel's wanderings and unrest were past, and He had established the house of His servant, would the son of that servant, no longer a man of war (1 Chronicles 20:8; 28:3), but a man of peace, "Solomon," build the house of peace. There was inward and even outward congruity in this: a kingdom which was peace; a king the type of the Prince of peace; and a temple the abode of peace. This, then, was the main point: a promise alike to David, to Israel, and in regard to the Temple, that God would build David a house, and make his kingdom not only lasting, but everlasting, in all the fullness of meaning set out in Psalm 72. What followed will be best given in the words of Holy Scripture itself: "I shall be to him a Father, and he shall be to Me a son, whom, if he transgress, I will correct with the rod of men, and with stripes of the children of men; but My mercy shall not depart from him as I made it depart from Saul, whom I put away from before thee. And unfailing" (sure) "thy house and thy kingdom for ever before thee; and thy throne shall be established for ever!"

Acts 13:32-34 ; “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.”[ft]

[ft] {mercies: *holy*, or *just things*: which word the Septuagint uses in many places for that which is in the Hebrew, *mercies*}

Sabbath

Cf. Numbers 9:1 “And the Lord spoke to Moses in the wilderness of Sina in the second year after they had gone forth from the land of Egypt, in the first month, saying,

2 Speak, and let the children of Israel keep the passover in its season.

3 On the **fourteenth day of the first month** at even, thou shalt keep it in its season; thou shalt keep it according to its law, and according to its ordinance.

4 And Moses ordered the children of Israel to sacrifice the passover,

5 on the fourteenth day of the first month in the wilderness of Sina, as the Lord appointed Moses, so the children of Israel did.

6 And there came men who were unclean by reason of a dead body, and they were not able to keep the passover on that day; and they came before Moses and Aaron on that day.

7 And those men said to Moses, We are unclean by reason of the dead body of a man: shall we therefore fail to offer the gift to the Lord in its season in the midst of the children of Israel?

8 And Moses said to them, stand there, and I will hear what charge the Lord will give concerning you.

9 And the Lord spoke to Moses, saying,

10 Speak to the children of Israel, saying, Whatever man shall be unclean by reason of a dead body, or on a journey far off, among you, or among your posterity; he shall then keep the passover to the Lord,

11 in the **second month, on the fourteenth day**; in the evening they shall offer it, with unleavened bread and bitter herbs shall they eat it.

12 They shall not leave of it until the morrow, and they shall not break a bone of it; they shall sacrifice it according to the ordinance of the passover.”

Edersheim ; “(Numbers 9:6-13). This is one of the most instructive commendations on the character of the Mosaic law. It shows that the outward form was not of its essence, but was flexible and adaptable. Thus the law was

not something rigidly outward and absolutely permanent, but gave indication of the possibility of an enlargement by a higher fulfillment of its spirit as distinguished from the mere letter. Hence such a provision seems like an unspoken pledge of a future transformation of the law, in accordance with the higher conditions and the wants of new circumstances. Lastly, it also affords a precedent and a warrant for such a change as that of the transference of the Sabbath from the close of the week to its beginning; **from the day of rest to that of the Resurrection of Christ**; from the memorial of the completion of the first creation to that of the second in the creation of the new heavens and the new earth, wherein dwelleth righteousness.”

Matthew Henry ; “ *Remember this day*,... Exodus 13:3.[my ft]

[ft] Exodus 13:3, LXX ; “And Moses said to the people, Remember this day, in which ye came forth out of the land of Egypt, out of the house of bondage, for with a strong hand the Lord brought you forth thence; and leaven shall not be eaten.”

“ Remember it by a good token, as the most remarkable day of your lives, the birthday of your nation, or the day of its coming of age, to be no longer under the rod.”

Thus the day of Christ’s resurrection is to be remembered, for in it we were raised up with Christ out of death’s house of bondage. The scripture tells us not expressly what day of the year Christ rose (as Moses told the Israelites what day of the year they were brought out of Egypt, that they might remember it yearly), but very particularly what day of the week it was, plainly intimating that, as the more valuable deliverance, and of greater importance, it should be remembered weekly. Remember it, for by strength of hand the Lord brought you out. Note, The more of God and his power appears in any deliverance, the more memorable it is. Now, that it might be remembered,

International Standard Bible Encyclopedia ;... “The early Christians kept the 7th day as a Sabbath, much after the fashion of other Jews. Gradually the 1st day of the week came to be recognized as the day on which the followers of Jesus would meet for worship. The resurrection of our Lord on that day made

it for Christians the most joyous day of all the week. When Gentiles were admitted into the church, the question at once arose whether they should be required to keep the Law of Moses. It is the glory of Paul that he fought for and won freedom for his Gentile fellow-Christians. It is significant of the attitude of the apostles that the decrees of the Council at Jerusalem made no mention of Sabbath observance in the requirements laid upon Gentile Christians (Acts 15:28 f). Paul boldly contended that believers in Jesus, whether Jew or Gentile, were set free from the burdens of the Mosaic Law. Even circumcision counted for nothing, now that men were saved by believing in Jesus (Galatians 5:6). Christian liberty as proclaimed by Paul included all days and seasons. A man could observe special days or not, just as his own judgment and conscience might dictate (Romans 14:5 f); but in all such matters one ought to be careful not to put a stumblingblock in a brother's way (Romans 14:13 ff). That Paul contended for personal freedom in respect of the Sabbath is made quite clear in Colossians 2:16 f, where he groups together dietary laws, feast days, new moons and sabbaths. The early Christians brought over into their mode of observing the Lord's Day the best elements of the Jewish Sabbath, without its onerous restrictions.)”

John Gill ; “ The fourteenth day of the second month at even(ing) they shall keep it, &c.] The month Ijar, as the Targum of Jonathan, which answers to part of our April and part of May; so that there was a month allowed for those that were defiled to cleanse themselves; and for those on a journey to return home and prepare for the passover, which was not to be totally omitted, nor deferred any longer; and it was to be kept on the same day of the month, and at the same time of the day the first passover was observed; still the more to keep in mind the saving of their firstborn; and their deliverance out of Egypt at that time: an instance of keeping such a passover we have in 2 Chronicles 30:1,2, &c”.

satisfied, satisfaction (from Hebrew texts)

exerpts from Theological Wordbook of the OT "... satisfied....

...In addition to the idea of nourishment, the word is used to connote fullness in other areas of life. David and Jehoida were full of days when they died (1CHR 23:1; 2Chr 24:15), and the trees of the Lord are full of sap (Psa 104:16).

... According to the Law, Israel will eat food to the full only as they keep the Lord's covenant (Lev 25:19; Lev 26:5).

Likewise, according to the wise Solomon, the righteous man eats until he is satisfied (Prov 13:25). In these passages the thought of fullness extends beyond merely physical food. Moreover, the Possessor of the Land allowed the poor to enter his neighbor's vineyard and eat all the grapes he wanted (Deut 23:24 [H 25]). Like the verb, the noun has a metaphorical sense of being filled spiritually. Raised from the dead, the Messiah proclaims, "In thy presence is fullness of joy" (Psa 16:11).

A derived notion is its metaphorical sense of being satisfied spiritually with God's good gifts. Because the Lord answered the prayer of the Psalmist by delivering him from death at the hands of the wicked, the meek shall eat and be satisfied (Psa 22:26 [H 27]). In this messianic psalm a satisfaction is promised which extends beyond the bounds of merely having enough food and drink to a spiritual satisfaction because the Lord answered the prayer of the righteous. Jesus, in the Beatitudes, has a similar notion in mind when he says, "Blessed are those who hunger and thirst after righteousness for they shall be filled" (Mt 5:6; cf. Psa 107:9). Isaiah says that the charitable will find their own souls satisfied in drought (Isa 58:11), and Moses prays that the Lord will satisfy Israel early with His love (Psa 90:14). The Suffering Servant shall be satisfied when He sees the new life His death produced (Isa 53:11)...."

temple ναὸν ναός

Friberg Greek Dictionary ; “... a building regarded as a dwelling place for a divine being; (1) in a narrower sense, the inner sanctuary within a sacred precinct”...(gk ;τοιερον)” where the Divine Being resides shrine, (inner) temple (MT 27.51); (2) in a broader yet specif. sense, the sanctuary in Jerusalem consisting of the (outer) Holy Place and the (inner) Holy of Holies temple (MT 26.61); (3) the inner room of a pagan temple shrine (AC 17.24); (4) a small model of a temple or shrine replica (AC 19.24); (5) metaph. of Jesus and the individual Spirit-filled believer as a dwelling place for God on earth shrine, temple (JN 2.19; 1C 6.19); (6) metaph. of the church as the dwelling place of God on earth (EP 2.21); (7) lit. the heavenly sanctuary temple (RV 14.15).

In Psalm 27:4 the LXX (Thomson version) we read ; “...that I may dwell in the house of the Lord all the days of my life-that I may contemplate the delight of the Lord and visit His temple”

tabernacle σκηνή skene {skay-nay'}

cross references:

Ezekiel 37:27, LXX ; "My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.”

Psalm 19:5, LXX ; “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.”

Amos 9:11, LXX “In that day I will raise up the **tabernacle** of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days:”

(Revelation 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.”

Strong’s Dictionary ; “...**Meaning:** 1) tent, tabernacle, (made of green boughs, or skins or other materials) 2) of that well known movable temple of God after the pattern of which the temple at Jerusalem was built

Origin: apparently akin to 4632 and 4639; TDNT - 7:368,1040; n f

Usage: AV - tabernacle 19, habitation 1; 20

I.S.B.E. “...In general the tabernacle is the symbol of God's dwelling with His people (Ex 25:8; compare 1 Ki 8:27), an idea in process of realization in more and more perfect forms till it reaches its completion in the carnation of the Word ("The Word became flesh, and dwelt (Greek "tabernacled") among us," Jn 1:14; compare 2 Cor 5:1), in the church collectively (2 Cor 6:16) and in the individual believer (1 Cor 6:19) and finally in the eternal glory (Rev 2:13 ff).”...

“-the tabernacle in its holy and most holy divisions representing the earthly and the heavenly spheres of Christ's activity. The Old Testament was but a shadow of the eternal substance, an indication of the true ideal (Heb 8:5; 10:1). The tabernacle in which Christ ministered was a tabernacle which the Lord pitched, and not man (Heb 8:2). He is the high priest of "the greater and more perfect tabernacle" (Heb 9:11). "Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us" (Heb 9:24).”...

The significance which the synoptic writers give to the rending of the veil of

the temple (Mt 27:51; Mk 15:38; Lk 23:45) shows how this symbolism entered deeply into their thought and was felt by them to have divine attestation in this supernatural fact. The way into the holiest of all, as the writer to the Hebrews says, was now made manifest (9:8; 10:19,20).

2. God's Dwelling with Man:

The suggestion which underlies all such New Testament references is not only that Christ, in His human manifestation, was both tabernacle and priest, altar and sacrifice, but also, and still more, that God ever has His dwelling among men, veiled no doubt from the unbelieving and insincere, but always manifest and accessible to the faithful and devout. As we have a great high priest who is now passed into the heavens, there to appear in our behalf in the true tabernacle, so we ourselves have permission and encouragement to enter into the holiest place of all on earth by the blood of the everlasting covenant. Of the hopes embodied in these two planes of thought, the earthly tabernacle was the symbol, and contained the prospect and foretaste of the higher communion. It is this which has given the tabernacle such an abiding hold on the imagination and veneration of the Christian church in all lands and languages.”

With refc.to Hosea 12:9 John Gill explains ; “...the churches of Christ are the tabernacles of the most High, the dwelling places of Father, Son, and Spirit; and the habitation of the saints, where they dwell and enjoy great plenty and prosperity, tranquillity and security; and here it particularly denotes that joy, peace, and the converted Jews shall partake of in the churches of Christ in the latter day; of which the feast of tabernacles was but a shadow, and which was attended with much rejoicing, plenty of provisions, and great safety.

womb, womb of hades, and womb of the morning (also ; as a woman is delivered of a child)

κοιλίας (womb); γαστρὸς πρὸ ἑωσφόρου (figuratively: “womb before the

morning”) LXX

Friberg Lexicon **κοιλία**, ας, ἡ from **κοῖλος** (*hollow*); (1) literally, the hollow part of the body; (a) where food is digested *stomach, belly* (); (b) where reproduction takes place *womb, uterus* (); (2) figuratively; (a) the inner self ***innermost being, heart*** (); (b) *desires, appetites* ()

Psalm 110:3 “With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning.”

Jonah 2:2, LXX (Thomson version) ; “and said : in my affliction I cried unto the Lord my God, and He hearkened to me. Thou didst hear my cry from the **womb (κοιλίας)** of Hades, Thou didst hearken to my prayer ;”

Matthew 12:40 For as Jonah 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 (καρδία) of the earth.

Matthew Henry says of this verse ; “It is the church of the firstborn that is sanctified to God, Hebrews 12:23. Christ is the firstborn among many brethren (Romans 8:29), and, by virtue of their union with him, all that are born again, and born from above, are accounted as firstborn. There is an excellency of dignity and power belonging to them; and, if children, then heirs.

Gesenius ; “*the womb* ;...from the womb and onward...offspring, progeny, always used of the offspring already born...”

“...Used of a single son...” [my ft]

[ft] Proverbs 31:2, LXX ; “What wilt thou keep, my son, what? the words of God. My firstborn son, I speak to thee: what? son of my womb? what? son of my vows?”

Benjamin Wildon Cart ; “ 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’.”

Jesus, the Second Adam, in John 16 uses the imagery of the womb to give us the picture of His coming forth from the garden tomb upon His resurrection and subsequent glorification as a women in travail is delivered of the child: (see espec. Vss 21&22)

John 16:16-22 ; “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.

Vs.17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

Matthew Henry (on John 16:16-22) ; “ It should seem, all this refers rather to His going away at death, and return at His resurrection, than His going away at His ascension, and His return at the end of time; for it was His death that

was their grief, not His ascension Luke 24:52, and between His death and resurrection it was indeed a little while. And it may be read, ... —for a little while you shall not see me, namely, the three days of His lying in the grave; and again, for a little while you shall see Me, namely, the forty days between His resurrection and ascension. Thus we may say of our ministers and Christian friends, Yet a little while, and we shall not see them, either they must leave us or we must leave them, but it is certain that we must part shortly, and yet not part for ever. It is but a good night to those whom we hope to see with joy in the morning.”

“...The return of joy to them in due time: But your sorrow shall be turned into joy. As the joy of the hypocrite, so the sorrow of the true Christian, is but for a moment. The disciples were glad when they saw the Lord. His resurrection was life from the dead to them, and their sorrow for Christ’s sufferings was turned into a joy of such a nature as could not be damped and embittered by any sufferings of their own. They were sorrowful, and yet always rejoicing 2Corinthians 6:10, had sorrowful lives and yet joyful hearts.”

“...Spiritual mourning will shortly be turned into eternal rejoicing. Gladness is sown for the upright in heart, that sow tears, and begot without doubt they will shortly reap in joy. Their sorrow will not only be followed with joy, but turned into it; for the most precious comforts take rise from pious griefs. This He illustrates by a similitude taken from a woman in travail, to whose sorrows he compares those of his disciples, for their encouragement; for it is the will of Christ that his people should be a comforted people.”

Andrew Jukes “ For on the third day the earth emerged from the waters.” ...
{my ft]

[ft] Job 38:8 LXX ;“And I shut up the sea with gates, when it rushed out, coming forth out its mother's womb.” The greek word here translated as “coming forth” carries with it’s definition the following ; “come from; rise (of the dead); spread (Lk 4.37)

[UBS] ἐκπορεύομαι go or come out (ἐ. εἰς ὁδόν set out on a journey Mk 10.17); come from; rise (of the dead); spread (Lk 4.37) [Fri] ἐκπορεύομαι impf. ἐξεπορευόμεν; fut. ἐκπορεύσομαι (1) lit. (a) abs. go from or out of a place, depart from (MK 6.11); go out (AC 9.28); (b) of the dead coming out of tombs emerge, come forth (JN 5.29); ...”

(Jukes continues)“...There is yet more for us to mark in this emerging earth.

Not only does it escape the floods : it comes up also into the expanse of heaven.”

-“ And this is effected on the third day or resurrection day ; for in creation, as elsewhere, the ‘third day’ always speaks of resurrection.”

We see then that there is a contentedness among the terms “womb”, “come forth” and “resurrection”.

James Hervey ; “We meet with a fine expression in the book of Job, which may serve to confirm this remark; and may illustrate the propriety of the phrase used in this connection: “Hath the rain a father, or who hath begotten the drops of dew?” It seems, the oriental writers delighted to represent the dew as a kind of birth, as the offspring of the morning. And if so, surely there could be no image in the whole compass of the universe better adapted to the psalmist’s purpose, or more strongly significant of those multitudes of proselytes, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; by the powerful energy of his word and Spirit. Upon this supposition, the whole verse describes the willing subjection, the gracious accomplishments, and the vast number of Christ’s converts. -James Hervey (1713-14-1758), in “Meditations and Contemplations”

Calvin, in reference to the believers resurrection in Isaiah 42:14, says as pertaining to God ; “...He intended also to intimate that the redemption of His people would be a kind of birth, that the Jews might know that the grave would serve them for a womb, and that thus, in the midst of corruption, they might entertain the hope of salvation.”

Benjamin Keach ; “A womb is attributed to the morning, because of the mystery of God, in His spiritual begetting of His children.”

Psalms 139, Ver. 15. LXX ; “My bones, which thou madest in secret were not hidden from thee, nor my substance, in the lowest parts of the earth.”

In the lowest parts of the earth. William De Burgh ; “From this remarkable expression, which, in the original, and as elsewhere used, denotes the region of the dead—Sheol, or Hades—it would appear that it is not only his formation in the womb the Psalmist here contemplates, but also—regarding

the region of the dead as the womb of resurrection life—the refashioning of the body hereafter, and its new birth to the life immortal, which will be no less "marvellous" a work, but rather more so, than the first fashioning of man's 'substance.'"

“Prince” and “Leader” ἀρχηγόν

cf. Acts 3:15 And killed the Prince of Life, Whom God hath raised from the dead; whereof we are witnesses.”

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.”

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,”

Gingrich Lex. “ἀρχηγός, οὐ, ὁ either *leader, ruler, prince* or *originator, founder; ...*”

F.B. Meyer ; ...”Four times only in the New Testament is Christ called ‘Leader’ or ‘Prince’, and always in resurrection. In His sermon in the temple, Peter accuses the Jews of having killed ‘the Prince of Life’ and immediately adds, ‘whom God raised from the dead’ (Acts 3:14-15). Again, before the Sanhedin, he affirms that ‘God exalted Him with His Right Hand to be a Prince and a Savior’-that exaltation evidently referring to His ascension from the depths of the grave to the Right Hand of Power (Acts 5:31). In the Epistle

to the Hebrews we are told that God has made ‘the Leader of our salvation perfect through sufferings, and has crowned Him with glory and honor’ (Hebrews 2:9-10). And again in the same Epistle we are told to look to Jesus, Who has sat down at the Right Hand of the throne of God, as ‘the ‘Author’, ‘Prince’, ‘Captain’ or ‘Leader’, it is the same word ‘archegos’- and is applied to Christ in His risen state.”

.. “The original meaning of the word is very interesting. Etymologically, it means the first of a file of men, and therefore their leader and commanding officer. This concept therefore is presented to our mind: that our Lord is the first of a long procession of souls whom He is leading up from the grave with its darkness and corruption, through the steeps of air, past principalities and powers, to the very throne of God! He is the Firstborn from the dead, and therefore Ruler of the kings of the earth. And in this capacity He also has obtained the right to proclaim light to the Gentiles.”-

..” ‘He leads the dead out of death into life.’ There is a close analogy between the life and work of Joshua and of Jesus. After the death of Moses, God gave Joshua to be a witness to the people of truth and righteousness-to be their leader.”-...Christ has preceded us through the waters of Jordan which always stand for death; and that He will hold them back until every one of the ransomed has passed has passed ‘clean over Jordan’

He leads the vanquished into the victory of the heavenlies. In His exaltation as Man to the right hand of the throne, He opened a path to be trodden in after ages by a company which no man can number. Where He is, they are to be; as He has overcome, they are to overcome; as He reigns over principality and power, they are to sit on His throne till their enemies are made the footstool of their feet.”

W.E.Vine ; “...When God promised to David (e.g., in 2 Samuel 7:16), and will yet be fulfilled to him in the future earthly Kingdom, can be established in that day only in and through the Person of Christ Himself, by reason of His resurrection and exaltation, and in the glory of His Millennial reign.”

John Gill comments on Ezekiel 46:16 ; “if the prince give a gift to any of his sons; Christ, the Prince, has sons; he that is the Prince, of peace is the everlasting Father; he has children given unto him, whom he preserves; a

seed promised him in covenant, which shall always endure; a family he is master of, and cares for; for whose sake he became incarnate, suffered, and died: they are sons by adopting grace, and in their adoption he has a great concern; they are predestinated to it by him; they receive it through him; he gives them power to become the sons of God, and they are manifestatively so through faith in him; they appear to be his sons, or are evidenced as such by their regeneration, which also is of him: it is by his Spirit they are regenerated; it is his grace that is implanted in them; it is he himself that is formed in them, and his image that is stamped upon them; it is owing to his word and Gospel as the means and to his resurrection as the virtual cause of it; it is in his church they are born, yea, of her, to whom he stands in the relation of a husband, and so they are sons brought forth to him by her; and these are princes by birth, have a free and princely spirit, and are brought up and provided for as such: now to these Christ gives gifts; gifts of special grace, all sorts of grace; sanctifying grace, faith, hope, love, repentance, &c.; justifying grace, the gift of righteousness; pardoning grace; adopting grace; all supplies of grace; spiritual strength, peace, joy and comfort; and persevering grace, to hold out to the end: and he also gives glory or eternal life; this is with him, in his hands; he has a power to give and he does give it, to all his sons; all which, being once given, ever continue.”

Jordan

Cf. Deuteronomy 11:8, LXX and DSS ; “ 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:”

F.B. Meyer ; “.....” ‘He leads the dead out of death into life.’ There is a close

analogy between the life and work of Joshua and of Jesus. After the death of Moses, God gave Joshua to be a witness to the people of truth and righteousness-to be their leader.”-...Christ has preceded us through the waters of Jordan which always stand for death; and that He will hold them back until every one of the ransomed has passed has passed ‘clean over Jordan’

John Gill ; “...Christ is King of saints, the Leader and Commander of the people, who has fought their battles for them, being abundantly qualified, having the spirit of wisdom, counsel, might, and of the fear of the Lord, resting on him. Joshua was a type of Christ in various actions of his; in leading the people through the river Jordan, an emblem either of baptism, or of afflictions, or of death itself, in which Christ is with his people, and carries them through; in saving Rahab and her family, so Christ saves the worst and chief of sinners; in receiving the Gibeonites, who submitted to him, as Christ does all that come to him; in his conquest of the several kings of the Canaanites, so Christ has conquered all the spiritual enemies of his people, sin, Satan, and the world; in bringing and settling the people of Israel in the land of Canaan, their rest, and dividing it to them by lot, which Moses might not do; so Christ only brings souls into the true rest, into spiritual rest here, and eternal rest hereafter; in whom they obtain the inheritance of the heavenly glory by lot, and by whom only they enjoy salvation and eternal life, and not by the works of the law.”

sabbath

Edersheim ; “...if the Christ had not been the very opposite of all that Pharisaism sought, He would not have been the Orient Sun of the Eternal Sabbath. But the God Who ever worked in love, Whose rest was to give rest, Whose Sabbath to remove burdens, was His Father. He knew Him; He saw

His working; He was in fellowship of love, of work, of power with Him. He had come to loose every yoke, to give life, to bring life, to be life, because He had life: life in its fullest sense. For, contact with Him, whatever it may be, gives life: to the diseased, health; to the spiritually dead, the life of the soul; to the dead in their graves, the life of resurrection. And all this was the meaning of Holy Scripture, when it pointed forward to the Lord's Anointed; and all this was not merely His own, but the Father's Will, the Mission which He had given Him, the Work which He had sent Him to do. “

Exodus outgoing, departure

Edersheim commenting on Luke 9:31 ; “...Just as [a St. Luke ix. 31.] he had spoken, not of Christ's Death but of His 'Exodus,' or outgoing, which included His Resurrection and Ascension, so he now tells us that, 'when the days of His uptaking', including and pointing to His Ascension...”

John Gill commenting on Luke 9:31 ; “Ver. 31. Who appeared in glory, &c.] In a very glorious manner, in most divine and beautiful forms to Christ, and to his disciples:

and spake of his decease, which he should accomplish at Jerusalem; the word, rendered "decease", is "Exodus", the name of the second book of Moses; so called from the departure of the children of Israel out of Egypt, it gives an account of; and which departure is expressed by this word, in Heb 11:22 and to which the allusion is here. Death is a departure out of this world, and goes by this name, 2Pe 1:15 and so here it signifies Christ's death, or exit, which he was to make at Jerusalem; and Moses and Elias talk with him about this; the nature, manner, use, and near approach of it; and to which they might encourage him, as man. The sufferings and death of Christ were what Moses and the prophets had foretold; and these two speak of the same things

now; and which must serve to confirm what Christ a few, days ago had showed his disciples, that he must go to Jerusalem, and there suffer and die. Dr. Lightfoot thinks that the ascension of Christ to heaven is contained in the word "Exodus", which was his final departure out of this world, as well as his sufferings and death; and especially if there is any, allusion to the Israelites' departure out of Egypt, which was in victory and triumph; and the rather, because "the time of his receiving up", # Lu 9:51 may be thought to refer to this; and so Moses and Elias conversed with him, not only about, his sufferings and death; but his ascension, and of which also the "Exodus", or going of Elias out of this world to heaven, which was by a translation and ascension, was a figure. Some render this word, "Expedition", and think it refers to the whole affair of the redemption of Christ's people by him, from the bondage of sin, Satan, and the law, by his sufferings and death; of which the deliverance of the people of Israel out of Egypt was a lively representation: an expedition which Moses was sent upon, and accomplished: but now the discourse turns upon an expedition of greater importance, which shortly was to be accomplished at Jerusalem, where Christ was to be arraigned, and condemned, and then suffer without the gates of it, in order to obtain eternal redemption for the whole Israel of God."

Matthew Henry relates his study on a few names of cities in the Old Testament : "...*Ramoth*, high or exalted, for him hath God exalted with his own right hand.

Golan, joy or exultation, for in him all the saints are justified, and shall glory.
“

“gather” and “bundle (of life)”

“gather” used in Scripture for the homecoming of the saints, Christ of course

being the Firstfruits from the dead

Cross references:

Isaiah 56:8 LXX (Thomson version) ; “The Lord who gathereth the dispersed of Israel said, Because I will gather a congregation for him.”

1 Samuel 25:29 “And *if* a man shall rise up persecuting thee and seeking thy life, yet shall the life of my lord be bound up in the **bundle of life** with the Lord God, and thou shalt whirl the life of thine enemies *as* in the midst of a sling.”

Also:

Matthew 13:47 Again, the kingdom of heaven is like a net, that was cast into the sea, and gathered of every kind:

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:”

From the Theological Wordbook of the Old Testament:

קָבַץ verb piel participle masculine singular absolute

1983.0 קָבַץ (qābaṣ **gather, assemble.** ...”

“The following Hebrew synonyms should be compared: ’āśā "to gather together, up, " (much broader than our root, but is paralleled to it),

qā

h

a

l "to assemble, congregate, especially for worship, "

gād

a

d

"to muster troops, " and

yā‘

a

d

"to meet, gather together, by appointment." ...

First, people are gathered together for various social reasons: to ask Samuel for a king (1Sam 8:4), **to recognize David as king** (2Sam 3:21; 1Chr 11:1).
...

Strong's Dictionary ; “ **συνάγω** sunago {soon-ag'-o}

Meaning: 1) to gather together, to gather 1a) to draw together, collect 1a1) of fishes 1a2) of a net in which they are caught 2) to bring together, assemble, collect 2a) to join together, join in one (those previously separated) 2b) to gather together by convoking 2c) to be gathered i.e. come together, gather, meet 3) to lead with one's self 3a) into one's home, i.e. to receive hospitably, to entertain

Thayers Greek Lexicon ; “**συνάγω**; ...”

“... the Septuagint chiefly for קָבַץ , קָבַץ , and קָבַץ ; a. *to gather together, to gather*: with an accusative of the thing, Luke 15:13; John 6:12f; 15:6; harvests, ὄθειν , Matt. 25:24,26; with εἰς τί added, Matt. 3:12; 6:26; 13:30; Luke 3:17; ποῦ , Luke 12:17; ἐκεῖ , Luke 12:18; $\text{συνάγειν καρπὸν εἰς ζωὴν αἰώνιον}$ (see καρπός , 2 d.), John 4:36; συνάγω μετὰ τίνος , Matt. 12:30; Luke 11:23; *to draw together, collect*: fishes -- of a net in which they are caught, Matt. 13:47. b. *to bring together, assemble, collect*: αἰχμαλωσίαν (i. e. αἰχμαλώτους), Rev. 13:10 R G; εἰς αἰχμαλωσίαν , i. e. $\text{τινας, οἱ ὧσιν αἰχμάλωτοι}$, Rev. 13:10 L, small edition; *to join together, join in one* (those previously separated): $\text{τά τέκνα τοῦ Θεοῦ τά διεσκορπισμένα εἰς ἓν}$, John 11:52 ($\text{σύ ἄξειν εἰς ἓν τά ἔθνη καὶ ποιήσειν φυλίαν}$, Dionysius Halicarnassus 2, 45; $\text{ὅπως εἰς φυλίαν συναξουσι τά ἔθνη}$, *ibid.*); *to gather together by convoking*: τινας , Matt. 2:4; 22:10; συνέδριον , John 11:47; τὴν ἐκκλησίαν , Acts 14:27; τό πλῆθος , Acts 15:30; τινας εἰς with an accusative of place, Rev. 16:16; $\text{εἰς τὸν πόλεμον, ...}$ ”

Also:

From Thayer's Lexicon : "...ἀνακεφαλαιῶ, ..."

"to sum up (again), to repeat summarily and so to condense into a summary..."

"so in Rom. 13:9. In Eph. 1:10 God is said ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, to bring together again for himself (note the middle) all things and beings (hitherto disunited by sin) into one combined state of fellowship in Christ, the universal bond ..."

"bundle of life" (bond or seal of life)

Cf. 1 Samuel 25:29 "Yet a man hath risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thy enemies, them shall he sling out, *as from* the middle of a sling."

Bertam ; "...occasionally on burial inscr., we do find a text from the OT used to support belief in the after life. The image of the bundle of life ... used by Abigail at 1 S. 25:29 increasingly became the great Jewish confession at burial from the Middle Ages onwards. This text is first found on a Heb. burial inscr. in the Christian cemetery at Antinoe in Egypt in the 2nd cent., but it may be confidently quoted in relation to the developing Jewish belief in the resurrection and the popular Jewish understanding of Scripture in the early Christian period, since the same text is used by the Rabbis in similar contexts. They intend thereby to prove the survival of the souls of the righteous in the immediate presence of God (b.Chag., 12b)."...

Matthew Henry comments on the cross referenced scripture (1 Samuel

25:29) ; “The stone is bound up in the sling, but it is in order to be thrown out again; so the souls of the godly shall be bundled as corn for the barn, but the souls of the wicked as tares for the fire.”

[1] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[2] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[3] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[4] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[5] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

- [6] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [7] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [8] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [9] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [10] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [11] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [12] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [13] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [14] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [15] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

- [16] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [17] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [18] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [19] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [20] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [21] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [22] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [23] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [24] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [25] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [26] Youngblood, Ronald F., General Editor; F.F. Bruce and R.K. Harrison, Consulting Editors, *Nelson's New Illustrated Bible Dictionary*,

(Nashville, TN: Thomas Nelson) 1997, c1995.

[27] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[28] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[29] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[30] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[31]

[32] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[33]

[34] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[35] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[36] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[37] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

- [38] Eerdmans Publishing Company) 2000, c1964.
- [39] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [40] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [41] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [42] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [43] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [44] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [45] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [46] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [47] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.
- [48] Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.