

## “Our Resurrection Union and Reign With Christ”

A work in progress, I invite your contributions by submitting them at “comments” on the my website: [www.messiahprophecies.com](http://www.messiahprophecies.com)

*“...they are equal to the angels and are sons of God, being sons of the resurrection.”  
(see Luke 20:36)*

*and*

*“that you may grow in grace, and in the knowledge of Jesus Christ,- Giving thanks to the Father, who hath made us qualified to be partakers of the inheritance of the saints in light.” (Colossians 1:12)*

### Introduction

Charles Haddon Spurgeon wrote; “Jesus, our Lord, once crucified, dead and buried, now sits upon the throne of glory. The highest place that heaven affords is His by undisputed right. It is sweet to remember that the exaltation of Christ in heaven is a representative exaltation. He is exalted at the Father’s right hand, and though as Jehovah He had eminent glories, in which finite creatures cannot share, yet as the Mediator, the honours which Jesus wears in heaven are the heritage of all the saints. It is delightful to reflect how close is Christ’s union with His people. We are actually one with Him; we are members of His body; and His exaltation is our exaltation. He will give us to sit upon

His throne, even as He has overcome, and is set down with His Father on His throne; He has a crown, and He gives us crowns too; He has a throne, but He is not content with having a throne to Himself, on His right hand there must be His queen, arrayed in "gold of Ophir." He cannot be glorified without His bride. Look up, believer, to Jesus now; let the eye of your faith behold Him with many crowns upon His head; and remember that you will one day be like Him, when you shall see Him as He is; you shall not be so great as He is, you shall not be so divine, but still you shall, in a measure, share the same honours, and enjoy the same happiness and the same dignity which He possesses. Be content to live unknown for a little while, and to walk your weary way through the fields of poverty, or up the hills of affliction; for by-and-by you shall reign with Christ, for He has "made us kings and priests unto God, and we shall reign for ever and ever."

Elsewhere Spurgeon instructs us: "...Let me call your attention to the fact that when Jesus had risen from the dead *He was just as tender of Scripture as He was before His decease.*"

"...our Lord always magnified the Scriptures ; and here, as if to crown all, He told them that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning Himself ; and He opened their understanding that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved (or in our vernacular "it was necessary for") Christ to suffer, and to rise from the dead."

Find Jesus where you may, He is the antagonist of those who would lessen the authority of holy Scripture.

" It is written " is His weapon against Satan, His argument against wicked men. The learned at this hour scoff at the Book, and accuse of Bibliolatry those of us who reverence the divine word ; but in this they derive no assistance from the teaching or example of Jesus. Not a word derogatory of Scripture ever fell from the lips of Jesus Christ ; but evermore He manifested the most reverent regard for every jot and tittle of the inspired volume. Since our Saviour, not only before His death, but after it, took care thus to commend the Scriptures to us, let us avoid with all our hearts all teaching in which holy Scripture is put into the background. Still the Bible, and the Bible alone, should be and shall be the religion of Protestants, and we will not budge an inch from that stand-point, God helping us.

Once again, our Saviour, after He had risen from the dead, *showed that He was anxious for the salvation of men* ; for it was at this interview that He breathed upon the apostles, and bade them receive the Holy Ghost, to fit them to go forth and preach the gospel to every creature. The missionary spirit is the spirit of Christ-not only the spirit of Him that died to save, but the spirit of Him who has finished His work, and has gone into His rest. Let us cultivate that spirit, if we would be like the Jesus who has risen from the dead.

"... I would draw your attention, in the third place, to the light which is thrown by this

incident upon THE NATURE OF OUR OWN RESURRECTION.”

“...our nature, *our whole humanity, will be perfected at the day of the appearing of our Lord and Saviour Jesus Christ*, when the dead shall be raised incorruptible, and we that may then be alive shall be changed. Jesus has redeemed not only our souls, but our bodies.” Know ye not that your bodies are the temples of the Holy Ghost? When the Lord shall deliver His captive people out of the land of the enemy, He will not leave a bone of one of them in the adversary's power.

The dominion of death shall be utterly broken. Our entire nature shall be redeemed unto the living God in the day of the resurrection. After death, until that day, we shall be disembodied spirits ; but in the adoption, to wit, the redemption, of the body, we shall attain our full inheritance. We are looking forward to a complete restoration. At this time the body is dead because of sin, and hence it suffers pain, and tends to decay ; but the spirit is life because of righteousness : in the resurrection, however, the body shall be quickened also, and the resurrection shall be to the body what regeneration has been to the soul. Thus shall our humanity be completely delivered from the consequences of the fall. Perfect manhood is that which Jesus restores from sin and the grave ; and this shall be ours in the day of His appearing.”

“Oh!, wonderful thought for the children of God! We have Christ for our glorious representative in heaven's courts now, and soon He will come and receive us to Himself, to be with Him there, to behold His glory, and to share His Spurgeon also remarks ; “What has Christ's risen life to do with us? Well, first, Christ's resurrection from the dead is to us who believe in him the pledge that he has saved us.

When our Lord Jesus Christ died, he was, as it were, put in prison as a hostage for his people; and there he was kept till Divine Omniscience had searched his sacrifice and searched his obedience to see whether they were complete; and when it was certified that Christ had finished all the work which his Father had given him to do, then the sheriff's officer of heaven, “the angel of the Lord,” was sent down to roll away the stone, and bid the captive come out. And when Jesus Christ came out of the grave, all his people came out of prison with their great Representative. In his own release from the tomb there was a token given to him from God that their sins were forgiven, and that his righteousness was accepted on their behalf.

““He died for our sins,” says the apostle, but he also “rose again for our justification.” Wherefore, wrap not your hearts in the graveclothes which he left behind, but clothe them in the golden apparel wherewith the rising Christ girded himself, for you are justified because he has risen.

Believing in the resurrection of Christ, we view him as living and continuing to live: “Christ being raised from the dead dieth no more; death hath no more dominion over him.” What has that to do with us? Why, just what our Lord said to his disciples:

“Because I live, ye shall live also.”

Beloved, because Christ has risen from the dead, so all his people shall rise; and because, having once risen, Christ dies no more, so his rising saints shall be perfectly safe through all the future; they shall live for ever because they are partakers of his eternal life. Is not that a subject for great rejoicing? I live because he died, for that death redeemed me from death; but yet more, I live because he lives. “For ye are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory.”

Now follow with me this living Christ; we have seen that he is risen and living, what comes next? A few days after this living Christ rose from the grave, a little throng gathered about him on “the mount called Olivet,” and, to their surprise, he began to ascend. Scattering benedictions with both his hands, he confirmed to ascend till, at last, “a cloud received him out of their sight.” What has that ascension to do with us? Why, just this.

He said to his disciples, “I go to prepare a place for you.” He has gone up into the glory, as our Representative, to take possession of eternal joy for us. He has gone within the veil, that he may represent us before his Father’s face, that, by-and-by, we may join him, and be with him where he is, to go no more out for ever. Wherefore, beloved, let us rejoice. As the Lord our Savior has ascended into heaven, so shall we, in his own good time. I always admire that line of Dr. Watts, where he says that our Lord, in His ascension to heaven, has “taught our feet the way.”

“Up to our God our feet shall fly,  
On the great rising day.”

Earth cannot permanently hold us down now Christ has gone up into his glory; the living Christ is a greater attraction than any ether force. We who believe are one with him, and, as he has ascended, we also shall rise to him, and be for ever with him”.

After he had ascended, he took his seat at the right hand of God, even the Father, clothed with honor, and majesty, and power, and dominion, and might. Listen, brothers and sisters. What has this fact to do with us? Why, just this; you who believe cannot perish, for Christ lives; you must conquer, for Jesus reigns. All power is given unto him in heaven and in earth, and “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.” A reigning Christ, an enthroned Christ, - this is the Christ to depend upon. I can risk my whole soul upon his blood, and know that there is no risk in the matter; but I feel a deep and growing confidence in the life that he now lives upon the throne.

But what else? Well, our glorified Redeemer spends much of his time in intercession; up there at the right hand of God, he continues to plead for his people. He can truly say in

the fullest meaning of the words, “For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.” Continually does he present the rich incense of his merit before the eternal throne; and here is something more for us, for if Jesus pleads for us, we are for ever safe. If he is pleading before the throne, we may come to it with holy confidence. If Christ is there, the way is clear for you and for me to approach. We have only to get behind him, and to look through his wounds at God, as God will look through the wounds of Christ at us, and all must be well. Oh, what do we not owe to the living Christ!”

Edersheim ; “ And so will all that is sown for Christ, though it lie buried and forgotten of men, spring up and ripen, as in one day, to the deep, grateful, and external joy of them who had laboured in faith and gone to rest in hope.’

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**Genesis 17:7-8 LXX <sup>7</sup> "And I will establish my covenant between thee and thy seed after thee, to their generations, for an everlasting covenant, to be thy God, and the God of thy seed after thee. <sup>8</sup> And I will give to thee and to thy seed after thee the land wherein thou sojournest, even all the land of Chanaan for an everlasting possession, and I will be to them a God."**

Note that the word “land” (Hebrew אֶרֶץ, ) as in verse 8 carries with it to mean a 1. specific land ie. Israel or a 2. as a cosmological sense the “whole earth” or “universe” see the Theological Wordbook of the Old Testament by Harris

Cross references:

Hebrews 11:15-16 <sup>15</sup> “And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. <sup>16</sup> But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called

their God: for he hath prepared for them a city.

**Galatians 3:27-29** <sup>27</sup> For as many of you as have been baptized into Christ, have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. <sup>29</sup> And if ye {are} Christ's, then are ye Abraham's seed, and heirs according to the promise.

Hebrews 9:15 “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 which are called might receive the promise of eternal inheritance.”

Deuteronomy 14:2 “For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Deuteronomy 29:13 That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

Deuteronomy 26:18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

1 Peter 2:9-10 But ye *are* a chosen generation, a royal priesthood, an holy nation, a special people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: vs.10 Who in time past *were* not a people, but *are* now the people of God: who had not obtained mercy, but now have obtained mercy.”

2 Corinthians 6:17 - 7:1 <sup>7</sup> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, <sup>18</sup> And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the <sup>1</sup> flesh and spirit, perfecting holiness in the fear of God.

Hebrews 11:39-40 <sup>39</sup> And these all, having obtained a good report through faith, received not the promise: <sup>40</sup> God having provided some better {thing} for us, that they without us should not be made perfect.

Deuteronomy 30:1-4 LXX vs.1 “ And it shall come to pass when all these things shall have come upon thee, the blessing and the curse, which I have set before thy face, and thou shalt call *them* to mind among all the nations, wherein the Lord shall have scattered thee, <sup>2</sup> and shalt return to the Lord thy God, and shalt hearken to his voice, according to all things which I charge thee this day, with all thy heart, and with all thy soul; <sup>3</sup> then the Lord shall heal thine iniquities, and shall pity thee, and shall again gather thee out from all the nations, among which the Lord has scattered thee. <sup>4</sup> If thy dispersion be from one end of heaven to the other, thence will the Lord thy God gather thee, and thence will the Lord thy God take thee. “

Genesis 13:17 “Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

Hebrews 12:28 - 2 <sup>28</sup> Wherefore we receiving a kingdom which cannot be moved, let us have grace, by which we may serve God acceptably, with reverence and godly fear. <sup>29</sup> For our God {is} a consuming fire.

Menasseh Ben Israel remarks on verse 8; "It is plain that Abraham and the rest of the Patriarchs did not possess the land ; it follows therefore that they must be raised in order to enjoy the promised good, as otherwise the promises of God would be vain and false. Hence, therefore, is proved not only the immortality of the soul, but also the essential foundation of the law, to wit : the resurrection of the dead."

John Gill; *Gen 17:7 - And I will establish my covenant between me and thee,....* Not only renew it, but confirm it by the following token of circumcision:

*and thy seed after thee, in their generation;* such blessings in it as belonged to his natural seed, as such he confirmed to them, to be enjoyed by them in successive ages; and such as belonged to his spiritual seed, to them also, as

they should be raised up in future times in one place and another:

*for an everlasting covenant*; to his natural seed, as long as they should continue in the true worship of God; and in their own land; or until the Messiah came, in whom the covenant of circumcision had its accomplishment, and was at an end; and to all his spiritual seed, with respect to the spiritual blessings of it, which are everlasting, and are never taken away, or become void:

*to be a God unto thee, and to thy seed after thee*; to his natural seed, as the God of nature and providence, communicating the good things of life unto them; protecting, preserving, and continuing them in the land he gave them, and in the possessive of all the good things in it, so long as they were obedient to him as their King and their God; and to his spiritual seed, as the God of all grace, supplying them with grace here, and bestowing upon them glory hereafter.

*Gen 17:8 - And I will give unto thee, and to thy seed after thee,....* To him in right, and to them in possession, and for an inheritance:

*the land wherein thou art a stranger*; or "the land of sojournings" or "pilgrimages" (1), which were many; for he often removed from place to place, and sometimes sojourned in one place, and sometimes in another:

*all the land of Canaan, for an everlasting possession*; this respects only the natural seed of Abraham, and those in the line of Isaac and Jacob, to whom this land was given to hold for ever, in case they were obedient to the will of God; and therefore whenever they were disobedient, they were carried captive from it, as they are at this day; but when they shall be converted, they will return to this land and possess it to the end of the world; and which was a figure of the heavenly inheritance, which is an eternal one, and will be enjoyed by all his spiritual seed to all eternity:

*and I will be their God*; as he was to all the natural seed of Abraham in a



spiritual sense, to whom the adoption belonged, and whom he chose and separated as a peculiar people to himself, and bestowed in providence many peculiar favours upon them, both in a civil and religious way; and as he is to all his spiritual seed in an evangelic sense, to whom he stands in the relation of their covenant God and Father in Christ, in whom he blesses them with all spiritual blessings, and will continue to be so unto death, and to all eternity.”

Matthew Henry: “...That Canaan should be their everlasting possession, [v. 8](#). God had before promised this land to Abraham and his seed, [ch. xv. 18](#). But here, where it is promised for an everlasting possession, surely it must be looked upon as a type of heaven's happiness, that everlasting rest which remains for the people of God, [Heb. iv. 9](#). This is that better country to which Abraham had an eye, and the grant of which was that which answered to the vast extent and compass of that promise, that God would be to them a God; so that, if God had not prepared and designed this, he would have been ashamed to be called their God, [Heb. xi. 16](#). As the land of Canaan was secured to the seed of Abraham according to the flesh, so heaven is secured to all his spiritual seed, by a covenant, and for a possession, truly everlasting. The offer of this eternal life is made in the word, and confirmed by the sacraments, to all that are under the external administration of the covenant; and the earnest of it is given to all believers, [Eph. i. 14](#). Canaan is here said to be the land wherein Abraham was a stranger; and the heavenly Canaan is a land to which we are strangers, for it does not yet appear what we shall be.

***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:***

Cross references:

John 1:16 "And of his fullness have all we received, and grace for grace.

Mark 16:19 “So then after the Lord had spoken unto them, he was received up into

heaven, and sat on the right hand of God.

Mark 16:20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

Luke 22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

2Corinthians 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

John Gill; “*And the glory which thou gavest me,....* Not the glory of his deity; this is the same with his Father, what he has in right of nature, and not by gift; nor can it be communicated to creatures; this would be to make them one in the Godhead, as the three are one, which is not the design of the expression in the close of the verse: nor his mediatorial glory, which he had with the Father before the world began; this indeed was given him by the Father, but is not given to the saints: nor the glory, of working miracles; which glory Christ had, and which, as man, he had from the Father, and in which his own glory was manifested; this he gave to his disciples; but all that are his have not had it, and some have had it who are none of his: rather the Gospel is meant, which is glorious in its author, matter and subject, in its doctrines, in the blessing: grace it reveals, and promises it contains, and in the efficacy and usefulness of it to the souls of men. This was given to Christ, and he gave it to his disciples:

*I have given them;* as he did the words that were given to him, Joh\_17:8,

*that they may be one, even as we are one;* for the Gospel was given to the apostles, and still is to the ministers of it, to bring men to the unity of the faith, for the perfecting of the saints, and the edifying of the body of Christ: or else the fullness both of grace and glory, which is in Christ's hands for his people, is here designed. This is one considerable branch of the glory of Christ, as Mediator, to be full of grace and truth; this was given him by the

Father, and is what he communicates to his; even the Spirit, and all sorts of grace, and every supply of it; and which greatly contributes to the union of the saints among themselves: yea, eternal happiness is often signified by glory; and this is given to Christ; he has it in his hands to give to others; and he does give it, a view of it, a right unto it, a meetness for it, a pledge of it, some foretastes of it, and a kind of a possession of it; for the saints have it already, at least in him; and he will give them the actual enjoyment of it, and this in order to their consummate and perfect union together, as a glorious church without spot or wrinkle, or any such thing.”

**Exodus 15:17 LXX “Bring them in and plant them in the mountain of their inheritance, in thy prepared habitation, which thou, O Lord, hast prepared; the sanctuary, O Lord, which thine hands have made ready.”**

Cross references:

Psalm 80:8 LXX “Thou hast transplanted a vine out of Egypt: thou hast cast out the heathen, and planted it.”

1 Kings 8:13 LXX (note how much longer this verse is over the KJV/MT/AV) “Because thou hast set them apart for an inheritance to thyself out of all the nations of the earth, as thou spokest by the hand of thy servant Moses, when thou broughtest our fathers out of the land of Egypt, O Lord God.-- Then spoke Solomon concerning the house, when he had finished building it-- He manifested the sun in the heaven: the Lord said he would dwell in darkness: build thou my house, a beautiful house for thyself to dwell in anew. Behold, is not this written in the book of the song?”

Gill “Exodus 15:17 - *Thou shalt bring them in,*.... Into the land of Canaan, which is often ascribed to the Lord, as well as his bringing them out of the land of Egypt, see Deu\_8:8,

*and plant them in the mountain of thine inheritance*; in the country which he chose for the inheritance of his people and himself; one part of which was very mountainous, called the hill country of Judea, and especially Jerusalem, round about which mountains were; and particular respect may be had to Mount Moriah and Zion, on which the temple afterwards stood, and which was called the mountain of the Lord's house, and seems to be pointed at in the following account: here Israel is compared to a vine as elsewhere, which the Lord took out of Egypt and planted in the land of Canaan, where it took root and was settled, see [Psa\\_80:8](#).

*in the place, O Lord, which thou hast made for thee to dwell in*; that is, which he had appointed for his habitation; for as yet neither the tabernacle nor temple were built, in which he afterwards dwelt: in this sense the word "made" is used in [Pro\\_16:4](#).

*in the sanctuary, O Lord, which thy hands have established*; that is, which he intended to establish, and would, and did establish; meaning, more especially, the temple, and the holy of holies in it, which he directed Solomon to build, and was a settled dwelling place for him, [1Ki\\_8:13](#), now all this may be considered as typical of the church of Christ, and of his bringing and planting his people there, which is a "mountain", and often signified by Mount Zion; is visible and immovable, the true members of it being interested in the love of God, on the sure foundation of electing grace, secured in the everlasting covenant, and built on the rock Christ Jesus; and is the Lord's "inheritance", chosen by him to be so, given to Christ, and possessed by him as such, and as dear to him, and more so, than a man's inheritance is to him: this is a "place" he has appointed, prepared, and made for himself to dwell in, and is the habitation of Father, Son, and Spirit; and is a "sanctuary" or holy place, consisting of holy persons established in Christ, as particular believers are, and the church in general is; and though now sometimes in an unsettled state as to outward things, yet ere long will be established on the top of the mountains: and hither the Lord brings his purchased people, as sheep into his fold, as children to his house, fitted up for them, as guests to partake of his entertainments; and this is an act of his powerful grace upon them, and of his distinguished goodness to them: and here he also plants them, for the church

is a plantation, a garden, an orchard of pomegranates, with pleasant fruits; and such as are planted here are transplanted out of the world, and are first planted in Christ, and receive the ingrafted word; and though ministers may be instruments in planting, the Lord is the efficient; and those that are planted by him are choice pleasant plants, fruitful ones, and shall never be plucked up: but as this follows the passage of the Lord's people over Jordan into Canaan land, it may rather be considered as an emblem of the heavenly state, and of the Lord's bringing and planting his people there; which, like a mountain, is an immovable and unalterable state, an inheritance incorruptible and eternal, the dwelling place of Jehovah, a sanctuary or holy place, which his hand prepared from the foundation of the world; and which he has established as everlasting habitations for his people, where he brings their souls at death, and both souls and bodies in the resurrection morn to dwell with him for ever; and which is a paradise, an Eden of pleasure, where he plants them as trees of righteousness, next to Christ the tree of life, and where they are always green, fruitful, flourishing, and shall never be hurt by any scorching heat or blasting wind, or be trodden under foot or plucked up.”

*Daniel 12:2-3 (LXX Charles Thomson version) “ And many who sleep in mounds of earth shall be raised up, some for everlasting life and some for disgrace and everlasting shame. And they who are wise shall shine like the brightness of the firmament, and some of the many righteous like the stars for the ages and longer.”*

*Daniel 12:2-3(AV, MT) <sup>2</sup> 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. <sup>3</sup> And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

**Daniel 12:2-3** – by Matthew Henry:

“... There shall be a distinguishing resurrection of those that *sleep in the dust*, [Dan\\_12:2](#). 1. When God works deliverance for his people from persecution it is a kind of resurrection; so the Jews' release out of Babylon was represented in vision (Eze. 37) and so the deliverance of the Jews from Antiochus, and other restorations of the church to outward prosperity; they were as *life from the dead*. Many of those who had long slept in the dust of obscurity and calamity shall then awake, some to that life, and honour, and comfort which will be lasting, everlasting; but to others, who, when they return to their prosperity, will return to their iniquity, it will be a resurrection to shame and contempt, for the *prosperity of fools* will but expose them and destroy them. 2. When, upon the appearing of Michael our prince, his gospel is preached, many of those who *sleep in the dust*, both Jews and Gentiles, shall be awakened by it to take upon them a profession of religion, and shall rise out of their heathenism or Judaism; but, since there will be always a mixture of hypocrites with true saints, it is but some of those who are *raised to life* to whom the gospel is a *savour of life unto life*, but others will be raised by it *to shame and contempt*, to whom the gospel of Christ will be a *savour of death unto death*, and Christ himself set for their fall. The net of the gospel encloses both good and bad. But, 3. It must be meant of the general resurrection at the last day: *The multitude of those that sleep in the dust shall awake*, that is, all, which shall be a great many. Or, *Of those that sleep in the dust* many shall arise to life and many to shame. The Jews themselves understand this of the resurrection of the dead at the end of time; and Christ seems to have an eye to it when he speaks of the *resurrection of life* and the *resurrection of damnation* ([Joh\\_5:29](#)); and upon this the Jews are said by St. Paul to expect a *resurrection of the dead both of the just and of the unjust*, [Act\\_24:15](#). And nothing could come in more seasonably here, for, under Antiochus's persecution, some basely betrayed their religion, others bravely adhered to it. Now it would be a trouble to them that, when the storm was over, they could neither reward the one nor punish the other; this therefore would be a

satisfaction to them, that they would both be recompensed according to their works in the resurrection. And the apostle, speaking of the pious Jews that suffered martyrdom under Antiochus, tells us that though they were tortured yet they *accepted not deliverance*, because they *hoped to obtain this better resurrection*, [Heb\\_11:35](#).

V. There shall be a glorious reward conferred on those who, in the day of trouble and distress, being themselves *wise*, did *instruct many*. Such were taken particular notice of in the prophecy of the persecution ([Dan\\_11:33](#)), that they should do eminent service, and yet should *fall by the sword and by flame*; now, if there were not another life after this, they would be *of all men most miserable*, and therefore we are here assured that they shall be recompensed *in the resurrection of the just* ([Dan\\_12:3](#)): *Those that are wise* (that are *teachers*, so some read it, for teachers have need of wisdom, and those that have wisdom themselves should communicate it to others) *shall shine as the brightness of the firmament*, shall shine in glory, heavenly glory, the glory of the upper world; and those that by the wisdom they have, and the instructions they give, are instrumental *to turn any*, especially *to turn many to righteousness*, shall shine *as the stars for ever and ever*. Note, 1. There is a glory reserved for all the saints in the future state, for all that are wise, wise for their souls and eternity. A man's wisdom now *makes his face to shine* ([Ecc\\_8:1](#)), but much more will it do so in that state where its power shall be perfected and its services rewarded. 2. The more good any do in this world, especially to the souls of men, the greater will be their glory and reward in the other world. Those that *turn men to righteousness*, that *turn sinners from the errors of their ways* and help to *save their souls from death* ([Jam\\_5:20](#)), will share in the glory of those they have helped to heaven, which will be a great addition to their own glory. 3. Ministers of Christ, who have obtained mercy of him to be faithful and successful, and so are made *burning and shining lights* in this world, shall shine very brightly in the other world, shall shine *as the stars*. Christ is *the sun*, the fountain, of the lights both of grace and glory; ministers, as stars, shine in both, with a light derived from him, and a diminutive light in comparison of him; yet to those that are *earthen vessels* it will be a glory infinitely transcending their deserts. They shall *shine as the stars* of different magnitudes, some in less, others in greater lustre; but, whereas the day is coming when the stars shall fall from heaven as leaves in autumn, these stars shall *shine for ever and ever*; shall never set, never be

eclipsed.”

John Gill: “Dan 12:2 “...of the resurrection of the dead at the last day, which, with respect to the righteous, will take place upon the personal appearance of Christ at first, 1Th\_4:16, for, as death is oftentimes compared to "sleep", in which the senses are bound up, and the body is in a state of inactivity; see Joh\_11:11, so the resurrection from the dead is expressed by awaking out of sleep, when the body shall rise fresh and vigorous, in full health and strength, as a man out of a comfortable sleep; see Psa\_17:15. The word "many" is used, either because, as all will not sleep, so all will not be awaked; there will be some that will be alive and awake at Christ's coming, 1Co\_15:51, or, as it signifies, a multitude, Psa\_97:1 and so here the innumerable multitude of the dead, who are afterwards distributively considered; and indeed the word is sometimes used for "all"; see Rom\_5:15,

some to everlasting life; to the enjoyment of everlasting life and happiness with Christ in the world to come; a phrase often used in the New Testament, though never before in the Old; expressive of that felicity and bliss which the saints enjoy in heaven after this life is over, first in the separate state of the soul, and then, at the resurrection, in soul and body, and of the everlasting continuance of it; they that shall enjoy this are those that are written in the Lamb's book of life, or are ordained unto eternal life; who are redeemed by the blood of Christ, regenerated by his Spirit and grace, justified by his righteousness, adopted into the family of God, are heirs of God, and joint heirs with Christ; these are the dead in Christ, which rise first:

and some to shame and everlasting contempt; wicked men, who lived in a course of sin in this world, without any remorse or shame; but, when they shall rise from the dead, they will rise with all their sins upon them, and with a full conviction of them in their consciences; and will be ashamed of them, and to appear before God the Judge of all; and will be had in contempt by the Lord, by elect angels, and all good men; and this reproach shall never be wiped off; see Isa\_66:24. Our Lord seems manifestly to have respect to this



passage, when he speaks of men coming out of their graves at the last day, "some unto the resurrection of life, and others unto the resurrection of damnation", Joh\_5:28 and upon these words it may well be thought the Apostle Paul grounded his faith of the resurrection of the dead, both just and unjust, Act\_24:15, and though the resurrection of both is spoken of here and elsewhere together, yet it will be at distinct periods of time; the resurrection of the just at the beginning of the thousand years, and that of the wicked at the end of them, Rev\_20:5, between which will be the intermediate state of the saints dwelling with Christ on earth; where they will be favoured with his presence, and the rewards of his grace, to which the following verse has respect.

**Dan 12:3 And they that be wise shall shine as the brightness of the firmament,....** That are wise, not in things natural and civil, but in things spiritual; who are wise unto salvation; that are wise to know themselves, their state and condition by nature; their impurity and impotence; the insufficiency of their own righteousness; the exceeding sinfulness of sin, and the dangerous circumstances they are in; that are wise to know Christ, and him crucified; to believe in him, and trust in him for everlasting life and salvation: these at the resurrection shall shine, both in body and soul; their bodies shall be fashioned like to the glorious body of Christ; their souls shall be filled with perfect light and knowledge, and be completely holy, without any sin upon them; and this light and glory that will be upon both soul and body will be like the brightness of the heavens when the sun is risen; yea, it will be like the brightness and glory of the sun itself, as our Lord affirms; having, as it seems, respect to this passage, Mat\_13:43. Some render it, "they that instruct" (i); or make others wise, and so restrain it to ministers of the word; but the more general sense is best; and, besides, they are more particularly described in the next clause:

**and they that turn many to righteousness as the stars forever and ever;** or, "that justify many" (k); that teach the doctrine of a sinner's free justification by the righteousness of Christ; that lead and direct souls sensible of sin, and of the weakness of their own righteousness, to the righteousness of Christ, as being that only which justifies before God; otherwise it is God alone that justifies men, by imputing the righteousness of his Son unto them:

but these show men the way of justification, or that which God takes to justify sinners; and this being the principal doctrine of the Gospel, they are denominated from it; and no man deserves the name of a Gospel minister that does not preach it, though this is not all that they preach; they preach all other doctrines of the Gospel in connection with it, and also instruct men thus justified to live soberly, righteously, and godly: now, as these are stars in the church of Christ below, who receive their light from Christ the sun of righteousness, and communicate it to his people; so they will continue stars in the Millennium state, and appear exceeding glorious, having the glory of God and Christ upon them, and not only then, but to all eternity. These words are applied to the days of the Messiah by the Jews (l).

erudiant", Munster; "erudientes", Junius & Tremellius; "qui alios instituerint", Grotius." **משכילים** (i) justificantes", Pagninus, Montanus, Junius & Tremellius; "qui justificaverint", Calvin," **מצדיקי** (k) .Piscator. (l) Shemot Rabba sect. 15. fol. 102. 4

**Isaiah 61:3, Septuagint (Thomson version) ; "that to the mourners in Sion may be given, glory instead of ashes, oil of joy to the mourners, robes of praise for the spirit of heaviness; that they may be called generations of righteousness, a plant of the Lord for glory."**

**Revelation 21:1-27** And I saw a new heaven and a new earth: for the first heaven and the first earth had passed away; and there was no more sea. <sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. <sup>3</sup> 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. <sup>4</sup> And God will wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away. <sup>5</sup> ¶

And he that sat upon the throne said, Behold, I make all things new. And he said to me, Write: for these words are true and faithful. <sup>6</sup> And he said to me, It is done. I am Alpha and Omega, the beginning and the end. I will give to him that is thirsty of the fountain of the water of life freely. <sup>7</sup> He that overcometh shall inherit all things; and I will be his God, and he shall be my son. <sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and lewd men, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. <sup>9</sup> And there came to me one of the seven angels, who had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. <sup>10</sup> And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, <sup>11</sup> Having the glory of God: and her light {was} like to a stone most precious, even like a jasper-stone, clear as crystal; <sup>12</sup> And had a wall great and high, {and} had twelve gates, and at the gates twelve angels, and names written on them, which are {the names} of the twelve tribes of the children of Israel. <sup>13</sup> On the east three gates; on the north three gates; on the south three gates; and on the west three gates. <sup>14</sup> And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the Lamb. <sup>15</sup> And he that talked with me, had a golden reed to measure the city, and its gates, and its wall. <sup>16</sup> And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. <sup>17</sup> And he measured the wall of it a hundred {and} forty four cubits, {according to} the measure of a man, that is, of the angel. <sup>18</sup> And the building of the wall of it was {of} jasper: and the city {was} pure gold, like clear glass. <sup>19</sup> And the foundations of the wall of the city {were} garnished with all manner of precious stones. The first foundation {was} jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; <sup>20</sup> The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprase; the eleventh, a jacinth; the twelfth, an amethyst. <sup>21</sup> And the twelve gates {were} twelve pearls; every several gate was of one pearl; and the street of the city {was} pure gold, as it were transparent glass. <sup>22</sup> And I saw no temple in it: for the Lord God Almighty and the Lamb are the temple of it. <sup>23</sup> And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God enlightened it, and the Lamb {is} the light of it. <sup>24</sup> And the nations of them who are saved shall walk in the light of it: and the kings of the earth bring their glory and honor into it. <sup>25</sup> And the gates of it shall not be shut by day: for there shall be no night there. <sup>26</sup> And they shall bring the glory and honor of the nations into it. <sup>27</sup> And there shall in no wise enter into it any thing that defileth, neither {whatever} worketh abomination, or {maketh} a lie; but they who are written in the Lamb's book of life. "

Isaiah Chapter 57:1-2 Dead Sea Scroll The righteous perishes, and no man takes it to heart: and merciful men are gathered away, no one understanding that from the presence of evil the righteous is gathered away. (2.) He shall go into peace: they shall rest on their beds, walking in their uprightness.”

Work in progress

Isaiah 33:19-30 LXX (Thomson version) ; “Again, He hath rebuked him with sickness on a bed, and benumbed all his bones; [20] so that he cannot take any nourishment, (though his soul longeth for food) [21] until his flesh become rotten, and he can show his bones bare. 1221 When his soul hath come near to death, and his life near to the mansion of the dead, 1231 though there may be a thousand messengers of death, not one of them can mortally wound him, 1241 if he determine in his heart to turn to the Lord. When He shall have shewn man His charge against him, and pointed out to him his folly, He will support him, that he may not fall to death, 1251 and will renew his body like the plastering on a wall, and fill his bones with marrow; and make his flesh soft like that of an infant, and restore him to full strength among men. 1261 And when he hath prayed to the Lord, and shall enjoy acceptable things, he will come with a cheerful countenance and with thanks: and render justice to men. [27] Then will such a man blame himself, and say, What I have done! He hath not chastened me, as my sins deserve! [28] Save my soul, that it may not go to destruction, and

*let my life see light. [29] Behold in these three ways the Almighty doth all these things with man. [30] He hath indeed delivered my soul from death; that in light my life may praise Him.*

Work in progress

*Genesis 5:22 “And Enoch was well-pleasing to God after his begetting Mathusala, two hundred years, and he begot sons and daughters.”*

Cross references:

Hebrews 11:5 “By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.”

Matthew Henry; “How his removal is expressed: *He was not, for God took him.* (1.) He was not any longer in this world; it was not the period of his being, but of his being here: he was *not found*, so the apostle explains it from the Septuagint; not found by his friends, who sought him as the sons of the prophets sought Elijah ([2Ki 2:17](#)); not found by his enemies, who, some think, were in quest of him, to put him to death in their rage against him for his eminent piety. It appears by his prophecy that there were then many ungodly sinners, who spoke hard speeches, and probably did hard things too, against God's people ([Jud 1:15](#)), but God hid Enoch from them, not under heaven, but in heaven. (2.) God took him body and soul to himself in the heavenly paradise, by the ministry of angels, as afterwards he took Elijah. He was changed, as those saints will be that shall be found alive at Christ's second coming. Whenever a good man dies God takes him,

fetches him hence, and receives him to himself. The apostle adds concerning Enoch that, *before his translation, he had this testimony, that he pleased God*, and this was the good report he obtained. Note, [1.] Walking with God pleases God. [2.] We cannot walk with God so as to please him, but by faith. [3.] God himself will put an honour upon those that by faith walk with him so as to please him. He will own them now, and witness for them before angels and men at the great day. Those that have not this testimony before the translation, yet shall have it afterwards. [4.] Those whose conversation in the world is truly holy shall find their removal out of it truly happy. Enoch's translation was not only an evidence to faith of the reality of a future state, and of the possibility of the body's existing in glory in that state; but it was an encouragement to the hope of all that walk with God that they shall be for ever with him: signal piety shall be crowned with signal honours.”

***Psalm 110:3 LXX (Thomson version); “With thee shall be the government; in the day of thy power-in the splendours of thy holies from the womb : before the morning star I begot thee.”***

Cross references:

Isaiah 49:5, LXX (Thomson version) ; “ And now, thus saith the Lord, Who formed me from the womb to be His servant, to gather Jacob to Him, and Israel. I shall be gathered and glorified before the Lord. And My God shall be My strength.” [ the greek for “womb” as is in this verse is “koili,aj ]

Dead Sea Scroll : “ And now says YHWH Who formed You from the womb to serve Him, to return Jacob to Him, and to gather Israel to Him, and I shall be glorious in the eyes of YHWH, and My God shall be My Strength.”

Job 11:17 LXX “And thy prayer shall be as the morning star, and life shall arise to thee as from the noonday.”

Job 38:12-13 LXX <sup>12</sup> “Or did I order the morning light in thy time; and did the morning star then first see his appointed place; <sup>13</sup> to lay hold of the extremities of the earth, to cast out the ungodly out of it?”

Keil and Delitzsch ; “...David here hears that the king of the future exalted at the right hand of God, and whom he calls his Lord, is at the same time an eternal priest. And because he is both these his battle itself is a priestly royal work, and just on this account his people fighting with him also wear priestly garments.”

Albert Barnes “thy people” - All who are given to thee; all over whom thou art to rule. This verse has been variously translated. The Septuagint renders it, “With thee is the beginning in the day of thy power, in the splendor of thy saints, from the womb, before the light of the morning have I begotten thee.” So the Latin Vulgate. Luther renders it, “After thy victory shall thy people willingly bring an offering to thee, in holy adorning: thy children shall be born to thee as the dew of the morning.” DeWette, “Willingly shall thy people show themselves to thee on the day of the assembling of thy host in holy adorning, as from the womb of the morning, thy youth (vigor) shall be as the dew.” Prof. Alexander, “Thy people (are) free-will offerings in the day of thy power, in holy decorations, from the womb of the dawn, to thee (is) the dew of thy youth.” Every clause of the verse is obscure, though the “general” idea is not difficult to perceive; that, in the day of Messiah’s power, his people would willingly offer themselves to him, in holy robes or adorning, like the glittering dew of the morning; or, in numbers that might be compared with the drops of the morning dew. The essential ideas are:

- (1) that he would have a “people;”
- (2) that their subjection to him would be a “willing” subjection;
- (3) that this would be accomplished by his “power;”
- (4) that they would appear before him in great beauty - in robes of holy

adorning;

(5) that they would in some way resemble the dew of the morning; and

(6) that to him in thus subduing them there would be the vigor of youth, the ardor of youthful hope.

Shall be willing - literally, “Thy people (are, or shall be) willing-offerings.”

n<sup>e</sup>dâ bô th - is in the plural number; נדבות - “The word rendered “willing

n<sup>e</sup>dâ bâ h - means נדבה - “thy people, ‘willingnesses.’” The singular voluntariness, spontaneousness: and hence, it comes to mean spontaneously, ...”.voluntarily, of a willing mind

“The idea is that of “freeness;” of voluntariness; of doing it from choice, doing it of their own will. They did it in the exercise of freedom. There was no compulsion; no constraint. Whatever “power” there was in the case, was to make them “willing,” not to compel them to do a thing “against” their will. That which was done, or that which is here intended to be described as having been done, is evidently the act of devoting themselves to him who is here designated as their Ruler - the Messiah. The allusion may be either

(a) to their devoting themselves to “him” in conversion, or becoming his;

(b) to their devoting themselves to his “service” - as soldiers do in war; or

(c) to their devoting their time, wealth, talents, to him in lives consecrated to him.

“Whatever” there is as the result of his dominion over them is “voluntary” on their part. There is no compulsion in his religion. People are not constrained to do what they are unwilling to do...”

The meaning of the whole, I apprehend, is, “Thy reign shall be like the day - a long bright day. Thy coming - the morning of that day - shall be like the early dawn - so fresh, so beautiful, made so lovely by the drops of dew sparkling on every blade of grass. More beautiful by far - more lovely - shall be the beginning of the day of thy reign; - more lovely to the world thy youth - thy appearing - the beginning of thy day.” Thus understood, the verse is a most beautiful poetic description of the bright morning when the Messiah should come; the dawn of that glorious day when he should reign. Compare Isa\_9:1-3.” [see my ft]



[my ft] Isaiah 9:3 LXX (Charles Thomson version, vs.2) ; “ye people who walk in darkness, behold! A great light! And ye who dwell in a region, the shade of death, on you a light shall shine.”

Spurgeon ; “...Some refer this passage to the resurrection, but even if it be so, the work of grace in regeneration is equally well described by it, for it is a spiritual resurrection. Even as the holy dead rise gladly into the lovely image of their Lord, so do quickened souls put on the glorious righteousness of Christ, and stand forth to behold their Lord and serve him. How truly beautiful is holiness! God himself admires it. How wonderful also is the eternal youth of the mystical body of Christ. As the dew is new every morning, so is there a constant succession of converts to give to the church perpetual juvenility. Her young men have a dew from the Lord upon them, and arouse in her armies an undying enthusiasm for him whose “locks are bushy and black as a raven” with unfailing youth. Since Jesus ever lives, so shall his church ever flourish. As his strength never faileth, so shall the vigour of his true people be renewed day by day. As he is a Priest-King, so are his people all priests and kings, and the beauties of holiness are their priestly dress, their garments for glory and for beauty: of these priests unto God there shall be an unbroken succession. The realisation of this day of power during the time of the Lord's tarrying is that which we should constantly pray for; and we may legitimately expect it since he ever sits in the seat of honour and power, and puts forth his strength, according to his own word, “My Father worketh hitherto, and I work.”

**Exodus 13:3-4 LXX ; vs.3 “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.”**

**vs.4 “For on this day ye go forth in the month of new (corn.)** [my ft]

[ft] Thomson's LXX has “new things” rather than “new corn” ( Brenton's LXX) at the

end of verse 4.

**Exodus 13:3-4 (AV/KJV/MT) And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. {bondage: Heb. servants}**

**vs.4 “ On this day you are going out, in the month Abib.”** [my ft]

[ft]“(from the TWOT) bîb. Barley...” This noun refers to barley that is already ripe, but still soft, the grains of which are eaten either rubbed or roasted (KB). The ASV and RSV agree (but see Lev 2:14)... Abib was also the early name (later, Nisan) of the first month of the Jewish calendar (the month of Passover). In that month the barley came to ear, but the usual time of harvest was the second month (Iyyar). According to Leviticus 2:14 the grain offering was to consist of the firstfruits ...”

Cross references:

**Acts 13:17-30** <sup>17</sup> 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. <sup>18</sup> And about the time of forty years he bore their manners in the wilderness. <sup>19</sup> And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. <sup>20</sup> And after these things, *which took* about four hundred and fifty years, he gave *to them* judges, until Samuel the prophet. <sup>21</sup> 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. <sup>22</sup> 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. <sup>23</sup> Of this man's seed hath God according to *his* promise raised up to Israel a Saviour, Jesus: <sup>24</sup> After John had first preached before his coming the baptism of repentance to all the people of Israel. <sup>25</sup> 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. <sup>26</sup> Men, brethren, children of the stock of Abraham, and whoever among you feareth God, to you is the word of this salvation sent. <sup>27</sup> 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*. <sup>28</sup> And though they found no cause of

death *in him*, yet they desired Pilate that he should be put to death. <sup>29</sup> And when they had fulfilled all that was written concerning him, they took *him* down from the tree, and laid *him* in a sepulchre. <sup>30</sup> But God raised him from the dead.”

Matthew Henry ; “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. “

John Gill on verse 4 ; “This day came ye out, &c.] Out of Egypt, on the fifteenth of Nisan, as the Targum of Jonathan: in the month Abib; which signifies an ear of corn, because in this month barley was in the ear, see Exodus 9:31, the Syriac version renders it, “in the month of flowers”; when the flowers were rising up out of the earth, being spring time,...

**Genesis 5:24 ; LXX (Thomson's LXX) “And Enoch continued to please God, and was not found, because God translated him**

Cross references:

Luke 24:51 Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven”

Hebrews 11:5 “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony,

that he pleased God.” [my ft]

[ft] concerning the lexicography of the word “translated” Liddel-Scott Greek Lexicon says (in part):...

1. μεθέηκεν) then he would not have caused so much noise among us, Od.

II. to place differently,

1. in local sense, to transpose, Plat.

2. to change, alter, of a treaty, Thuc., Xen.; m. τὰ ἑπωνυμία” ἐπὶ ὕο” to change their names and call them after swine, Hdt; m. τι ἀντί τινο” to put one thing in place of another, substitute, Dem.

3. Med. to change what is one’s own or for oneself, τοῦ νόμου, Ξεν. μετατίθεσθαι τὴν γνώμην to adopt a new opinion, Hdt.; so, absol., Plat.

b. m. “τὸν φόβον 1/4 to get rid of, transfer one’s fear, Dem.

c. c. dupl. acc., to; κείνων κακὸν τῷδε κέρδο” m. to alter their evil designs into gain for him, Soph.

4. Pass. to be changed, to alter,...”

Calvin ; “...it was not until about fifty years after his (Adam’s) death that the translation of Enoch took place, which was to be the visible representation of a blessed resurrection.”and...” In short, his translation was a placid and joyful departure out of the world. Yet he was not received into celestial glory, but only freed from the miseries of the present life, until Christ should come, the ‘First-Fruits of those who shall rise again. And since he [ft]

[ft](Enoch)

was one of the members of the Church, it was necessary that he should wait until they all shall go forth together, to meet Christ, that the whole body may be united to its Head.”

C. H. Spurgeon, from his “Treasury of the Bible” makes the glorification relationship of Enoch with Christ this way :...” he could not bear testimony to resurrection, for he did not die: for that we have testimony in Christ, who is

the First Fruits from among the dead ; but the testimony of Enoch went a good way towards it, for it bore evidence that the body was capable of being immortal, and of living in a heavenly condition. ‘ He was not, for God took Him.’

Further figurative language is alluded to by Matthew Henry ; “ Executing the priest’s office is called walking before God, 1 Sa. 2:30, [my ft]

[ft] see also 1 Samuel 2:35 LXX ; “And I will raise up to myself a faithful priest, who shall do all that is in my heart and in my soul; and I will build him a sure house, and he shall walk before my Christ for ever.”, also Zec. 3:7.

Enoch, it should seem, was a priest of the most high God, and like Noah, who is likewise said to walk with God, was a preacher of righteousness, and prophesied of Christ’s second coming. Jude 14, ‘Behold, the Lord cometh with His holy myriads.’ “Jesus, the High Priest of the Most high God, Who walked with God while on earth, being the Preacher of righteousness, preached His own Second Coming , and was the first to ascend into heaven in a resurrected body.”

Adam Clarke ; “Enoch, who was probably the best man, was (dwelling) the shortest time upon earth; his years were exactly as the days in a solar revolution, viz., three hundred and sixty-five; and like the sun he fulfilled a glorious course, shining more and more unto the perfect day, and was taken, when in his meridian splendor, to shine like the sun in the kingdom of his Father for ever.”

**Isaiah 40:31, LXX; “but they that wait on God shall renew their strength; they shall put forth new feathers like eagles; they shall run, and not be weary; they shall walk, and not hunger.”**

**Isaiah 40:31, Dead Sea Scrolls ; “ But the ones who wait upon YHWH shall renew their strength; they shall go up winged as eagles; they shall run, and not be weary; and they shall walk, and not faint.”**

**Isaiah 40:31, AV/MT (or Masoretic) “But they that wait upon the LORD shall renew {their} strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.”**

Isaiah 40:31 The Chaldee (see Barnes) renders it, ‘They who trust in the Lord shall be gathered from the captivity, and shall increase their strength, and renew their youth as a germ (my ft)

(ft) (germ = seed)

which grows up; upon wings of eagles shall they run and not be fatigued.’

cross references :

1 Corinthians 50-54 ; “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show 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 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.” [my ft]

[ft] the words change/changed in vs. 51 and 52 are the same word ἀλλάσσω in the greek (LXX) of Isaiah 40:31 The meanings are “change , alter, transform” (see Friberg’s greek lexicon) as well as “to take one thing for another” (see the Liddell-Scott Lexicon)

1Thessalonians 1:10 “And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

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:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given 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.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared to them thy name, and will declare *it*: that the love which thou hast loved me may be in them, and I in them.”

The following authors correctly discerned that Jesus Christ was the First Fruits of this prophecy. The saints afterward are recipients of this promise both spiritually and in their resurrected bodies, just as an eagle molts and is then covered by a new set of feathers.

John Gill : they shall mount up with wings as eagles; swiftly and strongly; it is expressive of the motion of the affections heavenwards towards God and Christ, and things above; of the entrance of faith and hope within the veil, **and of the exercise of these graces on Christ, who is now at the right hand of God;** of the expectation of glory and happiness in heaven hereafter, and of present support under afflictions, the Lord bearing them as on eagles' wings;...”

Benjamin Keach ; “...The Lord Jesus, after His resurrection, mounted up exceedingly high, into the highest heavens, far out of the sight of man's natural eye, where He cannot be reached by wicked men or devils, ...”

Albert Barnes gives insight into the word “renew” (their strength) ; “...*Shall renew their strength* - Margin, ‘Change.’ The Hebrew word commonly means to change, to alter; and then to revive, to renew, to cause to flourish again, as, e. g., a tree that has decayed and fallen down ...” [my ft]

[ft] Spurgeon gives further insight to the risen Christ who is “changed” into His new glorified garments : “...When travelers sail near to certain spice-islands, they tell their nearness to the gardens of perfume by the odours wafted to them on the winds; even so: as the Christian runner advances nearer to heaven, he enjoys new delights such as celestial spirits rejoice to experience. In proportion as he draws nearer and nearer, the perfume from the many mansions, from the garments of Christ who dwelleth there, and whose garments smell of myrrh, and aloes, and cassia — that perfume, I say, comes to him, and it quickens his pace. The body may be waxing feeble, but the soul is growing strong. The tabernacle may be falling, but the sacred priestly soul within carries on its devotion with greater zest; so, when you would think that the pilgrim's soul must faint, he grows vigorous; when he sinks to the earth, he

stretches out his hand and grasps his crown.”

**1 Samuel 2:8 LXX (Charles Thomson translation) “He lifteth up the needy from the ground; to seat them among a people’s princes; And he causeth them to possess a throne of glory.”**

cross references:

Revelation 3:21 “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.”

2 Corinthians 8:9 “For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.”

Romans 8:17 “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *Him*, that we may be also glorified together.”

John 17:1 “These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him.

3 And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which Thou gavest me to do.

5 And now, O Father, glorify thou Me with Thine Own Self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all Mine are Thine, and Thine are Mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through thine own name those whom Thou hast given me, that they may be one, as *We Are*.”



Could we forget that Jesus Himself was needy in the Garden of Gethsemene as an angel appeared to strengthen Him and later that the Father raised, the Spirit raised, and Jesus Himself (the Three being the one Godhead) raised Messiah- Jesus from the crucifixion death to a glorious resurrection! He is surrounded by princes (twenty four elders) on the throne of glory-making Jesus the is the First-fruits and epitome of this verse! The Septuagint uses the same greek word ἐγείρει., “*raises*”, in 1 Samuel 2:8\_from egeirw ; “*raise*”, that the New Testament writers use that Christ Jesus was “*raised*” from the dead.

Matthew Henry “...He raiseth up the poor out of the dust, a low and mean condition, nay, from the dunghill, a base and servile condition, loathed, and despised, to set them among princes. See Psalm 113:7,8. Promotion comes not by chance, but from the counsel of God, which often prefers those that were very unlikely and that men thought very unworthy. Joseph and Daniel, Moses and David, were thus strangely advanced, from a prison to a palace, from a sheep-hook to a sceptre. The princes they are set among may be tempted to disdain them, but God can establish the honour which he gives thus surprisingly, and make them even to inherit the throne of glory. Let not those whom Providence has thus preferred be upbraided with the dust and dunghill they are raised out of, for the meaner their beginnings were the more they are favoured, and God is glorified, in their advancement, if it be by lawful and honourable means.”

*Deuteronomy 26:1-2, vs.1 ; “And it shall be when thou shalt have entered into the land, which the Lord thy God gives thee to inherit it, and thou shalt have inherited it, and thou shalt have dwelt upon it,*

*2 that thou shalt take of the first of the fruits of thy land, which the Lord thy God gives thee, and thou shalt put them into a basket, and thou shalt go to the place which the Lord thy God shall choose to have his name called*

there.”

Cf. 1 Corinthians 15:20-23 “ 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.”

John Gill ; “...The typical use of them was to direct to Christ Himself, the Firstfruits of them that sleep in Him, the First Begotten from the dead, the pledge and earnest of the resurrection of His people; to the Spirit of God and His grace, which are the earnest of glory; and to the first converts among Jews and Gentiles, in the first times of the Gospel; to Christians in general, who are the firstfruits of God and of the Lamb, and to their sacrifices of praise and thankfulness they are to offer up to God through Christ, which are acceptable to Him through Him; and whereby they glorify Him as the Author of all their mercies, to Whom they are to bring their best, and in the first place;...”

Matthew Henry ; “...Whatever good thing God gives us, it is His will that we make the most comfortable use we can of it, tracing the streams to the Fountain of all consolation.”

*Isaiah 60:(21.), Dead Sea Scroll ; “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.”*

*Isaiah 60:21 LXX (Thomson version) ; “And thy people shall be all righteous, they shall inherit the land forever, preserving the plant, the works of their hands, for glory.”* [my ft]

[ft] the word “Nazar” is defined in Strong’s Dictionary as follows; “ נֶצֶר netser {nay'-tser} • from 05341 in the sense of greenness as a striking colour; Theological Wordbook of the O.T. - 1408a; n m • AV - branch 4; 4 • 1) sprout, shoot, branch (always fig.)”

John Gill ; “in the personal reign of Christ all the members of the church will be righteous, through the righteousness of Christ imputed to them: it will be a congregation of righteous persons, and not one sinner shall stand in it; yea, they shall be inherently righteous, perfectly holy, and free from sin; none shall enter into this state that defiles; every pot and vessel in Jerusalem shall be holiness to the Lord, Psalm\_1:5. The Jews (o) have a saying, that the son of David comes not but in an age in which men will be all righteous, or all wicked; in an age in which they will be all righteous, according to Isaiah\_60:21, but this designs not his first, but his second coming:

**they shall inherit the land for ever;** not the land of Canaan only; though perhaps that may be the spot on which Christ will descend, and where he will reside; where he was treated with contempt and crucified, here he will reign, and reign gloriously; and the rather, since, when he comes with all his saints, his feet will stand upon the mount of Olives, Zechariah\_14:4 but the new earth is meant, which John saw, and Peter says the saints expect, according to promise, in which righteousness men perfectly righteous shall dwell, and none but they, Revelation\_21:1 as also it may include a better country, the land afar off, the heavenly glory, which will be the inheritance of the saints to all eternity:

**the branch of my planting;** in Christ by election grace; in the likeness of his death and resurrection by redemption grace; and as branches in him, the Vine, by effectual calling grace; and in his church, through the ministry of the word; all which will appear true and real; and that they are plants of the Lord's planting, by their being in this church state, even in the paradise of God, near to the tree of life, the fruit of which they will always partake of:

**the work of my hands;** the workmanship of God, curiously wrought by him; the effect of his mighty power; wholly his own work and not another's; and entirely owing to his great love, abundant mercy, and rich grace; as will be evident in this state; this being the day of the Lord unto which it is performed, and become perfect; and there will be no more doubts of that matter:

**that I may be glorified;** as he will be then in all them that believe; and by these characters which they bear, and are to be ascribed to his power, grace, and righteousness; Christ, and he alone, will be exalted; he will reign before his ancients gloriously, until he delivers up the kingdom; and then God,

Father, Son, and Spirit, will be all in all.”

Matthew Henry ; “*Thy people, that shall inhabit this New Jerusalem, shall all be righteous*, all justified by the righteousness of the Messiah, all sanctified by his Spirit; all that people, that Jerusalem, must be righteous, must have that *holiness without which no man shall see the Lord*. They are all righteous, for we know that *the unrighteous shall not inherit the kingdom of God*. There are no people on earth that are all righteous; there is a mixture of some bad in the best societies on this side heaven; but there are no mixtures there. They shall be *all righteous*, that is, they shall be entirely righteous; as there shall be none corrupt among them, so there shall be no corruption in them; the *spirits of just men* shall there be *made perfect*. And they shall be *all the righteous* together who shall replenish the New Jerusalem; it is called the *congregation of the righteous*, Psalm 1:5. And, because they are *all righteous*, therefore *they shall inherit the land for ever*, for nothing but sin can turn them out of it. The perfection of the saints' holiness secures the perpetuity of their happiness. 4. The glory of the church shall redound to the honour of the church's God: “They shall appear to be the *branch of my planting, the work of my hands*, and I will own them as such.” It was by the grace of God that they were designed to this happiness; they are *the branch of his planting*, or of his plantations; he broke them off from the wild olive and grafted them into the good olive, transplanted them out of the field, when they were as tender branches, into his nursery, that, being now planted in his *garden on earth*, they might shortly be removed to his *paradise in heaven*. It was by his grace likewise that they were prepared and fitted for this happiness; they are *the work of his hands* (Ephesians 2:10), are *wrought to the self-same thing*, 2 Corinthians 5:5. It is a work of time, and, when it shall be finished, will appear a work of wonder; and God will be glorified, who began it, and carried it on; for the Lord Jesus will then be *admired in all those that believe*. God will glorify himself in glorifying his chosen. 5. They will appear the more glorious, and God will be the more glorified in them, if we compare what they are with what they were, the happiness they have arrived at with the smallness of their beginnings (Isaiah 60:22): “*A little one shall become a thousand and a small one a strong nation*.”

**Hosea 14:7 “They shall return, and dwell under his shadow: they shall live and be satisfied with corn, and he shall flower as a vine: his memorial shall be to Ephraim as the wine of Libanus.”**

**Hosea 14:7, MT/”Authorized version”; “They that dwell under his shadow shall**

*return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.* {grow: or, blossom} {scent: or, memorial}

John Gill ; “**They that dwell under his shadow shall return**,.... Either under the shadow of Lebanon, as Japhet and Jarchi; the shadow of that mountain, or of the trees that grew upon it; or under the shadow of Israel, the church, to which young converts have recourse, and under which they sit with pleasure; or rather under the shadow of the Lord Israel was called to return unto, and now return, Hos\_14:1; as the Israelites will in the latter day. So the Targum,

"and they shall be gathered out of the midst of their captivity, they shall dwell under the shadow of their Messiah;"

thus truly gracious persons sit under the shadow of Christ, who come to themselves, and return unto the Lord; even under the shadow of his word and ordinances, where they desire to sit, and do sit with delight and pleasure, as well as in the greatest safety; and find it a very refreshing and comfortable shadow to them; even a shadow from the heat of avenging justice, a fiery law, the fiery darts of Satan, and the fury of the world; and, like the shadow of a great rock in a weary land, exceeding pleasing and cheering to weary travellers; see Son\_2:3 Isa\_25:4;

**they shall revive as the corn**: which first dies, and then is quickened; or which, after a cold nipping winter, at spring revives again: thus do believers under the dews of divine grace, under the shadow of Christ, and the influences of his Spirit: or, "shall revive *with* corn" (e); by means of it; by which may be signified the corn of heaven, angels' food, the hidden manna, the Gospel of Christ, and Christ himself, the bread of life; by which the spirits of his people are revived, their souls upheld in life, and their graces quickened; which they find and eat, and it is the joy and rejoicing of their hearts:"

Adam Clarke ; “**They that dwell under his shadow shall return** - The Targum is curious: “They shall be gathered together from the midst of their captivity; they shall dwell under the shadow of his Christ, and the dead shall revive.”

**They shall revive as the corn** - The justness and beauty of this metaphor is not generally perceived. After the corn has been a short time above the earth, in a single spike, the blades begin to separate, and the stalk to spring out of the center. The side leaves turn back to make way for the protruding stalk; and fall bending down to the earth, assuming a withered appearance, though still attached to the plant. To look at the corn in this state, no one, unacquainted with the circumstance, could entertain any

sanguine hope of a copious harvest. In a short time other leaves spring out; the former freshen, and begin to stand erect; and the whole seems to revive from a vegetative death. This is the circumstance to which the prophet refers “they shall revive as the corn.”

Micah 5:4, MT/ “Authorized version” ; **“And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great to the ends of the earth.”**

Micah 5:4 LXX (Thomson version) ; **“And they will stand and look and the Lord will feed His flock with majesty ; and in the glory of the name of the Lord their God, they shall subsist; because they shall now be magnified to the ends of the earth; therefore she shall have peace.”**

Spurgeon ;

**“He shall stand and feed in the strength of the Lord.”** — Micah 5:4 Christ’s reign in His Church is that of a *shepherd-king*. He has supremacy, but it is the superiority of a wise and tender shepherd over his needy and loving flock; He commands and receives obedience, but it is the willing obedience of the well-cared-for sheep, rendered joyfully to their beloved Shepherd, whose voice they know so well. He rules by the force of love and the energy of goodness.

His reign is *practical in its character*. It is said, “He shall *stand and feed*.” The great Head of the Church is actively engaged in providing for His people. He does not sit down upon the throne in empty state, or hold a sceptre without wielding it in government. No, He stands and feeds. The

expression “feed,” in the original, is like an analogous one in the Greek, which

means to shepherdize, to do everything expected of a shepherd: to guide, to watch, to preserve, to restore, to tend, as well as to feed. His reign is *continual in its duration*. It is said, "*He shall stand and feed*"; not "He shall feed now and then, and leave His position"; not, "He shall one day grant a revival, and then next day leave His Church to barrenness."

His eyes never slumber, and His hands never rest; His heart never ceases to beat with love, and His shoulders are never weary of carrying His people's burdens.

His reign is *effectually powerful in its action*; "He shall feed in the strength of Jehovah." Wherever Christ is, there is God; and whatever Christ does is the act of the Most High. Oh! it is a joyful truth to consider that He who stands to-day representing the interests of His people is very God of very God, to whom every knee shall bow. Happy are we who belong to such a shepherd, whose humanity communes with us, and whose divinity protects us. Let us worship and bow down before Him as the people of His pasture."

Matthew Henry ; "...That he shall be a glorious prince, and his subjects shall be happy under his government (Mic\_5:4): *He shall stand and feed*, that is, he shall both teach and rule, and continue to do so, as a good shepherd, with wisdom, and care, and love. So it was foretold. *He shall feed his flock like a shepherd*, shall provide green pastures for them, and under-shepherds to lead them into these pastures. He is the *good shepherd* that *goes before the sheep*, and presides among them. He shall do this, not as an ordinary man, but *in the strength of the Lord*, as one clothed with a divine power to go through his work, and break through the difficulties in his way, so as not to *fail*, or be *discouraged*; he shall do it *in the majesty of the name of the Lord his God*, so as plainly to evidence that *God's name was in him* (Exo\_23:21) the majesty of his name, for *he taught as one having authority and not as the scribes*. The prophets prefaced their messages with, *Thus saith the Lord*; but Christ spoke, not as a servant, but as a Son - *Verily, verily, I say unto you*. This was feeding *in the majesty of the name of the Lord his God*. *All power was given him in heaven and in earth, a power over all flesh*, by virtue of which he still rules *in the majesty of the name of the Lord his God*, a name above every name. Christ's government shall be, [1.] Very happy for his subjects, for *they shall abide*; they shall be safe and easy, and continue so for ever. *Because he lives, they shall live also*. They shall lie down in the green pastures to which he shall lead them, *shall abide in God's tabernacle for ever*, Psa\_61:4. His church shall abide, and he in it, and with it, always, even to the end of the world. [2.] It shall be very glorious to himself: *Now shall he be great to the ends of the earth*. Now that he stands and feeds his flock, *now shall he be great*. For Christ reckons it his greatness to do good. Now

he shall be *great to the ends of the earth*, for the uttermost parts of the earth shall be given him for his possession, and the ends of the world shall see his salvation.”

**Ezekiel 17:22-24, LXX (Thomson Version) “For thus saith the Lord: I will Myself take one of the choicest cedars from a summit ; ( their hearts I will nip) and I will plant it on a lofty mountain;**

**(vs.23) I will cause it to be suspended on a lofty mountain of Israel ; and I will plant it , and it shall blossom and bear fruit, and become a great cedar ; and under it shall rest every bird, even all the winged tribe shall repose in its shade ; its branches shall be renewed**

**(vs.24) and all the trees of the plain shall know that I am the Lord Who bringeth down the lofty tree, and exalteth the tree which is low, and Who causeth the green tree to wither, and the withered tree to flourish. I the Lord have spoken and I will perform.”**

**KJV Ezekiel 17: 22-24 ; “ For thus saith the Lord; I will even take of the choice branches of the cedar from the top thereof, I will crop off their hearts, and I will plant it on a high mountain:**

**23 and I will hang it on a lofty mountain of Israel: yea, I will plant it, and it shall put forth shoots, and shall bear fruit, and it shall be a great cedar: and every bird shall rest beneath it, even every fowl shall rest under its shadow: its branches shall be restored.**

**24 And all the trees of the field shall know that I am the Lord that bring low the high tree, and exalt the low tree, and wither the green tree, and**



**cause the dry tree to flourish: I the Lord have spoken, and will do it.**

Matthew Henry ; “The house of David shall again be magnified, and out of its ashes another phoenix shall arise. The metaphor of a tree, which was made use of in the threatening, is here presented in the promise, Ezekiel 17:22-23. This promise had its accomplishment in part when Zerubbabel, a branch of the house of David, was raised up to head the Jews in their return out of captivity, and to rebuild the city and temple and re-establish their church and state; but it was to have its full accomplishment in the kingdom of the Messiah, who was a root out of a dry ground, and to whom God, according to promise, gave the throne of his father David, Luke 1:32”...

“...Our Lord Jesus was the highest Branch of the high cedar, the furthest of all from the root (for soon after He appeared the house of David was all cut off and extinguished), but the nearest of all to heaven, for His kingdom was not of this world. He was taken from the top of the young twigs, for He is the man, the Branch, a tender plant, and a root out of a dry ground (Isaiah 53:2), but a Branch of righteousness, the Planting of the Lord, that He may be glorified.”

“...The Christian church was at first like a grain of mustard seed, but became, like this tender branch, a great tree, its beginning small, but its latter end increasing to admiration. When the Gentiles flocked into the church then did the fowl of every wing (even the birds of prey, which those preyed upon, as the wolf and the lamb feeding together, Isaiah 11:6) come and dwell under the shadow of this goodly cedar. ...”

“God himself will herein be glorified, Ezekiel 17:24. The setting up of the Messiah’s kingdom in the world shall discover more clearly than ever to the children of men that God is the King of all the earth, Psalm 47:7. Never was there a more full conviction given of this truth, that all things are governed by an infinitely wise and mighty Providence, than that which was given by the exaltation of Christ and the establishment of his kingdom among men; for by that it appeared that God has all hearts in his hand, and the sovereign disposal of all affairs. All the trees of the field shall know,...”

“... All the enemies of Christ shall be abased and made His footstool, and His interests shall be confirmed and advanced: I the Lord have spoken (it is the decree, the declared decree, that Christ must be exalted, must be the headstone of the corner), and I have done it, that is, I will do it in due time, but it is as sure to be done as if it were done already....”

**Matthew 12:38-41; vs.38; “Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.**

**39 But he answered and said to them, An evil and adulterous generation seeketh for a sign; and there shall no sign be given to it, but the sign of the prophet Jonah:**

**40 For as Jonah was three days and three nights in the belly of the great fish so shall the Son of man be three days and three nights in the heart of the earth.**

**41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.**

Calvin (commenting on Jonah 2) ; “But as this deliverance of Jonah is an image of the resurrection, this is an extraordinary passage, and worthy of being especially noticed; for the Holy Spirit carries our minds to that power by which the world was formed and is still wonderfully preserved. That we may then, without hesitation and doubt, be convinced of the restoration which God promises to us, let us remember that the world was by him created out of nothing by his word and bidding, and is still thus sustained. But if this general truth is not sufficient, let this history of Jonah come to our minds, — that God commanded a fish to cast forth Jonah: for how was it that Jonah escaped safe and was delivered? Even because it so pleased God, because the Lord commanded; and this word at this day retains the same efficacy. By that power then, by which he works all things, we also shall one day be raised up from the dead.”

**Psalm 130: versus 6-8, LXX ; vs. 6 “My soul has hoped in the Lord; from the morning watch till night.**

**7 Let Israel hope in the Lord: for with the Lord is mercy, and with him is plenteous redemption.**

**8 And he shall redeem Israel from all his iniquities.” [ft]**

[ft] for verse 8 the Thomson LXX has “...from all **their** iniquities.”

Only Augustine writes of the resurrection connection between the redeemed Israel and Christ's Resurrection ;

“My soul hath trusted in the Lord, from the morning watch even unto night” (ver. 6). This morning watch is the end of night. We must therefore understand it so that we may not suppose we are to trust in the Lord for one day only. What do you conceive to be the sense, then, brethren? The words mean this: that the Lord, through whom our sins have been remitted, arose from the dead at the morning watch, so that we may hope that what went before in the Lord will take place in us. For our sins have been already forgiven: but we have not yet risen again: if we have not risen again, not as yet hath that taken place in us which went before in our Head. What went before in our Head? Because the flesh of that Head rose again; did the Spirit of that Head die? What had died in Him, rose again. Now He arose on the third day; and the Lord as it were thus speaketh to us: What ye have seen in Me, hope for in yourselves; that is, because I have risen from the dead, ye also shall rise again.

5. But there are who say, Behold, the Lord hath risen again; but must I hope on that account that I also may rise again? Certainly, on that account: for the Lord rose again in that which He assumed from thee. For He would

not rise again, save He had died; and He could not have died, except He bore the flesh. What did the Lord assume from thee? The flesh. What was He that came Himself? The Word of God, who was before all things, through whom all things were made. But that He might receive something from thee, “The Word became flesh, and dwelt among us.” He received from thee, what He might offer for thee; as the priest receiveth from thee, what he may offer for thee, when thou wishest to appease God for thy sins. It hath already been done, it hath been done thus. Our Priest received from us what He might offer for us: for He received flesh from us, in the flesh itself He was made a victim, He was made a holocaust, He was made a sacrifice. In the Passion He was made a sacrifice; in the Resurrection He renewed that which was slain, and offered it as His first-fruits unto God, and saith unto thee, All that is thine is now consecrated: since such firstfruits have been offered unto God from thee; hope therefore that that will take place in thyself which went before in thy first-fruits.

1330

**6.** Since He then rose with the morning watch, our soul began to hope from hence: and how far? “Even unto night;” until we die; for all our carnal death is as it were sleep...

**7.** And he returns to this,” From the morning watch let Israel hope in the Lord.” Not only “let Israel hope,” but “from the morning watch let Israel hope.” Do I then blame the hope of the world, when it is placed in the Lord? No; but there is another hope belonging to Israel. Let not Israel hope for riches as his highest good, not for health of body, not for abundance of earthly things: he will indeed have to suffer tribulation here, if it should be his lot to suffer any troubles for the sake of the truth...

**8.** “For with the Lord there is mercy, and with Him is plenteous redemption” (ver. 7). Admirable! This could not have been better said in its own place, on account of the words, “From the morning watch.” Wherefore? Because the Lord rose again from the morning watch; and the body ought to hope for that which went before in the Head. But, lest this thought should be suggested: The Head might rise again, because It was not weighed down with sins, there was no sin in Him; what shall we do? Shall we hope for such a resurrection, as went before in the Lord, whilst

we are weighed down by our sins? But see what followeth: “And He shall redeem Israel from all his sins” (ver. 8). Though therefore he [Israel] was weighed down with his sins, the mercy of God is present to him. For this reason, He went before without sin, that He may blot out the sins of those that follow Him. Trust not in yourselves, but trust from the morning watch...”

**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.”**

Cross references :

John 12:26 “If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

John 12:26

John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

John 14:3

Matthew 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”

And I appoint unto you a kingdom, as my Father hath appointed unto me;

Luke 22:29

Luke 22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

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Spurgeon writes ; “WHEN the High Priest of old entered into the most holy place, he kindled

the incense in his censer, and waving it before him, he perfumed the air with its sweet fragrance, and veiled the mercy seat with the denseness of its smoke. Thus was it written concerning him, “He shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring *it* within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not.” Even so our Lord Jesus Christ, when he would once for all enter within the vail with his own blood to make an atonement for sin, did first offer strong crying and prayers. In this 17th chapter of John, we have, as it were, the smoking of the Saviour’s pontifical center. He prayed for the people for whom he was about to die, and ere he sprinkled them with his blood, he did sanctify them with his supplications. This prayer therefore stands preeminent in Holy Writ as *the* Lord’s Prayer — the special and peculiar

prayer of our Lord Jesus Christ; and “if,” as an old divine hath it, “it be lawful to prefer one Scripture above another, we may say, though all be gold, yet this is a pearl in the gold; though all be like the heavens, this is as the sun and stars.” Or if one part of Scripture be more dear to the believer than any other, it must be this which contains his Master’s last prayer before he entered through the rent veil of his own crucified body. How sweet it is to see that not himself, but his people, constituted the staple of his prayer! He did pray for himself — he said, “Father, glorify thou me!” but while he had one prayer for himself, he had many for his people. Continually did he pray for them — “father, sanctify them!” “Father, keep them!” “Father, make them one!” And then he concluded his supplication with, “Father, I will that they also, whom thou hast given me, be with me where I am.” Melancthon well said there was never a more excellent, more holy, more fruitful, and more affectionate voice ever heard in heaven or in earth, than this prayer.

We shall first notice *the style of the prayer*; secondly, *the persons interested in it*; and thirdly, *the great petitions offered*--the last head constituting the main part of our discourse.

I. First, notice THE STYLE OF THE PRAYER — it is singular: it is, “Father, *I will*”. Now, I cannot but conceive that there is something more in the expression, “I will” than a mere wish .It seems to one, that when Jesus said “I will,” although perhaps it might not be proper to say that he made a demand, yet we may say that he pleaded with authority, asking for that which he knew to be his own, and uttering an “I will” as potent as any *fiat* that ever sprang from the lips of the Almighty “Father, I will.” It is an unusual thing to find Jesus Christ saying to God, “I will” You know that before the mountains were brought forth, it was said of Christ, “in the volume of the book it is written of me, I delight to do *thy will*, O God.” and we find whilst he was on earth, that he never mentioned his own will, that he expressly declared, “I came not to do my own will, but the will of

him that sent me.” It is true you do hear him when addressing men, saying “I will,” for he saith, “I will, be thou clean;” but in his prayers to his Father he prayed with all humility;

**“*With sighs and groans he offered up,  
His humble suit below.*”**

“*I will,*” therefore, seems to be an exception to the rule; but we must remember that Christ was now in an exceptional condition. He had never been before where he was now. He was now come to the end of his work; he could say, “I have finished the work which thou gavest me to do,” and therefore, looking forward to the time when the sacrifice would be complete and he should ascend on high, he sees that his work is done, and takes his own will back again and saith, “Father, I will.”

Now, mark, that such a prayer as this would be totally unbecoming in our lips. We are never to say, “Father, *I will.*” Our prayer is to be, “Not my will, but thine be done.” We are to mention our *wishes*, but our *wills* are to subside into the will of God. We are to feel that whilst it is ours to desire, it is God’s to will. But how pleasant, I repeat, it is to find the Savior pleading with such authority as this, for this puts the stamp of certainty upon his prayer. Whatsoever he has asked for in that chapter he shall have beyond a doubt. At other times, when he pleaded as a Mediator, in his humility he was eminently successful in his intercessions; how much more shall his prayer prevail now that he takes to himself his great power, and with authority cries, “Father, I will.” I love that opening to the prayer, it is a blessed guarantee of its fulfillment, rendering it so sure that we may now look upon Christ’s prayer as a promise which shall be assuredly fulfilled.

**II.** Thus much concerning the style of the prayer; and now we NOTICE THE PERSONS FOR WHOM HE PRAYED, “Father, I will that *they also, whom thou hast given me*, be with me where I am.” This was not an universal prayer. It was a prayer including within it a certain class and portion of mankind, who are designated as “those whom the Father had given him.” Now we



are taught to believe that God the Father did, from before the foundation of the world, give unto his Son Jesus Christ a number whom no man can number, who were to be the reward of his death, the purchase of the travail of his soul; who were to be infallibly brought unto everlasting glory by the merits of his passion, and the power of his resurrection. These are the people here referred to. Sometimes in Scripture they are called the elect, because when the Father gave them to Christ he chose them out from among men. At other times they are called the beloved, because God's love was set upon them of old. They are called Israel; for like Israel of old, they are a chosen people, a royal generation. They are called God's inheritance, for they are especially dear to God's heart; and as a man careth for his inheritance and his portion, so the Lord careth especially for them.

Let me not be misunderstood. The people whom Christ here prays for, are those whom God the Father out of his own free love and sovereign good pleasure ordained unto eternal life, and who, in order that his design might be accomplished, were given into the hands of Christ the Mediator, by him to be redeemed, sanctified, and perfected, and by him to be glorified everlastingly. These people, and none others, are the object of our Saviour's prayer. It is not for me to defend the doctrine; it is Scriptural, that is my only defense. It is not for me to vindicate God from any profane charge of partiality or injustice. If there be any wicked enough to impute this to him, let them settle the matter with their Maker. Let the thing formed, if it have arrogance enough, say to him that formed it, "Why hast thou made me thus?" I am not God's apologist, he needs no defender.

"Who art thou, O man, that repliest against God? Hath he not, like the potter, power over the clay, to make one vessel to honor, and another to dishonor?" Instead of disputing, let us enquire who are these people? Do we belong to them? Oh! let each heart now put the solemn query, "Am I included in that happy throng whom God the Father gave to Christ?"

Beloved, I cannot tell you by the mere hearing of your names; but if I know

your character, I can tell you decisively — or rather, you will need no telling, for the Holy Spirit will bear witness in your hearts that you are amongst the number. Answer this question — Have you given yourselves to Christ? Have you been brought, by the constraining power of his own free love, to make a voluntary surrender of yourself to him? Have you said, “O Lord other lords have had dominion over me; but now I reject them, and I give myself up to thee.

***‘Other refuge have I none;***

***Hangs my helpless soul on thee;’***

and as I have no other refuge, so I have no other Lord. Little am I worth, but such as I am, I give all I have and all I am to thee. It is true, I was never worth thy purchasing, but since thou hast bought me, thou shalt have me. Lord, I make a full surrender of myself to thee.” Well, soul, if thou hast done this, if thou hast given thyself to Christ, it is but the result of that ancient grant made by Jehovah to His Son long ere the worlds were made. And, once again, canst thou feel to-day that thou art Christ’s? If thou canst not remember the time when he sought thee and brought thee to himself, yet canst thou say with the spouse “I am my beloved’s?” Can you now from your inmost soul say, Whom have I in heaven but thee, and there is none upon earth that I desire beside thee! If so, trouble not your minds about election, there is nothing troublesome in election to you. He that believes is elected, he who is given to Christ now, was given to Christ from before the foundation of the world. You need not dispute divine decrees, but sit down and draw honey out of this rock, and wine out of this flinty rock. Oh, it is a hard, hard doctrine to a man who has no interest in it, but when a man has once a title to it, then it is like the rock in the wilderness, it streams with refreshing water whereat myriads may drink and never thirst again. Well does the Church of England say of that doctrine, “is full of sweet, pleasant, and unspeakable comfort to godly persons.” And though it be like the Tarpeian rock, whence many a malefactor has been dashed to

pieces in presumption, yet it is like Pisgah, from whose lofty summit the spires of heaven may be seen in the distance. Again, I say, be not cast down, neither let your hearts be disconsolate. If you be given to Christ now, you are among the happy number for whom he intercedes above, and you shall be gathered amongst the glorious throng, to be with him where he is, and to behold his glory.

III. I very briefly pass over these two points, because I desire to dwell upon the third, which is, THE PETITIONS WHICH THE SAVIOUR OFFERS. Christ prayed, if I understand his prayer, for three things — things which constitute Heaven's greatest joy, Heaven's sweetest employment, and Heaven's highest privilege.

1. The first great thing he prayed for, is that which is *heaven's greatest joy* — “Father, I will that they also, whom thou hast given me, be with me where I am.” If you notice, every word in the sentence is necessary to its fullness. He does not say — “I pray that those, whom thou hast given me, may be where I am;” but, “*with me* where I am.” And he does not only pray that they might be *with him*, but that they might be with him in the same place *where he is*. And mark! he did not say he wished his people to be in heaven, but with him in heaven, because that makes heaven heaven. It is the very pith and marrow of heaven to be with Christ. Heaven without Christ would be but an empty place it would lose its happiness, it would be a harp without strings; and where would be the music?...”

“He prayed then that we might be with Christ — that is our companionship, with him where he is — that is our position. It seems as if he would tell us, that heaven is both a condition and state — in the company of Christ, and in the place where Christ is.

I might, if I expose, enlarge very much on these points, but I just throw out the raw material of a few thoughts, that will furnish you with topics of meditation in the afternoon. Let us now pause and think how sweet this prayer is, by contrasting it with our attainments on earth. “Father, I will that they also, whom thou hast given me, be with me where I am.” Ah!

brothers and sisters, we know a little of what it is to be with Christ. There are some happy moments, sweet pauses between the din of the continued battles of this wearied life there are some soft times, like couches of rest, wherein we do repose. There are hours when our Master comes to us, and makes us, or ever we are aware, like the chariots of Amminadib. It is true, we have not been caught up to the third heaven, like Paul, to hear words which it is unlawful for us to utter; but we have sometimes thought that the third heavens have come down to us. Sometimes I have said within myself, “Well, if this be not heaven, it is next door to it” and we have thought that we were dwelling in the suburbs of the celestial city. You were in that land which Bunyan calls the land Beulah.[my note]

[ft] see Isaiah 62:4 MT/KJV

You were so near to heaven, that the angels did flit across the stream and bring you sweet bunches of myrrh, and bundles of frankincense, which grow in the beds of spices on the hills, and you pressed these to your heart and said with the spouse, “A bundle of myrrh, is my well beloved unto me. he shall lie all night betwixt my breasts,” for I am ravished with his love and filled with his delights He hath made himself near to me, he hath unveiled his countenance and manifested

all his love. But, beloved, while this gives us a foretaste of heaven, we may nevertheless use our state on earth as a complete contrast to the state of the glorified above. For here, when we see our Master, it is but at a distance. We are sometimes we think in his company, but still we cannot help feeling that there is a great gulf fixed between us, even when we come the nearest to him. We talk, you know, about laying our head upon his bosom, and sitting at his feet; but alas! we find it after all to be very metaphorical, compared with the reality which we shall enjoy above. We have seen his face, we trust we have sometimes looked into his heart, and tasted that he is gracious, but still long nights of darkness lay between us. We have cried again and again with the bride, “Oh, that thou wert as my

brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised. I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate." We were with him but still he was in an upper-room of the house, and we below; we were with him but still we felt that we were absent from him, even when we were the nearest to him.

Again, even the sweetest visits from Christ, how short they are! Christ comes and goes very much like an angel; his visits are few and far between with the most of us, and oh! so short — alas, too short for bliss. One moment our eyes see him, and we rejoice with joy unspeakable and full of glory, but again a little time and we do not see him, our beloved withdraws himself from us; like a roe or a young hart he leaps over the mountain of division; he is gone back to the land of spices, and feeds no more among the lilies.

***“If to-day he deigns to bless us  
With a sense of pardoned sin,  
He to-morrow may distress us,  
Make us feel the plague within”***

Oh, how sweet the prospect of the time when we shall not see him at a distance, but face to face. There is a sermon in those words, “face to face.” And then we shall not see him for a little time, but

***“Millions of years our wondering eyes,  
Shall o'er our Saviour's beauties rove;  
And myriad ages we'll adore,  
The wonders of his love.”***

Oh, if it is sweet to see him now and then, how sweet to gaze on that blessed face for aye, and never have a cloud rolling between, and never have to turn one's eyes away to look on a world of weariness and woe! Blest days! when shall ye come, when our companionship with Christ shall

be close and uninterrupted?

And let us remark, again, that when we get a glimpse of Christ, many step in to interfere. We have our hours of contemplation, when we do draw near to Jesus, but alas! how the world steps in and interrupts even our most quiet moments — the shop, the field, the child, the wife, the head, perhaps the very heart, all these are interlopers between ourselves and Jesus. Christ loves quiet; he will not talk to our souls in the busy market place, but he says, “Come, my love, into the vineyard, get thee away into the villages, there will I show thee my love.” “

“...we shall have nought to do or think upon, but for ever to gaze upon that Sun of Righteousness, with eyes that cannot be blinded, and with a heart that can never be weary; to lie in those arms for ever; throughout a whole eternity to be pressed to his bosom, to feel the beatings of his ever faithful heart; to drink his love; to be satisfied for ever with his favor, and full with the goodness of the Lord! Oh! if we have only to die to get to such delights as these, — death is gain, it is swallowed up in victory. Nor must we turn away from the sweet thought, that we are to be with Christ where he is, until we have remembered, that though we often draw near to Jesus on earth, yet the most we ever have of him, is but a sip of the well.”

“... But oh, in heaven, we shall do what holy Rutherford says, we shall put the well head to our lips and drink right on from that well that never can be drained, we shall drink to our souls utmost full. Ay, as much of Jesus as the finite can hold of infinity shall the believer receive. We shall not then see him for the twinkling of an eye and then lose him, but we shall see him ever. We shall not eat of manna that shall be like a small round thing, a coriander seed, but the manna whereof we feed shall be mountains, the broad hills of food, there we shall have rivers of delight, and oceans of ecstatic joy. Oh, it is very hard for us to tell, with all that we can guess of heaven, how large, how deep, how high, how broad it is.”

“...Nor can any of us who have lived the nearest to our Master, form more than the faintest guess of what it is to be with Jesus where he is.

Now all that is wanted to help my feeble description of being with Jesus, is this — if you have faith in Christ, just think over this fact, that in a few more months you will know more about it than the wisest mortal ere can tell. A few more rolling suns, and you and I shall be in heaven.”

“...We *shall* be with him where he is. Yes, John; thou laidst thy head upon thy Saviour’s bosom once, and I have ofttimes envied thee; but I shall have thy place by-and-bye. Yes, Mary; it was thy sweet delight to sit at thy Master’s feet, while Martha was cumbered with her much serving. I too, am too much cumbered with this world; but I shall leave my Martha’s cares in the tomb and sit to hear thy Master’s voice. Yes, O spouse, thou didst ask to be kissed with the kisses of his lips, and what thou askedst for poor humanity shall yet see. And the poorest, meanest, and most illiterate of you, who have trusted in Jesus, shall yet put your lip to the lip of your Savior, not as Judas did, but with a true “Hail, Master!” you shall kiss him. And then, wrapped in the beams of his love, as a dim star is eclipsed in the sunlight, so shall you sink into the sweet forgetfulness of ecstasy, which is the best description we can give of the joys of the redeemed. “Father, I will that they whom thou hast given me, be with me where I am.” That is heaven’s sweetest joy, — to be with Christ.

**2.** And now the next prayer is, “that they may behold my glory which thou hast given me.” This is *heaven’s sweetest employment*. I doubt not there are many joys in heaven which will amplify the grand joy with which we have just started; I feel confident that the meeting of departed friends, the society of apostles, prophets, priests, and martyrs, will amplify the joy of the redeemed. But still the sun that will give them the greatest light to their joy, will be the fact that they are with Jesus Christ and behold his face. And now there may be other employments in heaven, but that mentioned in the text is the chief one, “That they may behold my glory.” O for the tongue of angel- O for the lip of Cherubim! for one moment to depict the mighty

scenes which the Christian shall behold when he seeth the glory of his Master, Jesus Christ! Let us pass as in a panorama before your eyes the  
326

great scenes of glory which you shall behold after death. The moment the soul departs from this body, it will behold the glory of Christ. The glory of his person will be the first thing that will arrest our attention. There will he sit in the midst of the throne, and our eyes will first be caught with the glory of his appearance. Perhaps we shall be struck with astonishment. Is this the visage that was more marred than that of any man? Are these the hands that once rude iron tore? Is that the head that once was crowned with thorns. Oh, how shall our admiration rise, and rise, and rise to the very highest pitch, when we shall see him who was —

**“*The weary man, and full of woes***

***The humble man before his foes,*”**

now King of Kings, and Lord of Lords. What! are those fire-darting eyes the very eyes that once wept over Jerusalem? Are those feet shod with sandals of light; the feet that once were torn by the flinty acres of the Holy Land? Is that the man, who scarred and bruised was carried to his tomb? Yes, 'tis he. And that shall absorb our thoughts — the godhead and the manhood of Christ; the wondrous feet that he is God over all blessed for ever, and yet man, bone of our bone, flesh of our flesh. And when for an instant we have noted this, I doubt not the next glory we shall see will be the glory of his *enthronement*. Oh, how will the Christian stop at the foot of his Master's throne and look upward, and if there could be tears in heaven, tears of rich delight will roll down his cheeks when he looks and sees the man enthroned. “Oh,” saith he “I often used to sing on earth Crown him! crown him! crown him! King of Kings, and Lord of Lords!” And now I see him, up those hills of glorious light, my soul doth not dare to climb. There, there he sits! Dark with unsufferable light his skirts appear. Millions of angels bow themselves around him. The redeemed



before his throne prostrate themselves with rapture. Ah! we shall not deliberate many moments but taking our crowns in our hands we shall help to swell that solemn pomp, and casting our crowns at his feet, we shall join the everlasting song, "Unto him that hath loved us, and washed us from our sins in his blood, unto him be glory for ever and ever." Can you imagine the magnificence of the Savior? Can you conceive how thrones and princes, principalities and powers, all wait at his beck and command? Ye cannot tell how well the tiara of the universe doth fit his brow, or how the regal purple of all worlds doth gird his shoulders; but certain it is, from the highest heaven to the deepest hell, he is Lord of Lords — from the furthest east to the remotest west, he is master of all. The songs of all  
327

creatures find a focus in him. He is the grand reservoir of praise. All the rivers run into the sea, and all the hallelujahs come to him, for he is Lord of all. Oh, this is heaven — it is all the heaven I wish, to see my Master exalted; for, this has often braced my loins when I have been weary, and often steeled my courage when I have been faint "The Lord also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus, every knee should bow, both of things in heaven, and things on earth, and things under the earth."

And then the believer will have to wait a little while, and then he shall see more glorious things yet. After a few years, he will see the glories of the latter day. We are told in prophecy, that this world is to become the dominion of Christ. At present, idolatry, and bloodshed, and cruelty, and lusts, do reign. But the hour is coming; when this Augean stable shall be cleansed once and for ever, when these huge shambles of Aceldama shall yet become the temple of the living God. We believe that in these times, Christ with solemn pomp will descend from heaven to reign upon this earth. We cannot read our Bibles and believe them literally, without believing that there are bright days coming, when Christ shall sit upon the

throne of his father David, when he shall hold his court on earth, and reign amongst his ancients gloriously. But oh, if it be so, you and I shall see it, if we belong to the happy number, who have put their trust in Christ. These eyes shall see that pompous appearance, when he shall stand in the latter day upon the earth. "Mine eyes shall see him, and not another's." I could almost weep to think, that I have lost the opportunity of seeing Christ on earth as crucified. I do think the twelve apostles were very highly favored, but when we shall see our Savior here, and shall be like our head, we shall think that all deficiencies are made up in the eternal weight of glory. When from the center to the poles the harmony of this world shall all be given to his praise, these ears shall hear it, and when all nations shall join the shout, this tongue shall join the shout also. Happy men and happy women who have such a hope, so to behold the Saviour's glory.

And then, after that a little pause. A thousand years shall run their golden cycle, and then shall come the judgment Christ, with sound of trumpet, in pomp terrific, shall descend from heaven — Angels shall form his bodyguard. surrounding him on either hand. The chariots of the Lord are twenty thousand, even thousands of angels. The whole sky shall be clad with wonders. Prodigies, and miracles shall be as rife and as plentiful as the leaves upon the trees. The earth shall totter at the tramp of the

328

Omnipotent; the pillars of the heavens shall stagger like drunken men, beneath the weight of the eternal splendour — heaven shall display itself in the sky, while on earth all men shall be assembled. The sea shall give up its dead; the graves shall yield their tenants from the cemetery, and the graveyard, and the battle-field, men shall start in their thousands; and every eye shall see him, and they who have crucified him. And while the unbelieving world shall weep and wail because of him, seeking to hide themselves from the face of him that sitteth upon the throne, believers shall come forward, and, with songs and choral symphonies, shall meet their

Lord Then shall they be caught up together with the Lord in the air, and after he hath said, "Come, ye blessed" they shall sit upon his throne, judging the twelve tribes of Israel; they shall take their seats as assessors upon that awful judgment bench. and when at the last he shall say, "Depart, ye cursed," and his left hand shall open the door of thunder, and let loose the flames of fire, they shall cry, Amen; and when the earth shall vanish, and men shall sink into their appointed doom, they gladly seeing the triumph of their Master, shall shout again, again, again the shout of victory — "Hallelujah, for the Lord God hath triumphed over all."

And to complete the scene, when the Savior shall ascend on high for the last time, his victories all completed, and death himself being slain, he, like a mighty conqueror about to ride through heaven's bright streets, shall drag at his chariot wheel hell and death. You and I, attendants at his side, shall shout the victor to his throne, and while the angels clap their bright wings and cry, "the Mediator's work is done," you and I

***"Louder than them all shall sing  
While heaven's resounding mansions ring,  
With shouts of sov'reign grace."***

We shall behold his glory. Picture whatever splendor and magnificence you please if you do but conceive it rightly, you shall behold it.

You see people in this world running through the streets a king or a queen ride through them. How they do climb to their house-tops to see some warrior return from battle. Ah! what a trifle! What is it to see a piece of flesh and blood though it be crowned with gold. But oh! what is it to see the Son of God with heaven's highest honors to attend him, entering within the pearly gates, while the vast universe resounds with "Hallelujah! for the Lord God Omnipotent reigneth."

329

3. I must close by noticing the last point, which is this. In our Saviour's prayer *heaven's greatest privilege* is also included. Mark, we are not only

to be with Christ and to behold his glory, but we are to be like Christ and to be glorified with him. Is he bright? So shall you be. Is he enthroned? So shall you be. Does he wear a crown? So shall you. Is he a priest? So shall you be a priest and a king to offer acceptable sacrifices for ever. Mark, that in all Christ has, a believer has a share. This seems to me to be the sum total, and the crowning of it all — to reign with Christ, to ride in his triumphal chariot, and have a portion of his joy; to be honored with him, to be accepted in him, to be glorified with him. This is heaven, this is heaven indeed.

And now, how many of you are there here who have any hope that this shall be your lot? Well said Chrysostom, “The pains of hell are not the greatest part of hell; the loss of heaven is the weightiest woe of hell;” to lose the sight of Christ, the company of Christ, to lose the beholding of his glories, this must be the greatest part of the damnation of the lost.

Oh, you that have not this bright hope, how is it that you can live? You are going through a dark world, to a darker eternity. I beseech you stop and pause. Consider for a moment whether it is worth while to lose heaven for this poor earth. What! pawn eternal glories for the pitiful pence of a few moments of the world’s enjoyments. No, stop I beseech you; weigh the bargain ere you accept it. What shall it profit you to gain the whole world and lose your soul, and lose such a heaven as this?

But as for you who have a hope, I beseech you hold it fast, live on it, rejoice in it —

***“A hope so much divine,  
May trials well endure,  
May purge your soul from sense and sin,  
As Christ the Lord is pure.”***

Live near your Master now, so shall your evidences be bright; and when you come to cross the flood, you shall see him face to face, and what that is only they can tell who enjoy it every hour.

**Hosea 6:2 MT/Authorised version ; “Hosea 6:2 After two days will he revive us: in the third day will he raise us up, and we shall live in his sight.”**

**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.”**

Spurgeon ; “...But, for all that, *God reveals himself comfortably to his saints in proof of his faithfulness in a timely and sure manner.* Turn to the second verse, and learn that we may be as if dead for two days, but no child of God can be dead eternally. We may lie buried in the sepulcher of our despair for two days and nights, nights cold and days black, but “the third day he will raise us up.” We cannot raise ourselves up, but he will raise us up. God, who raiseth the dead, is our Savior. Glory be to his name, we may be as dead and lifeless and as far removed from right desires as the carcasses that rot beneath the sod, but he will raise us up and “we shall live in his sight.” What should we do when God leaves us to be cast down and to feel our spiritual death and emptiness, if it were not for such a promise as this, which certifies the soul sepulchred in sorrow that the Lord will raise him up? If thy heart be right towards God, and thou be indeed trusting in none but Christ, it is no more possible for thee to die of despair than for Christ

himself to return to the tomb. He *must* rise when the third morning comes, and so must thou. Death cannot hold the immortal Son when once the hour of resurrection dawns; and despair and darkness cannot hold the believer in Jesus one moment longer in bondage when the decree of deliverance goes  
69

forth. The promise will yet come forth to meet you with tabret and harp; the Holy Ghost will yet shed abroad in your heart the love of God like the oil of joy; you shall be crowned with lovingkindnesses as with sweet flowers, and with consolations as with wines on the lees shall you be refreshed. Not all the devils in hell shall be able to stop you of your glorying, or imprison your quickened energy. You who are passing through the valley of the shadow of death, may look for the sun rising; angels' wings are bringing consolations for you. O mourner, mourning dies at morning. Still cling to Jesus in thine extremity, and believe that he is able to save to the uttermost, and thou shalt live to sing of judgment and of mercy in the great congregation of the faithful. "Blessed are they that mourn, for they shall be comforted." You shall pass through the gate of tears into the sea of pearls; you shall cross by the bridge of sighs to the palace of content. The bittern and the owl shall fly away; and the lark and the nightingale shall discourse of bliss. Thou mayst groan and sigh like a Jeremy, but thou shalt yet dance and feast like a David. The tents of Kedar shall no more enclose thee, but thou shalt dwell between the curtains of Solomon. 'All in good time when wisdom ordains the hour. Mordecai, who sat in sackcloth at the gate, shall ride in triumph from the palace; and Job, penniless upon his dunghill, shall have twice as much as before.'

**Hosea 6:3, MT/Authorized version ; “Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come to us as the rain, as the latter and former rain to the earth.”**

**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 the rain for us; like the former and latter rain for the earth.”**

Matthew Henry *Then shall we know, if we follow on to know, the Lord.* “Then, when God returns in mercy to his people and designs favour for them, he will, as a pledge and fruit of his favour, give them more of the knowledge of himself; the earth shall be full of that knowledge, Isaiah 11:9. Knowledge shall be increased, Daniel 12:4. All shall know God, Jeremiah 31:34. We shall know, we shall follow to know, the Lord, ( so the words are); and it may be taken as the fruit of Christ’s resurrection, and the life we live in God’s sight by him, that we shall have not only greater means of knowledge, but grace to improve in knowledge by those means. Note, When God designs mercy for a people he gives them a heart to know him, Jeremiah 24:7. Those that have risen with Christ have the spirit of wisdom and revelation given them. And if we understand our living in his sight, as the Chaldee paraphrast does, of the day of the resurrection of the dead, it fitly follows, We shall know, we shall follow to know, the Lord; for in that day we shall see him be perfected, and yet be eternally increasing. Or, taking it as we read it, If we follow on to know, we have here,

[1.] A precious blessing promised: Then shall we know, shall know the Lord, then when we return to God; those that come to God shall be brought into an acquaintance with him. When we are designed to live in his sight, then he gives us to know him; for this is life eternal to know God, John 17:3.

[2.] The way and means of obtaining this blessing. We must follow on to know him. We must value and esteem the knowledge of God as the best knowledge, we must cry after it, and dig for it (Proverbs 2:3-4), must seek and intermeddle with all wisdom (Proverbs 18:1), and must proceed in our enquiries after this knowledge and our endeavours to improve in it. And, if we do the prescribed duty, we have reason to expect the promised mercy, that we shall know more and more of God, and be at last perfect in this knowledge.

(3.) That then they shall abound in divine consolations: *His going forth is prepared as the morning*, that is, the returns of his favour, which he had withdrawn from us when he went and returned to his place. His out-goings again are prepared and secured to us as firmly as the return of the morning after a dark night, and we expect it, as those do that wait for the morning after a long night, and are sure that it will come at the time appointed and will not fail; and the light of his countenance will be both welcome to us and growing upon us, unto the perfect day, as the light of the morning is. He shall come to us, and be welcome to us, as the rain, as the latter and former rain unto the earth, which refreshes it and makes it fruitful. Now this looks further than their deliverance out of captivity, and, no doubt, was to have its full accomplishment in Christ, and the grace of the gospel. The Old- Testament saints followed on to know him, earnestly looked for redemption in Jerusalem; and at length the out-goings of divine grace in him, in his going forth to visit this world, were

[1.] As the morning to this earth when it is dark for he went forth as the sun of righteousness, and in him the day-spring from on high visited us. His going forth was prepared as the morning, for he came in the fulness of time; John Baptist was his fore-runner, nay, he was himself the bright and morning star.

[2.] As the rain to this earth when it is dry. He shall come down as the rain upon the mown grass, Psalm 72:6. In him showers of blessings descend upon this world, which give seed to the sower and bread to the eater, Isaiah 55:10. And the favour of God in Christ is what is said of the king's favour, like the cloud of the latter rain, Proverbs 16:15. The grace of God in Christ is both the latter and the former rain, for by it the good work of our fruit-bearing is both begun and



carried on.”

Calvin ; “...But seeing that the dawn suddenly shines, and puts an end to the darkness of night, and dispels it, what wonder is it that the Lord should shine forth beyond our expectation? His going forth then shall be like the morning.

He here calls a new manifestation the going forth of God, that is, when God shows that he regards his people with favor, when he shows that he is mindful of the covenant which he made with Abraham; for as long as the people were exiled from their country, God seemed not, as we have said, to look on them any more; nay, the judgment of the flesh only suggested this, that God was far distant from his people. He then calls it the going forth of God, when God should show himself propitious to the captives, and should wholly restore them; then the going forth of God shall come, and shall be like the morning. We now then see that he confirms them by the order of nature, as Paul does, when he chides the unbelief of those to whom a future resurrection seemed incredible, because it surpasses the thoughts of the flesh; "O fool!" he says, "does thou not see that what thou sowest first decays and then germinates? 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.

He afterwards describes to us the effect of this manifestation, "He shall come", he says, "as the rain to us, as the late rain, a rain to the earth". This comparison shows, that as soon as God will deign to look on his people, his countenance will be like the rain, which irrigates the earth. When the earth is dry after long heat and long drought, it seems to be incapable of producing fruit; but rain restores to it its moisture and vigor. Thus then the Prophet, in the person of the faithful, does here strengthen the hope of a full restoration. He shall come to us as the rain, as the late rain.”

Albert Barnes **His going forth** – “that is, the going forth of God, “is prepared,” firm, fixed, certain, established, (so the word means) “as the morning.” Before, God had said, He would withdraw Himself from them; now, contrariwise, He says, that He would “go forth.” He had said, “in their affliction they shall seek Me early or in the morning;” now, “He shall go forth as the morning.” : “They shall

seek for Him, as they that long for the morning; and He will come to them as the morning," full of joy and comfort, of light and warmth and glorious radiance which shall diffuse over the whole compass of the world, so that "nothing shall be hid from its light" and "heat." He who should so go forth, is the same as He who was to "revive them" and "raise them up," i. e., Christ. Of Him it is said most strictly, that "He went forth," when from the Bosom of the Father He came among us; as of Him holy Zacharias saith, (in the like language,) "The Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Christ goeth forth continually from the Father, by an eternal, continual, generation. In He "came forth" from the Father in His Incarnation; He "came forth" to us from the Virgin's womb; He "came forth," from the grave in His Resurrection. His "coming forth, as the morning," images the secrecy of His Birth, the light and glow of love which He diffuseth throughout the whole new creation of His redeemed. : "As the dawn is seen by all and cannot be hid, and appeareth, that it may be seen, yea, that it may illuminate, so His going forth, whereby He proceeded from His own invisible to our visible became known to all," tempered to our eyes, dissipating our darkness, awakening our nature as from a grave, unveiling to man the works of God, making His ways plain before his face, that he should no longer "walk in darkness, but have the light of life."

**He shall come unto us as the rain, as the latter and former rain unto the earth** - So of Christ it is foretold, "He shall come down like rain upon the mown grass, as showers that water the earth" Psa\_72:6. Palestine was especially dependent upon rain, on account of the cultivation of the sides of the hills in terraces, which were parched and dry, when the rains were withheld. The "former," or autumnal "rain," fell in October, at the seed-time; the "latter" or spring "rain," in March and April, and filled the ears before harvest. Both together stand as the beginning and the end. If either were withheld, the harvest failed. Wonderful likeness of Him who is the Beginning and the End of our spiritual life; from whom we receive it, by whom it is preserved unto the end; through whom the soul, enriched by Him, hath abundance of all spiritual blessings, graces, and consolations, and yieldeth all manner of fruit, each after its kind, to the praise of Him who hath given it life and fruitfulness."

**Psalm 126:6, LXX ; "They went on and wept as they cast their seeds; but they shall surely come with exultation, bringing their sheaves with them."**

**Psalm 126:6 "He that goeth forth and weepeth, bearing precious seed, shall doubtless return with rejoicing, bringing his sheaves with him."**

Cross references :

Isaiah 61:3 “that there should be given to them that mourn in Sion glory instead of ashes, the oil of joy to the mourners, the garment of glory for the spirit of heaviness: and they shall be called generations of righteousness, the planting of the Lord for glory.”

Isaiah 60:21, LXX ; “Thy people also shall be all righteous; they shall inherit the land for ever, preserving that which they have planted, *even* the works of their hands, for glory.”

John Gill ; “- *They that sow in tears shall reap in joy.* “A proverbial expression, encouraging faith in prayer put up for the return of the captivity, whether in a literal or spiritual sense. Praying or seeking the Lord is sowing in righteousness, [Hos 10:12](#); which is often attended with tears and weeping; the issue of them is not always seen soon: these, **like seed, lie buried under the clods, but take effect**

**and will rise up in due time:** saints should wait patiently for a return of them, as the husbandman for the fruits of the earth; in due time they will produce a large crop of blessings, a plentiful harvest, which the praying saint will reap with joy; as those that prayed and waited for the redemption in Jerusalem; and as those that pray for the latter day glory, the conversion of the Jews, the fulness of the Gentiles, and the destruction of antichrist; the souls under the altar have been sowing in tears, but before long they will reap in joy, [Rev 6:9](#). It may be applied to the state and condition of saints in common in this life; now is their sowing time, and careful they should be that they sow not to the flesh, but to the spirit: and a sorrowful time it is, on account of inward corruptions, Satan's temptations, divine desertions, and the imperfection of their services; but before long they will reap life everlasting, reap in joy, and be in the fulness of it; now they weep, then they shall rejoice; now they mourn, then they shall be comforted.”

I am reminded here of how the disciples, mourning and lamenting Jesus' death were soon rewarded with the harvest of the First Fruits from the Dead [ft]

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

The resurrected Jesus of Nazareth. Like Joseph's family, these “sheaves” bowed down to the One prophecied and dreamed of-this Firstfruits from the Dead, now no longer a prisoner to a mortal body. How much more gladness was experienced by those seeing the resurrected “Prince of Life”

[ft]

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

Who had just prior to the glorious event been weeping with respect to Jesus' death and apparent demise.

Although we sow in tears, yet we too shall reap in joy. For in that resurrection from the dead, each man shall receive his own sheaves with reward.

These same witnesses to Christ's resurrection took the precious gospel seed and published good news to the world that they too could have the same transformation from death to life.

The harvest of redeemed souls is the reward of both the sowers and the Seed Who once was planted (as it were) in the garden tomb yet Who sprang to life to generate life.

John 5:28-29 ; “Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice,

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

## THE COMING RESURRECTION

NO. 896

BY C. H. SPURGEON,

AT THE METROPOLITAN TABERNACLE, NEWINGTON.

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

THE doctrine of the resurrection of the dead is peculiarly a Christian belief. With natural reason, assisted by some little light lingering in tradition, or

borrowed from the Jews, a few philosophers [my ft]

[ft] notable some of the ancient greek philosophers

spelled out the immortality of the soul; but that the body should rise again, that there should be another life for this corporeal frame, was a hope which is brought to light by the revelation of Christ Jesus. Men could not have imagined so great a wonder, and they prove their powerlessness to have invented it, by the fact, that still, as at Athens, when they hear of it for the first time, they fall to mocking. “Can these dry bones live?” is still the unbeliever’s sneer. The doctrine of the resurrection is a lamp kindled by the hand which once was pierced. It is indeed in some respects the key-stone of the Christian arch. It is linked in our holy faith with the person of Jesus Christ, and is one of the brightest gems in his crown. What if I call it the signet on his finger, the seal by which he hath proven to a demonstration, that he hath the king’s authority, and hath come forth from God? The doctrine of resurrection ought to be preached much more commonly than it is as it is vital to the gospel.

Listen to the apostle Paul [my ft]

[ft] 1 Corinthians 15:3

as he describes the gospel which he preached, and by which true believers were saved: “I delivered unto you,” saith he, “first of all that which I received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.” From the resurrection of Christ, he argues that of all the dead, and insists upon it, that if Christ be not risen, both their faith and his preaching were vain. The doctrine of the resurrection in the early church was the main battle-axe and weapon of war of the preacher. Wherever the first missionaries went they made this prominent, that there would be a judgment, and that the dead should rise again to be judged by the Man Christ Jesus, according to their gospel. If we would honor Christ Jesus the risen one, we must give prominence to this truth.

Moreover, the doctrine is continually blessed of God to arouse the minds of men.”... “What trumpet call can be more startling, what arousing voice can be more awakening than this news to the careless sinner that there is a life hereafter, that men must stand before the judgment-seat of Christ to receive for the things done in their bodies whether they be good or evil?”...

Observe then, first, in the text there is a forbidding to marvel.

*“Marvel not at this.”* Our Savior had been speaking of two forms of life-giving which belonged to himself as the Son of man. The first was the power to raise the dead from their graves to a renewed natural life. He proved this on one or two occasions in his lifetime, at the gates of Nain, in the chamber of the daughter of Jairus, and again at the tomb of the almost rotting Lazarus.

Jesus had power when he was on earth and has power still, if so he should will it, to speak to those who have departed, and bid them return again to this mortal state and reassume the joys and sorrows and duties of life. “As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.” After our Lord had dwelt for a moment upon that form of his life-giving prerogative, he passed on to a second display of it, and testified that the time was then present when his voice was heard to the quickening of the spiritually dead. The spiritually dead — the men who are dead to holiness and dead to faith, dead to God and dead to grace; the men that lie enshrouded in the grave clothes of evil habits; rotting in the coffins of their depravity, deep down in the graves of their transgressions— these men, when Jesus speaks in the gospel, are made to live; a spiritual life is given to them, their dead souls are raised out of their long and horrible sleep, and they are enlivened with the life of God. Now, both of these forms of quickening are worthy to be marvelled at. The resurrection of the natural man to natural life is a great wonder; who would not go a thousand miles to see such a thing performed? The raising up of the dead spirit to spiritual life, this is a greater wonder by far. But albeit that these are wonders, and things which it is legitimate to wonder at by way of admiration, yet there is a marvelling of mistrustful unbelief which is insulting to the Lord, and is, therefore, forbidden. Our gentle Master, as if to overwhelm the gainsayers who were astonished at his claims, addressed them to this effect: “You need not marvel at these two claims of mine; I claim another power of quickening, which will much more amaze you.

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

done; but in the saving of a dead soul, the elements of death within are potent, and these resist the life-giving power of grace, so that regeneration is a victory as well as a creation, a complicated miracle, a glorious display both of grace and power.

Nevertheless, to the few, and to all who are still ruled by the carnal mind, to the mere outward eye, the resurrection of the body seems a greater marvel for several reasons. Comparatively few in our Savior's day were quickened spiritually, but the resurrection shall consist of the quickening of all the dead bodies of men that have ever existed.

Great marvel this, if you consider the hosts of the sons of Adam who have fattened the soil and glutted the worms, and yet shall everyone of them rise again. Souls were quickened in our Savior's day as in ours, one by one — here one and there one. Long years roll on, the whole history of manhood interposes before the regeneration of all the elect is accomplished; but the resurrection of the dead will take place at once; at the sound of the archangel's trump the righteous will rise to their glory; and after them the ungodly will rise to their shame; but the resurrection will not be a gradual uprising, a slow development, for all at once the myriads shall swarm on land and sea. Conceive then what a marvel this must be to a mere natural mind! A graveyard suddenly enlivened into an assembly; ... "The suddenness of it would amaze and startle the most carnal mind, and make the miracle appear great beyond comparison. Moreover, my brethren, the resurrection of the dead is a thing that such men as the Jews could appreciate, because it had to do with materialism, had to do with bodies. There was something to be seen, to be touched, to be handled, something which the unspiritual call a matter of fact. To you and to me the spiritual resurrection, if we be spiritual men, is the greater marvel, but to them the resurrection seemed to be the more wonderful because they could comprehend it, and form some notion of it in their unspiritual minds. So the Savior tells them that if the two former things made them wonder, and made them doubt, what would this doctrine do, that all the dead should be raised again in a moment by the voice of Christ? Beloved, let us humbly learn one lesson from this. We are ourselves by nature very like the Jews; we wonder mistrustfully, we unbelievably wonder when we see or hear of fresh displays of the greatness of our Lord Jesus Christ. So narrow are our hearts, that we cannot receive his glory in its fullness. Ah, we love him, and we trust him, and we believe him to be the fairest, and the greatest, and the best, and the mightiest, but if we had a fuller view of what he can do, the probabilities are that our amazement would be mingled with no small portion of



doubt. As yet we have but slender ideas of our Lord's glory and power. We hold the doctrine of his deity, we are orthodox enough, but we

have not thoroughly realised the fact that he is Lord God Almighty.

Does not it sometimes seem to you to be impossible that such-and-such a grievously ungodly man could be converted? But why impossible with him who can raise the dead? Does it not seem impossible that you could ever be supported through your present trouble? But how impossible with him who shall make the dry bones live, and cause the sepulcher to disgorge? It appears improbable at times that your corruptions should ever be cleansed away, and that you should be perfect and without spot. But why so? He who is able to present tens of thousands of bodies before his throne, who long have slept in the sepulcher, and mouldered into dust, what can he not accomplish within his people? O doubt no more, and let not even the greatest wonders of his love, his grace, his power, or his glory, cause you to marvel unbelievably, but rather say as each new prodigy of his divine power rises before you, "I expected this of such a One as He Is. I gathered that he could achieve this, for I understood that he was able to subdue all things to himself. I knew that he fashioned the worlds, and built the heavens, and guided the stars, and that by him all things consist, I am not therefore astounded though I behold *the* greatest marvels of his power."

The first words of the *text*, then, urge us to faith, and rebuke all unbelieving amazement.

To the second sentence I now call your attention. The coming hour. "The *hour cometh*," saith Christ. I suppose he calls it an hour, to intimate how very near it is in his esteem, since we do not begin to look at the exact hour of an event when it is extremely remote. An event which will not occur for hundreds of years is at first looked for and noted by the year, and only when we are reasonably near it do men talk of the day of the month, and we are coming very near it when we look for the precise hour. Christ intimates to us, that whether we think so or not, in God's thought the day of resurrection is very near; and though it may be a thousand years off even now, yet still to God it is but one day, and he would have us endeavor to think God's thought about it,..."

"This is practical wisdom, to bring close up to us that which is inevitable, and to act towards it as though it were but tomorrow morning when the trump should sound, and

we should be judged.

“*The hour is coming,*” saith the Savior. He here teaches us the certainty of that judgment.”... “but the hour of resurrection is certain, whatever else may be contingent or doubtful. The hour cometh; it assuredly cometh. In the divine decree this is the day for which all other days were made; and if it were possible that any determination of the Almighty could be changed, yet this never shall be, for “he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”

“The hour cometh.” Reflect, my brethren, that most solemn hour cometh every moment. Every second brings it nearer. While you have been sitting still in this house, you have been borne onwards towards that great event. As the pendulum of yonder clock continues unceasingly to beat like the heart of time, as morning dawn gives place to evening shade, and the seasons follow in constant cycle, we are drifted along the river of time nearer to the ocean of eternity. Borne as on the wings of some mighty angel who never pauses in his matchless flight, I onward journey towards the judgment bar of God. My brethren, by that selfsame flight are you also hurried on. Look to the resurrection, then, as a thing that ever cometh, silently drawing nearer and nearer hour by hour. Such contemplations will be of the utmost service to you.

Our Lord’s words read as if the one hour of which he spake completely drove into the shade all other events; as if the hour, the one hour, the last hour, THE, hour *par excellence*, the master hour, the royal hour, was of all hours the only hour that was coming that was worth mentioning as being inevitable and important. Like Aaron’s rod, the judgment hour swallows up every other hour. We hear of hours that have been big with the fate of nations, hours in which the welfare of millions trembled in the balances, hours in which for peace or war the die must be cast, hours that have been called crises of history; and we are apt to think that frequently periods such as this occur in the world’s history: but here is the culminating crisis of all,

here is the iron hour of severity, the golden hour of truth, the clear sapphire hour of manifestations.”...

Notice this very carefully, “*all that are in the graves,*” by which term is meant, not only all whose bodies are actually in the grave

at this time, but all who ever were buried even though they may have been disinterred, and their bones may have mingled with the elements, been scattered by the winds, dissolved in the waves, or merged into vegetable forms. All who have lived and died shall certainly rise again.”...

“Hear ye then and believe — out of all who have ever lived of woman born, not one shall be left in the tomb; all, all shall rise. I may well say as the psalmist did of another matter, “Such knowledge is too wonderful for me; it is high, I cannot attain unto it.” How hath God marked all these bodies, how hath he tracked the form of each corporeal frame? How shall Jesus Christ be able to raise all these? I know not, but he shall do it, for so he declareth and so hath God purposed. “All that are in their graves shall hear his voice.” All the righteous, all the wicked, all that were engulfed in the sea, all that slumber on the lap of earth; all the great ones, all the multitudes of the sons of toil; all the wise and all the foolish, all the beloved and all the despised: there shall not be one single individual omitted.” My dear friend, it may be best for you to look at the question in a more personal light; *you* will not be forgotten; your separated spirit shall have its appointed place, and that body which once contained it shall have its watcher to guard it, till by the power of God it shall be restored to your spirit again, at the sounding of the last trump. You, my hearer, shall rise again. As surely as you sit here this morning, you shall stand before the once crucified Son of Man. It is not possible that you should be forgotten; you shall not be permitted to rot

away into annihilation, to be left in the darkness of obscurity; you must, you shall rise, each and every one without a solitary exception. It is a wondrous truth, and yet we may not marvel at it so as to doubt it, though we may marvel at it and admire the Lord who shall bring it to pass. Pass on.

“All that are in the grave *shall hear his voice.*” Hear! And what shall be the sound that shall startle that newly awakened and fresh fashioned ear? It shall be the voice of the Son of God; the voice of Jesus Christ himself. Is it not wonderful that that same voice of Jesus is now sounding in this very place, and has been thousands of times, and there are men who have ears, who, have yet never heard that voice; yet when that voice shall speak to men who have no ears, they shall hear it and rise to life. How deaf must those be who are more deaf than the dead!

What is their guilt who have ears to hear, yet hear not! and when the voice

of Christ sounds through the building again and again in the preaching of the gospel, they are no more moved by it than the slates which cover them from the rain. How dead, I say, must they be who are not moved by the word, which arouses even the dead in their graves who have lain therein these thousand years I Ah, my brethren, while this teaches us the stolidity of human nature and how depraved the heart is, it also reminds you who are careless that there is no escape for you; if you will not hear the voice of Jesus now, you *must* hear it then. You may thrust those fingers into your ears to-day, but there will be no doing that in the day of the last trump, you must hear then; O that you would hear now! You must hear the summons to judgment; God grant that you may hear the summons to mercy, and become obedient to it and live.

*“All that are in their graves shall hear his voice;”* whoever they may have been, they shall become subject to the power of his omnipotent command, and appear before his sovereign judgment seat.

Note the next words,

*“and shall come forth.”* That is to say, of course, that their bodies shall come out of the grave, out of the earth, or the water, or the air, or wherever else those bodies may be. But I think there is more than that intended by the words, “shall come forth.” It seems to imply manifestation, as though all the while men were here, and when in their graves they were hidden and concealed, but as the voice of God in the thunder discovereth the forests and maketh the hinds to calve, so the voice of God in resurrection shall discover the secrets of men, and make them to bring forth their truest self into the light, to be revealed to all. The hypocrite, masked villain as he is, is not discovered now, but when the voice of Christ soundeth he shall come forth in a sense that will be horrible to him, deprived of all the ornaments of his masquerade, the wizard of his profession torn away, he shall stand before men and angels with the leprosy upon his brow, an object of universal derision, abhorred of God and despised of men. Ah! dear hearers, are you ready to come forth even now?

Would you be willing to have your hearts read out? Would you wear them on your sleeve for all to see? Is not there much about you that would not ‘bear the light of the sun? How much more will it not bear the light of him whose eyes are as a flame of fire, seeing all and testing all by trial which cannot err! Your coming forth on that day will be not only a reappearance from amidst the shade of the sepulcher, but coming forth into the light of heaven’s truth which shall reveal you in meridian clearness.

[my ft] meridian : “...The highest point or state : climax, acme, apex, apogee, capstone, crest, crown, culmination, meridian, peak, pinnacle, summit, zenith, high point.[\[1\]](#)

And then the text goes on to say that they shall come forth as *those who have done good* and those who have done evil. From which we must gather the next truth, that death makes no change in man's character, and that after death we must not expect improvements to occur. He that is holy is holy still, and he that is filthy is filthy still. They were when they were put into the grave men who had done good, they rise as men who have done good; or they were, when they were interred, men who had done evil, they rise as those that have done evil. Expect, therefore, no place for repentance after this life, no opportunities for reformation, no further proclamations of mercy, or doors of hope. It is now or never with you, remember that.

Note, again, that *only two characters rise*, for indeed there are only two characters who ever lived, and, therefore, two to bury and two to rise again — those who had done good and those who had done evil. Where were those of mingled character, whose conduct was neither good nor evil, or both? There were none such. You say, do not the good do evil? May not some who are evil still do good? I answer, he that doeth good is a man who, having believed in Jesus Christ, and received the new life, doeth good in his new nature, and with his newborn spirit, with all the intensity of his

heart. As for his sins and infirmities, into which by rear, on of his old nature he falleth, these being washed away by the precious blood of Jesus, are not mentioned in the day of account, and he rises up as a man who hath done good, his good remembered, but the evil washed away. As for the evil, of whom it is asserted that they may do good, we answer, so they may do good in the judgment of their fellow men, and as towards their fellow mortals, but good towards God from an evil heart cannot proceed. If the fountain be defiled, every stream must be polluted also. Good is a word that may be measured according to those who use it. The evil man's good

is good to you, his child, his wife, his friend, but he hath no care for God, no reverence, no esteem for the great Lawgiver. Therefore, that which may be good to you may be ill to God, because done for no right motive, even perhaps done with a wrong motive; so that the man is dishonoring God while he was helping his friend." ...

"O sirs, there are some of you, who with all your excellences and moralities, have never done good as God measures good, for you have never thought of God to honor him, you have never even confessed that you had dishonored him, in fact, you have remained proudly indifferent to God's

judgment of you as a sinner, and you have set yourself up as being all you should be. How shall it be possible, while you disbelieve your God, that you could do anything that can please him? Your whole life is evil in God's sight — only evil. And as for you who fear his name, or trust you do, take heed unto your actions, I pray you, seeing that there are only those that have done good, and those that have done evil. Make it clear to your conscience, make it clear to the judgment of those who watch you (though this is of less importance), and make it clear before God, that your works are good, that your heart is right, because your outward conduct is conformed unto the law of God.”...

“Those who search the Scriptures know that the mode of judging at the last day will be entirely according to works. Will men be saved then for their works? no, by no means. Salvation is in every case the work and gift of grace. But the judgment will be guided by our works. It is due to those to be judged, that they should all be tried by the same rule. Now, no rule can be common to saints and sinners, except the rule of their moral conduct, and by this rule shall all men be judged. If God finds not in thee, my friend, any holiness of life whatever, neither will he accept thee. “What,” saith one, “of the dying thief then?” There was the righteousness of faith in him, and it produced all the holy acts which circumstances allowed; the very moment he believed in Christ, he avowed Christ, and spoke for Christ, and that one act stood as evidence of his being a friend of God, while all his sins were washed away. May God grant you grace so to confess your sins, and believe in Jesus, that all your transgression may be forgiven you. There must be some evidence of your faith. Before the assembled host of men there shall be no evidence given of your faith fetched from your inward feelings, but the evidence shall be found in your outward actions. It will still be, “I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.”

Take heed, then, as to practical godliness, and abhor all preaching which would make sanctity of life to be a secondary thing. We are justified by faith, but not by a dead faith; the faith which justifies is that which produces holiness, and “without holiness no man shall see the Lord.” See ye then the two classes into which men are divided, and the stern rule by which God shall judge them, and judge yourselves that ye be not condemned with the wicked.

The different dooms of the two classes are mentioned in the text. One shall rise to *the*

*resurrection of life*. This does not mean mere existence; they shall both exist, both exist for ever, but “life” means, when properly understood, happiness, power, activity, privilege, capacity, in fact, it is a term so comprehensive that I should need no small time to expound all it means. There is a death in life which the ungodly shall have, but ours shall be a life in life — a true life; not existence merely, but existence in energy, existence in honor, existence in peace, existence in blessedness, existence in perfection. This is the resurrection unto life. As for the ungodly, there is

a resurrection to damnation, by which their bodies and souls shall come manifestly under the condemnation of God; to use our Savior’s word, shall be *damned*. Oh, what a resurrection! and yet we cannot escape from it if we neglect the great salvation. If we could lay us down and sleep, and never wake again, oh, what a blessing it were for an ungodly man! if that grave could be the last of him, and like a dog he should never start again from slumber, what a blessing! But it is a blessing that is not yours, and never can be. Your souls must live, and your body must live. O fear him, I

pray you, “who is able to destroy both soul and body in hell. Yea, I say unto you, fear him.”...

“... the lesson of *adoring reverence*. If it be so, that all the dead shall rise at the voice of Christ, let us worship him. What a Savior was he who bled upon the tree! How gloriously is he who was despised and rejected, now exalted! O brethren, if we could even get but to see the skirts of this truth, that he shall raise all the dead out of their graves, if we did but begin to perceive its grandeur of meaning, methinks we should fall at the Savior’s feet as John did when he said, “I fell at his feet as dead.” Oh, what amazing power is thine, my Lord and Master! What homage must be due to thee I All hail, Immanuel! Thou hast the keys of death and of hell. My soul loves and adores thee, thou ever great enthroned Prince, the Wonderful, the Counsellor, King of kings, and Lord of lords.

The next lesson is *consolation* for our wounded spirits concerning our departed friends. We never mourn with regard to the souls of the righteous, they are for ever with the Lord. The only mourning that we permit among Christians concerns the body, which is blighted like a withered flower. When we read at funerals that famous chapter in the epistle to the Corinthians, we find in it no comfort concerning the immortal spirit, for it is not required, but we find much consolation with regard to

that which is “sown in dishonor,” but shall be “raised in glory.” Thy dead men shall live; that decaying dust shall live again. Weep not as though thou hadst cast thy treasure into the sea, where thou couldst never find it; thou hast only laid it by in a casket, whence thou shalt receive it again brighter than before. Thou shalt look again with thine own eyes into those *eyes* which have spoken love to thee so often, in which are now closed in sepulchral darkness. Thy child shall see thee yet again; thou shalt know thy child; the

selfsame form shall rise. Thy departed friend shall come back to thee, and having loved his Lord as thou dost, thou shalt rejoice with him in the land where they die no more. It is but a short parting, it will be an eternal meeting. For ever with the Lord, we shall also be for ever with each other, Let us comfort one another, then, with these words.

The last lesson is that of *self-examination*. If we are to rise, some to rewards and some to punishments, what shall be my position?

“What shall be my position?” let each conscience ask. How do you feel, my hearers, in the prospect of rising again? Does the thought give you any gleam of joy?

Does it not create a measure of alarm? If your heart trembles at the tidings, how will you bear it when the real fact is before you, and not the thought merely? What has your life been? If by that life you shall be judged, what has it been? What has been its prevailing principle up till now? Have you believed God? Do you live by faith upon the Son of God? I know you are imperfect, but are you struggling after holiness? Do you desire to honor God? This shall rule the judgment of your life; what was its end, and aim, and bent, and object? Imperfection there has been, but has there been sincerity? Has grace, divine grace, that washes sinners in the blood of

Christ, proved itself to be in you by alienating you from the sins you loved, and leading you to the duties that you once neglected? Need I press these questions; I know they are irksome to those who cannot answer them with comfort. Yes, I must even again press them upon you. I beseech you, this morning, put yourselves into the crucible of self-examination, for from the refiner’s fire you shall not at the last be able to escape. Ah, if I can say, “Yes, my God, with ten thousand sins, yet since the day in which thy grace found me, I have sought to honor thee;” oh, happy, happy thought to know in that dread hour that the blood has cleansed me, and the righteousness of Christ has enwrapped me, and that I am safe. But if I am compelled to say “No, up to this moment I have not regarded God, my actions have had no respect to him, a sense of his majesty has never constrained me to perform a single act, and never withheld me from one solitary sin,” oh, then you are judged already! I pray you, tremble and flee to him who can purge you from all iniquity, and yet present you faultless before his Father’s presence with exceeding great joy. I will ask you another question: if you do not feel happy at the thought of yourself, are you quite peaceful concerning the raising of all others? Are you prepared to meet before God those whom you have sinned with among men? It is a question worthy of the sinner’s thought, of what must be the terrors of men and women who will have to meet the companions of their sins! Was not this at the bottom of Dives wishing Lazarus to be sent back to the world to warn his five brethren lest they should come into the place of torment. Was not he afraid to see them there, because their recriminations would increase his misery? It will be an horrible thing for a man who has been a debauched villain to rise again and confront his victims whom his lusts dragged down to hell! How will he quail as he hears them lay their damnation at his door, and curse him for his lasciviousness!



“Oh, she is buried long ago,” say you, and you go gaily on in your mirth;

but she will see you, and like a basilisk’s eyes shall be her eyes as they shall flash vengeance on you in the light of eternity, counting you to have been the devil that destroyed her. Let any man here who has sinned against his fellow, tremble; let any one here who has sent another down to hell, repent lest he perish now. O man, your sin is not dead and buried, and the sinner whom you joined hands with in iniquity shall rise to witness against you.

The crime, the guilt, the punishment, and the guilty one, shall alike live again, and you shall live for ever in remorse to rue the day in which you thus transgressed.

Another question, if it will be terrible to many to see the dead rise again, how will they endure to see him, the Judge himself, the Savior? Of all men that ever lived, he is the one that you have need to be the most afraid of, because it is he whom this day you ought most to love, but whom you forget. How many times from this pulpit have I pleaded with you to yield yourselves to Jesus Christ, and how frequently have you given him a fiat denial. It may be, some of you have not quite done that, but you have postponed your decision, and said, “When I have a more convenient season I will send for thee.” When he cometh, how will you answer him? Man, how will you answer him? How will you excuse yourselves? You would not have him as a Savior, but you must have him as your Judge, to pronounce your sentence. You despised his grace, but you cannot escape his wrath. If you will but look to Jesus now, you shall find salvation in that glance, but in refusing so to do you heap up for yourself wrath when that terrible but inevitable glance shall be yours, of which the prophet says, “All the kindreds of the earth shall wail because of him.” O spurn him not, then!

Despise not the Crucified! I pray you trample not upon his blood, but come to him, that so, when you see him on his throne you may not be afraid.

Beloved, I might have continued to ask more questions, but I shall close with these two. One of the best ways by which to learn what will be our portion in the future, is to enquire what is our portion in the present. Have you life now, I mean spiritual life — the life that grieves for sin, the life that trusts a Savior? If so, you shall certainly have the resurrection to life. On the other hand, have you condemnation now? For he that believeth not is condemned already. Are you an unbeliever? Then you are condemned now, you shall suffer the resurrection to damnation. How can it be otherwise?

Seek, then, that you may possess the life of God now by faith, and you shall have it for ever in fruition. Escape from condemnation now, and you shall escape from damnation hereafter.

God bless you all with the abundance of his salvation, for Christ’s sake.

Amen.”

Isaiah 62:1-12, LXX (Thomson version) ; “For Sion’s sake I will not be silent, and for the sake of Jerusalem I will not rest ; until the Righteousness thereof break forth as light, and my Salvation blaze like a torch ;

Vs.2 and nations see thy righteousness, and kings this glory of thine. When he shall call thee by name which the Lord Himself will give thee ;

Vs. 3 then thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God.

Vs. 4 And thou shalt no more be called Forsaken; nor shall thy land any more be called The desert; but thy name shall be called My delight; and that of thy country, The inhabited land. Because the Lord is well pleased with thee, therefore thy land shall be thickly inhabited:

Vs.5 and as a youth cohabiting with a virgin bride, so shall thy sons inhabit it ; and as a bridegroom will rejoice in his bride, so will the Lord rejoice over thee.

Vs. 6 Now upon thy walls, O Jerusalem, I have set watchmen all the day ; and all the night, they will not cease continually to mention the Lord; for there is none like you.

Vs. 7 When He shall have re-established and made Jerusalem a boast on the earth-

Vs. 8 the Lord hath sworn by His glory and by the power of His arm:

I will no more give thy corn and thy food to thine enemies; not shall the sons of strangers any more drink thy wine, for which thou hast laboured.

Vs. 9 But they who reap the harvest shall eat and praise the Lord; and praise the Lord; and they who gather the vintage shall drink wine in My holy courts.

Vs. 10 Go through my gates and prepare the way for My people and throw the stones out of the way. Erect a standard for the nations.

**Vs. 11 For lo! The Lord hath published this to the end of the earth. Say to the daughter of Sion, Behold the Saviour is come for thee, having His own reward and His work before Him.**

**Vs. 12 And He will call this a holy people, redeemed by the Lord; and thou shalt be called the city Sought and not Forsaken.”**

Cross references;

Psalm 122:5 “For there are set thrones for judgement, **even thrones for the house of David.**

6 Pray now for the peace of Jerusalem: and *let there be* prosperity to them that love thee.

7 Let peace, I pray, be within thine host, and prosperity in thy palaces.

8 For the sake of my brethren and my neighbours, I have indeed spoken peace concerning thee.

9 Because of the house of the Lord our God, I have diligently sought thy good.”

John 11:25 “Jesus said unto her, I am the Resurrection, and the Life: he that believeth in me, though he were dead, yet shall he live:”

Psalm 108:5-6 “Be thou exalted, O God, above the heavens; and thy glory above all the earth.

6 That thy beloved *ones* may be delivered, save with thy right hand, and hear me. God has spoken in his sanctuary;”

Matthew Henry ; “The prophet here tells us,

I. What he will do for the church. A prophet, as he is a seer, so he is a spokesman. This prophet resolves to perform that office faithfully, [v. 1](#). He *will not hold his peace*; he *will not rest*; he will mind his business, will take pains, and never desire to take his ease; and herein he was a type of Christ, who was indefatigable in executing the office of a prophet and made it his meat and drink till he had finished his work. Observe here, 1. What the prophet's resolution is: *He will not hold his peace*. He will continue instant in preaching, will not only faithfully deliver, but frequently repeat, the messages he has *received from the Lord*. If people receive not the precepts and promises at first, he will inculcate them and give them line upon line. And he will continue instant in prayer; he will never hold his peace at the throne of grace till he has prevailed with God for the mercies promised; he will *give himself to prayer and to the ministry of the word*, as

Christ's ministers must ([Acts vi. 4](#)), who must labour frequently in both and never be weary of this well-doing. The business of ministers is to speak from God to his people and to God for his people; and in neither of these must they be silent. 2. What is the principle of this resolution--*for Zion's sake, and for Jerusalem's*, not for the sake of any private interest of his own, but for the church's sake, because he has an affection and concern for Zion, and it lies near his heart. Whatever becomes of his own house and family, he desires to *see the good of Jerusalem* and resolves to seek it all the days of his life, [Ps. cxxii. 8, 9](#); [cxviii. 5](#). It is God's Zion and his Jerusalem, and it is *therefore* dear to him, because it is so to God and because God's glory is interested in its prosperity. 3. How long he resolves to continue this importunity--till the promise of the church's righteousness and salvation, given in the foregoing chapter, be accomplished. Isaiah will not himself live to see the release of the captives out of Babylon, much less the bringing in of the gospel, in which *grace reigns through righteousness unto life* and salvation; yet he will *not hold his peace till* these be accomplished, even the utmost of them, because his prophecies will continue speaking of these things, and there shall in every age be a remnant that shall continue to pray for them, as successors to him, till the promises be performed, and so the prayers answered that were grounded upon them. Then the church's *righteousness* and *salvation* will *go forth as brightness, and as a lamp that burns*, so plainly that it will carry its own evidence along with it. It will bring honour and comfort to the church, which will hereupon both look pleasant and appear illustrious; and it will bring instruction and direction to the world, a light not only to the eyes but to the feet, and to *the paths* of those who before *sat in darkness and in the shadow of death*.

II. What God will do for the church. The prophet can but pray and preach, but God will confirm the word and answer the prayers. 1. The church shall be greatly admired. When that righteousness which is her salvation, her praise, and her glory, shall be *brought forth*, the *Gentiles shall see* it. The tidings of it shall be carried to the Gentiles, and a tender of it made to them; they may so see this righteousness as to share in it if it be not their own fault. "Even kings shall see and be in love with the *glory of thy righteousness*" ([y. 2](#)), shall overlook the glory of their own courts and kingdoms, and look at, and look after, the spiritual glory of the church as that which excels. 2. She shall be truly admirable. Great names make men considerable in the world, and great respect is paid them thereupon; now it is agreed that *honor est in honorante--honour derives its value from the dignity of him who confers it*. God is the fountain of honour and from him the church's honour comes: "*Thou shalt be called by a new name*, a pleasant name, such as thou wast never called by before, no, not in the day of thy greatest prosperity, and the reverse of that which thou wast called by in the day of thy affliction; thou shalt have a new character, be advanced to a new dignity, and those about thee shall have new thoughts of thee." This seems to be alluded to in that promise ([Rev. ii. 17](#)) of the *white stone and in the stone a new name*, and that ([Rev. iii. 12](#)) of the *name of the city of my God and my new name*. It is a name *which the mouth of the Lord shall name*, who, we

are sure, miscalls nothing, and who will oblige others to call her by the name he has given her; for his judgment is according to truth and all shall concur with it sooner or later. Two names God shall give her:-- (1.) He shall call her his crown ([v. 3](#)): *Thou shalt be a crown of glory in the hand of the Lord*, not on his head (as adding any real honour or power to him, as crowns do to those that are crowned with them), but in his hand. He is pleased to account them, and show them forth, as a glory and beauty to him. When he took them to be his people it was that they might be *unto him for a name, and for a praise, and for a glory* ([Jer. xiii. 11](#)): "Thou shalt be a *crown of glory* and a *royal diadem*, through the hand, the good hand, of thy God upon thee; he shall make thee so, for he shall be *to thee a crown of glory*, [ch. xxviii. 5](#). Thou shalt be so *in his hand*, that is, under his protection; he that shall put glory upon thee shall *create a defence upon all that glory*, so that the flowers of thy crown shall never wither nor shall its jewels be lost." (2.) He shall call her his spouse, [v. 4, 5](#). This is a yet greater honour, especially considering what a forlorn condition she had been in. [1.] Her case had been very melancholy. She was called *forsaken* and her land *desolate* during the captivity, like a woman reproachfully divorced or left a disconsolate widow. Such as the state of religion in the world before the preaching of the gospel--it was in a manner forsaken and desolate, a thing that no man looked after nor had any real concern for. [2.] It should now be very pleasant, for God would return in mercy to her. Instead of those two names of reproach, she shall be called by two honourable names. *First*, She shall be called *Hephzi-bah*, which signifies, *My delight is in her*; it was the name of Hezekiah's queen, Manasseh's mother ([2 Kings xxi. 1](#)), a proper name for a wife, who ought to be her husband's delight, [Prov. v. 19](#). And here it is the church's Maker that is her husband: *The Lord delights in thee*. God by his grace has wrought that in his church which makes her his delight, she being refined, and reformed, and brought home to him; and then by his providence he does that for her which makes it appear that she is his delight and that he delights to do her good. *Secondly*, She shall be called *Beulah*, which signifies *married*, whereas she had been desolate, a condition opposed to that of the *married wife*, [ch. liv. 1](#). "*Thy land shall be married*, that is, it shall become fruitful again, and be replenished." Though she has long been barren, she shall again be peopled, shall again be made to keep house and to be a joyful mother of children, [Ps. cxiii. 9](#). *She shall be married*, for, 1. Her sons shall heartily espouse the land of their nativity and its interests, which they had for a long time neglected, as despairing ever to have any comfortable enjoyment of it: *Thy sons shall marry thee*, that is, they shall live with thee and take delight in thee. When they were in Babylon, they seemed to have espoused that land, for they were appointed to settle, and to seek the peace of it, [Jer. xxix. 5-7](#). But now they shall again marry their own land, *as a young man marries a virgin* that he takes great delight in, is extremely fond of, and is likely to have many children by. It bodes well to a land when its own natives and inhabitants are pleased with it, prefer it before other lands, when its princes marry their country and resolve to take their lot with it. 2. *Her God* (which is much better) shall *betroth her to himself in righteousness*, [Hosea ii. 19, 20](#). He will take pleasure in his church: *As the bridegroom rejoices over the bride*, is pleased with his

relation to her and her affection to him, *so shall thy God rejoice over thee*: he shall rest in his love to thee ([Zeph. iii. 17](#)); *he shall take pleasure in thee* ([Ps. cxlvii. 11](#)), and shall *delight to do thee good with his whole heart and his whole soul*, [Jer. xxxii. 41](#). This is very applicable to the love Christ has for his church and the complacency he takes in it, which appears so brightly in Solomon's Song, and which will be complete in heaven.”

John Gill ‘*until her righteous one goes forth as brightness,*’ “and her Saviour as a lamp that burneth;”

meaning Christ the righteous, and the Saviour of his body the church, who in his first coming was as a burning and shining light, even like the sun, the light of the world; and whose spiritual coming will be in such a glorious manner, that he will destroy antichrist with the brightness of it, and is therefore very desirable, 2Thessalonians 2:8. The Targum of the whole is,

‘till I work salvation for Zion, I will give no rest to the people; and till consolation comes to Jerusalem, I will not let the kingdoms rest, till her light is revealed as the morning, and her salvation as a lamp that burneth.’

Ver. 3. *Thou shalt also be a crown of glory in the hand of the Lord, &c.*] The church and her members are glorious in themselves, through the righteousness of Christ put upon them; through the grace of Christ wrought in them; and through the honour they are raised unto, being made kings and priests unto God, all which will be more manifest in the latter day: and they are a glory to the Lord; there is a glory arises to him from their election, redemption, sanctification, and glorification, and from the ascriptions of glory made unto him; and they are regarded by him as a crown is by a prince; as a crown of massy gold, stuck with jewels, is rich and valuable, so are they in the eyes of Christ; they are dear and precious to him; high in his esteem; which he will not suffer to be trampled upon, or to be taken away from him, no more than a prince will suffer his crown to be so used or lost: and these are "in" his "hand" as such, which he holds in his hand, and looks at with pleasure and delight, and which he preserves and keeps safe and secure: or, "by the hand of the Lord" ..; and then the sense is, that the church and its members should become so glorious, through his hand communicating grace and glory to them, through the operations of his hand, and the wonderful effects of his power on them:

*and a royal diadem in the hand of thy God*; the same thing expressed in different words, for the further confirmation and illustration of it.”

“*...for the Lord delighteth in thee, and thy land is married*; the former explains "Hephzibah", which signifies "my delight is in her"; Christ delighted in his church from everlasting, as they were the objects of his own and his Father's love; as chosen in him, and given to him as his spouse and bride, Proverbs 8:31 and he delights in them in time, as clothed with his righteousness, washed in his blood, and adorned with the graces of his Spirit; he delights in their company, to hear their voice, and see their countenance;

they are the excellent in the earth, in whom is all his delight, Psalm 16:2, and he will delight in them hereafter, in the spiritual reign, when he will glorify and beautify them, and make them an eternal excellency, Isaiah 60:7,13,15, and in the personal reign, when they shall be as a bride adorned for her husband, and his tabernacle shall be among them, and he will reign with them, and they with him; during which time he will be presenting them to himself, and delighting in them, as a glorious church, without spot or wrinkle, or any such thing, Revelation 21:2,3 Ephesians 5:27 and in heaven to all eternity. The latter clause explains "Beulah", which signifies "married", as the church secretly was to Christ from all eternity; in the latter day the espousals of her to him will be more open and manifest; then the marriage of the Lamb will be come, and it will more clearly appear that she is in such a state, by the numerous converts in her, or sons and daughters that will be born in her to Christ, both of Jews and Gentiles, Revelation 19:7,8 Isaiah 66:8."

Ver. 5. (LXX) "*as a young man dwells with a virgin, so thy sons shall dwell in thee*"&c.] As a young man, having married a virgin, possesses and enjoys her, and lives and dwells with her in great harmony and love, having a delight and complacency in her, there being a suitableness in her person and age; so those that are born in Zion, and brought up there, have communion with the church, and enjoy the ordinances of it; dwell and continue with her, and delight in her fellowship, ways, and worship; and have their hearts knit in love to her, professing the same faith, joining in the same worship, and walking with her in all the commandments and ordinances of the Lord. So the Septuagint and Vulgate Latin versions render it {ft},

[ft] {g} και ὁ βυνοικων νεανισκό παρψενω, ουτω κατοικησουσιν οι υιοι βου, Sept.; ..."

"*as a young man dwells with a virgin, so thy sons shall dwell in thee*"; as does the Targum in like manner; and so Jarchi interprets it; for it seems exceeding disagreeable for sons to marry their mother; nor can there be an allusion to such an incestuous practice; rather it should be rendered, "*as a young man hath a virgin, thy sons shall have thee*" ..; have union to and communion with the church, and share in all the pleasures, privileges, and immunities of it:

and *as the bridegroom rejoiceth over the bride*, so shall thy God rejoice over thee; Christ is the Lord God of his church and people; Immanuel, God with us; and he stands in the relation of a bridegroom to them, and they in the relation of a bride to him; and as such he rejoices over them with exceeding great joy, and that to do them good; so he rejoiced over them from all eternity, when first betrothed to him; and so he does in time, in redemption: this was the joy set before him, which animated him to bear the cross, and despise the shame of it; namely, that those would be redeemed, and saved by him, and brought to glory; he rejoices at the conversion of them, and will present them to himself with joy in the spiritual and personal reign, and to his Father at the last day; and particularly, what is meant here, there will be such a profusion of blessings on the

church in the latter day, as will abundantly show the joy of Christ in his people.”

Ver. 11. Behold, the Lord hath proclaimed unto the end of the world, &c.] “... the proclamation of the Gospel, which, as when first published, the sound of it went into all the earth, and the words of it to the ends of the world, Romans 10:18. So it will be in the latter day, when it shall be preached to all nations, from one end of the world to the other, Revelation 14:6:

*Say ye to the daughter of Zion, behold, thy salvation cometh; or "thy Saviour" .., or "thy Redeemer", as the Targum, Septuagint, Vulgate Latin, Syriac, and Arabic versions”...* “of his spiritual coming, of which notice is given to the church, the congregation of Zion, as the Targum renders it: who will come in a spiritual manner, and do a great work in the world; destroy antichrist; convert Jews and Gentiles; take to himself his great power and reign; and give a reward to his servants the prophets, his saints, and them that fear his name, 2Thessalonians. 2:8 Revelation. 11:15-18 22:12. The Targum is,

“behold, a reward to them that do his word is with him, and all their works are manifest before him.”

The word behold is three times used in this verse, to raise attention to what is said, and as pointing out something wonderful, and to express the certainty of it.”



Psalm 149:6-9, LXX (Thomson version); "Let the high praises of God shall be in their mouth, and in their hands two edged swords; to execute vengeance on the nations-rebukes among peoples. To bind their kings with fetters; and their nobles with chains of iron : to execute on them the judgements written. Such is the honour which all his saints have."

John Gill ; "Ver. 6. [*Let*] *the high [praises] of God [be] in their mouth, &c.] Or "throats" {m}; loudly declared by them. The word "praises" is not in the text, and so may be read, "the high things of God" {n}; or, "the heights of God", as the Septuagint: and these are the perfections of God; as his omniscience, which is knowledge too high for a creature to attain unto, and even to conceive of; his omnipotence, for high is his right hand; his omnipresence, this is higher than heaven, deeper than hell, its measure is longer than the earth, and broader than the sea; his love, grace, and mercy, which are in the heavens; and his truth and faithfulness, which reach to the clouds; his eternity, immutability, and other attributes; all which should be often talked of and celebrated: also the high acts and works of God, those more inward and secret; as the thoughts of his heart, which are higher than ours, as the heavens than the earth; the everlasting love of God, which has an height not to be reached; the eternal choice of persons to grace and glory, before all time; the covenant of grace, which exceeds the mountains for height, as well as duration; and the glorious scheme of our peace, reconciliation, and redemption, contrived in the divine mind, and formed in Christ from everlasting: and others more outward, open, and manifest; as the works of creation and providence; of redemption by Christ; the operations of the Spirit, and the powerful success of the Gospel among Jews and Gentiles. The Vulgate Latin version and others render it, "the exaltations of God" ; Father, Son, and Spirit: Jehovah the Father should be exalted in the mouths of his saints, for his love to them, choice of them, covenant with them, the mission of his Son on their account, and the regeneration of them according to his abundant mercy; and Jehovah the Son should be exalted by them with their mouths and lips, as well as in their hearts, in his person, by honouring him as they do the Father, in his offices, kingly, priestly, and prophetic; and the Holy Spirit should be exalted, by ascribing the work of grace to him, the beginning, carrying on, and finishing of it;*

*and a twoedged sword in their hand;* which is no other than the word of God, Ephesians 6:17 Hebrews 4:12; one of its edges is the law, which sharply reproveth and menaces for sin, threatening with curses, condemnation, and death; and which, in the Spirit's hand, cuts deep into the hearts of men, lays open the corruption of their nature, and the swarms of sin which are in them; it causes pain and grief, working wrath in the conscience; it wounds and kills, and is therefore called the letter that kills, 2 Co 3:6. The other edge is the Gospel, which cuts in pieces the best of men; all their works of righteousness, which it removes from their justification and salvation; and all their wisdom, holiness, freewill

power, and creature abilities; and it cuts down the worst in man, his sinful as well as his righteous self; it teaches him to deny ungodliness and worldly lusts; it is useful to refute errors, and defend truth: and it is an instrument, and only a passive instrument, used by the Lord, as his power unto salvation; it is a sword, but only effectual as it is the sword of the Spirit; it is a part of the weapons of our warfare, and it is mighty, but only through God; it can do nothing of itself, but as it is in the hand of another; and it should be in the hands of all the saints in common, as well as in the hands of Gospel ministers, to withstand error, maintain truth, and repel the temptations of Satan. The Targum is,

“the praises of God in their throats, and as twoedged swords in their hands;”

making the praises of God and the two-edged swords to be the same: and so Jarchi and R. Jeshuah in Aben Ezra interpret them.”

C.H. Spurgeon ; “Our praises should climb up to heaven’s gate, running up Jacob’s ladder even as the angels did, till we cast our praises right at the foot of the eternal throne. Let us sound forth the high praises of God with our mouths, let us extol him, and magnify him, and make him great. Say noble things of God wherever you go, for he well deserves it at your hands.

The last phase of praise concerns courage in conflict: “and a two-edged sword in their hand.” Songs in their mouths, and swords in their hands! It is something like the sword and the trowel, the trowel to build with and the sword to smite with. God’s people must sing and fight at the same time; and they fight best who sing best. Not those that growl most, but those that sing most, fight best.

But with whom are we to fight? That depends upon what your sword is. If you had a sword of steel, you would fight with men; but that is no part of your business. You are not called to that cruel work; but, as you have the sword of the Spirit, which is two-edged, which is indeed all edge, for it cuts whichever way you turn it, go forth and praise God by the use of that two-edged sword which is the Word of God.

Let me stir up God’s people here to do this. Go and tell out the gospel, tell out the gospel. I think I have to a large extent attained my wish in this congregation. I miss such a large number of our friends on Sunday nights, and I am delighted to miss them, for they have no business to be here then.

They are out preaching, teaching, working in Ragged-schools [my ft]

[FT] orphanage schools?

Mission halls, and all sorts of holy service. That is what you ought to do if you love

the Lord; get a good meal once on the Sabbath, and then go and do a good day's work in the rest of the Sunday. Praise God with your mouths, and have the two-edged sword in your hands. To war against ignorance, to war against vice, to war against drunkenness, to war against infidelity and sin of every kind, is one of the best ways of praising the Most High. Until the last sinner is saved, see to it that you keep the two-edged sword of God's Word in your hand, and then for ever let the high praises of God be in your mouth."

*"...7, 8. To execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron;*

"...The Lord shall bruise Satan under our feet shortly; and, meanwhile, we fight against the powers of evil of every kind.

Oh, that God would help us to bind King Drunkenness with chains, and King Infidelity with fetters of iron! Would God the day were come when impurity, which defiles so many, were overcome and vanquished by the two-edged sword of the Spirit of God!"

"...At this hour, under the gentler dispensation of grace, we wrestle not with flesh and blood; yet is our warfare none the less stern, and our victory none the less sure. All evil shall eventually be overthrown: the Lord shall display his justice against evildoers, and in that warfare his servants shall play their parts. The saints shall judge the world. Both the conflict and the victory at the end of it shall cause glory to God, and honour to his holy ones."

"Thus are the greatest enemies of Jehovah and his people reduced to shame, rendered helpless, and themselves punished. This was Israel's boast in actual fact, it is ours spiritually. The chief powers of evil shall be restrained and ultimately destroyed. Those who made captives of the godly shall themselves be made captive. The powers of evil cannot bind our King, but by his power their king shall be bound with a great chain, and shut up in the bottomless pit, that he may at length be trodden under the feet of saints."

*Daniel 7:18 “But the saints of the Most High shall take the Kingdom and possess the Kingdom for ever, even for ever and ever.”*

*and*

*Daniel 7:22 “until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the Kingdom.”*

*and*

*Daniel 7:27 And the kingdom and the power and the greatness of the kings that are under the whole heaven were given to the saints of the Most High; and his kingdom is an everlasting kingdom, and all powers shall serve and obey him.*

Cross references:

**Revelation 5:8-14** “And when he had taken the book, the four living beings, and four {and} twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. <sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals of it: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and language, and people, and nation; <sup>10</sup> And hast made us to our God kings and priests: and we shall reign on the earth. <sup>11</sup> And I beheld, and I heard the voice of many angels around the throne, and the living beings, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; <sup>12</sup> Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. <sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and honor, and glory, and power, {be} to him that sitteth upon the throne, and to the Lamb for ever and ever. <sup>14</sup> And the four living beings said, Amen. And the four {and} twenty elders fell down and worshiped him that liveth for ever and ever.”

**Revelation 17:14** <sup>14</sup> These will make war with the Lamb, and the Lamb will overcome them: for he is Lord of lords, and King of kings; and they that are with him {are} called, and chosen, and faithful.”

**Revelation 19:11-16** <sup>11</sup> ¶ And I saw heaven opened, and behold, a white horse; and he that sat upon him {was} called Faithful and True, and in righteousness he doth judge and make war. <sup>12</sup> His eyes {were} as a flame of fire, and on his head {were} many crowns; and he had a name written, that no man knew, but he himself. <sup>13</sup> And he {was} clothed with a vesture dipped in blood: and his name is called, The Word of God. <sup>14</sup> And the armies {which were} in heaven followed him upon white horses, clothed in fine linen, white and clean. <sup>15</sup> And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. <sup>16</sup> And he hath on {his} vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

Gill on Daniel 7:18 ; “Ver. 18. But the saints of the most High, &c.] Or, "of the most

high Ones" {d}, Father, Son, and Spirit, separated by God the Father in election, and in that sense his servants, or sanctified ones, Jude 1:1, and redeemed by the Son, and sanctified with his blood, or their sins atoned by it, and to whom he is made sanctification, and so his saints, Heb 13:12 - 1Co 1:30 and sanctified by the Spirit, who in conversion implants principles of grace and holiness in them, 1Co 6:11, or, "the saints of high" {e}, places or things; who are born from above, and are called with a high and heavenly calling, towards which they are pressing, reckoning themselves strangers here below:

these shall take the kingdom; or "receive" it, as a free gift from God; and not by force, and rapine, and violence, as the beasts did:

and possess the kingdom for ever, even for ever and ever; after the four monarchies are destroyed, a fifth kingdom shall be set up; and this will be given to, and put into the possession of, the saints; they shall have the rule and government in the world, even in the whole world, as well as reign with Christ spiritually; which manner of rule shall last long; and then after the first resurrection they shall reign with him a thousand years on earth, and afterwards in heaven to all eternity. There is another rendering and sense of the words given, "and they (the beasts) shall receive the kingdom of the saints of the most High", &c.; and so Saadiah interprets them,

“and these kingdoms shall receive the kingdom of Israel, who are the saints of the most High, until the world to come, until the Messiah reigns;”

Matthew Henry on versus 22 and 27 ; “And again (Daniel 7:22), The time came that the saints possessed the kingdom. And again (Daniel 7:27), The kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High.” “... Christ’s kingdom is not of this world; but this intimates the spiritual dominion of the saints over their own lusts and corruptions, their victories over Satan and his temptations, and the triumphs of the martyrs over death and its terrors. It likewise promises that the gospel kingdom shall be set up, a kingdom of light, holiness, and love, a kingdom of grace, the privileges and comforts of which now, under the heavens, shall be the earnest and first-fruits of the kingdom of glory in the heavens. When the empire became Christian, and princes used their power for the defence and advancement of Christianity, then the saints possessed the kingdom. The saints rule by the Spirit’s ruling in them (and this is the victory overcoming the world, even their faith) and by making the kingdoms of this world to become Christ’s kingdom. But the full accomplishment of this will be in the everlasting happiness of the saints, the kingdom that cannot be moved, which we, according to his promise, look for (that is the greatness of the kingdom), the crown of glory that fades not away—that is the everlasting kingdom. See what an emphasis is laid upon this (Daniel 7:18): The saints shall possess the kingdom for ever, even for ever and ever; and the reason is because he whose saints they are is the Most High and his kingdom is an everlasting kingdom, Daniel 7:27. He is so, and therefore theirs shall be so. Because I live, you shall

live also, John 14:19. His kingdom is theirs; they reckon themselves exalted in his exaltation, and desire no greater honour and satisfaction to themselves than that all dominions should serve and obey him, as they shall do, Daniel 7:27. They shall either be brought into subjection to his golden sceptre or brought to destruction by his iron rod.”

*Joel 2:28 LXX (Brentons version) Vaticanus ; “ And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions.*

*29 And on my servants and on my handmaids in those days will I pour out of my Spirit.”*

Cross references :

Acts 2:16-18 ; “ But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will, in those, days pour out of my Spirit; and they shall prophesy:

Zechariah 12:10 “And I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplication; and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one who is in bitterness for his firstborn.”

Isaiah 44:3 “ For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, and My blessing upon thine offspring.”

Ezekiel 39:29 “neither will I hide My face any more from them, for I have poured out My Spirit upon the house of Israel, saith the Lord GOD.”

1 Corinthians 12:13 “For by one Spirit are we all baptized into one body, whether we are

Jews or Gentiles, whether we are bond or free, and have been all made to drink into one Spirit.”

Acts 2:17-18 ; vs. 17 ; “ And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:”

Acts 2:22 "Ye men of Israel, hear these words: Jesus of Nazareth, a Man approved of God among you by miracles, wonders, and signs, which God did through Him in the midst of you, as ye yourselves also know”

1 Peter 1:10-11, vs.10 ; “Of this salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* to you:

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

Matthew Henry comments on this event which begins it’s fulfillment in Acts chapter 2 ; “The application of this prophecy to the present event (Acts 2:16): This is that which was spoken by the prophet Joel; it is the accomplishment of that, it is the full accomplishment of it. This is that effusion of the Spirit upon all flesh which should come, and we are to look for no other, no more than we are to look for another Messiah; for as our Messiah ever lives in heaven, reigning and interceding for his church on earth, so this Spirit of grace, the Advocate, or Comforter, that was given now, according to the promise, will, according to the same promise, continue with the church on earth to the end, and will work all its works in it and for it, and every member of it, ordinary and extraordinary, by means of the scriptures and the ministry.

2. That it was the gift of Christ, and the product and **proof of his resurrection and ascension**. From this gift of the Holy Ghost, he takes occasion to preach unto them Jesus; and this part of his sermon he introduces with another solemn preface (Ac 2:22):

Adam Clarke ; “At the **Jewish passover**, Christ was degraded, humbled, and ignominiously put to **death**: at the following festival, the **pentecost**, he was highly **glorified**; and the all conquering and ever enduring might of his **kingdom** then commenced.”

Exodus 15:17, LXX ; “Bring them in and plant them in the mountain of their inheritance, in thy prepared habitation, which thou, O Lord, hast prepared; the sanctuary, O Lord, which thine hands have made ready.”

The church is the seed of Abraham and our resurrection is secured by our Lord's Resurrection.

John Gill ; *“in the sanctuary, O Lord, which thy hands have established; that is, which he intended to establish, and would, and did establish; meaning, more especially, the temple, and the holy of holies in it, which he directed Solomon to build, and was a settled dwelling place for him, 1Kings 8:13, now all this may be considered as typical of the church of Christ,* and of his bringing and planting his people there, which is a "mountain", and often signified by Mount Zion; is visible and immovable, the true members of it being interested in the love of God, on the sure foundation of electing grace, secured in the everlasting covenant, and built on the rock Christ Jesus; and is the Lord's "inheritance", chosen by him to be so, given to Christ, and possessed by him as such, and as dear to him, and more so, than a man's inheritance is to him: this is a "place" he has appointed, prepared, and made for himself to dwell in, and is the habitation of Father, Son, and Spirit; and is a "sanctuary" or holy place, consisting of holy persons established in Christ, as particular believers are, and the church in general is; and though now sometimes in an unsettled state as to outward things, yet ere long will be established on the top of the mountains: and hither the Lord brings his purchased people, as sheep into his fold, as children to his house, fitted up for them, as guests to partake of his entertainments; and this is an act of his powerful grace upon them, and of his distinguished goodness to them: and here he also plants them, for the church is a plantation, a garden, an orchard of pomegranates, with pleasant fruits; and such as are planted here are transplanted out of the world, and are first planted in Christ, and receive the ingrafted word; and though ministers may be instruments in planting, the Lord is the efficient; and those that are planted by him are choice pleasant plants, fruitful ones, and shall never be plucked up: but as this follows the passage of the Lord's people over



Jordan into Canaan land, it may rather be considered as an emblem of the heavenly state, and of the Lord's bringing and planting his people there; which, like a mountain, is an immovable and unalterable state, an inheritance incorruptible and eternal, the dwellingplace of Jehovah, a sanctuary or holy place, which his hand prepared from the foundation of the world; and which he has established as everlasting habitations for his people, where he brings their souls at death, and both souls and bodies in the resurrection morn to dwell with him for ever; and which is a paradise, an Eden of pleasure, where he plants them as trees of righteousness, next to Christ the tree of life, and where they are always green, fruitful, flourishing, and shall never be hurt by any scorching heat or blasting wind, or be trodden under foot or plucked up."

**Daniel 7:27, LXX ; "And the kingdom and the power and the greatness of the kings that are under the whole heaven were given to the saints of the Most High; and His kingdom is an everlasting kingdom, and all powers shall serve and obey Him."**

(this verse is referred to in the "Exaltation section of this study as well)

Cross-references:

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

Daniel 7:18 "But the saints of the Most High shall take the Kingdom and possess the Kingdom for ever, even for ever and ever."

Daniel 7:22 "until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the Kingdom."

Psalms 149:5-9 "Let the saints be joyful in glory; let them sing aloud upon their beds."

Vs.:6, "Let the high praises of God be in their mouth, and a two-edged sword in their hand"

vs:7 "to execute vengeance upon the heathen, and punishments upon the people;"

vs.8 "to bind their kings with chains, and their nobles with fetters of iron;"

vs.9 "to execute upon them the judgment written: this honor have all His saints. Praise

ye the LORD!”

Isaiah 49:23-26, Dead Sea Scrolls (vs. 23) ; “And there shall be kings as your guardians, and their queens your nurses: they shall worship You with their faces to the earth, and lick the dust of your feet; and you shall know that I am YHWH: for they shall not be ashamed that wait for me.”

Isaiah 49:(vs.24.), Dead Sea Scrolls ; “Shall that which is taken be taken from the mighty, or the terrorist’s captive be delivered?

(vs.25.) “Because thus says YHWH, Also that taken by the mighty shall be taken, and the captives of the terrorist shall be delivered: for I will strive with him who strives with you, and I will save your sons.”

(vs.26.) “And I will feed those oppressing you with their flesh; and as in fresh grape juice they shall be drunk *with* their blood and they shall know *even* all flesh that I YHWH am your Savior and your Redeemer, the mighty One of Jacob.”

Isaiah 54:3 “ For thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.”

Isaiah 60:11-17,Dead Sea Scrolls : . (vs.11.) “and your gates shall be open continually; day nor night they shall not be shut to bring to you armies of the Gentiles, and their kings will be led *to you.*”

(12.) “For the nation and kingdom that will not serve you shall perish; and those nations will be completely ruined.”

(13.) “The glory of Lebanon will be given to you and to you will come the fir, the pine, and the box tree together, to beautify the place of my sanctuary; and the place of my feet I will glorify.”

(14.)”And they will come to you bowing down *even* all the sons [...]of those who afflicted you shall worship you the soles of your feet; all those who despised you and they shall call you, The city of YHWH, The Zion of the Holy One of Israel.”

(15.) “Instead of your being abandoned and hated, and none passed over, I will set you an eternal exaltation, a joy from generation to generation.”

(16.) “You shall also nurse the milk of the Gentiles, and shall nurse the breast of kings: and you shall know that I am YHWH your Savior and your Redeemer, the mighty One of Jacob.”

(17.) “Instead of brass I bring gold, and instead of iron I bring silver, and instead of wood brass, and instead of stones iron: and I will make your officers peace, and your oppressors righteousness”

Zechariah 14:9 “And the LORD shall be king over all the earth; in that day shall there be one LORD, and His name one.”

Revelation 20:4 “And I saw thrones and they that sat upon them, and judgment was

given unto them. And I saw the souls of them that had been beheaded for their witness to Jesus and for the Word of God, and who had not worshiped the beast, nor his image, nor had received his mark upon their foreheads or on their hands; and they lived and reigned with Christ a thousand years.”

Daniel 2:44 “And in the days of these kings shall the God of heaven set up a Kingdom which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

Luke 1:33 “and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end.”

John 12:34 “The people answered Him, "We have heard from the law that Christ abideth for ever; and how sayest thou, ‘The Son of Man must be lifted up’? Who is this son of man?"

Psalms 2:6 "Yet have I set My King upon My holy hill of Zion."

Psalms 2:8 Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.

Psalms 22:27 All the ends of the world shall remember and turn unto the LORD, and all the kindreds of the nations shall worship before Thee.

Psalms 72:11 Yea, all kings shall fall down before him; all nations shall serve him.

Psalms 86:9 All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name.

Revelation 11:15 And the seventh angel sounded, and there were great voices in Heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever!"

John Gill ; “Ver. 27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, &c.] Not only the dominion that shall be taken away from the little horn or antichrist, and from all the antichristian states, but the dominion of all others throughout all the earth, and under the whole heaven, shall be given to the people of God, and the true professors of faith in Christ. The kingdoms of this world will become Christ’s, and Christian princes will be kings of them everywhere; and not only the royal power and authority will be vested with them, but all the grandeur and state belonging to them will be theirs; as well as all the saints in general shall reign in a spiritual manner with Christ, enjoying all ordinances, and all religious liberties, as well as civil, and be free from all persecutions.

Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him; the people of the saints of the most High, all shall be subject to them, all dominions, and

the governors of them; or Christ the head of them, under and with whom they reign. ...

This spiritual reign of Christ, which will take place in a more glorious manner at the destruction of antichrist, will continue until the Millennium, or the personal reign of Christ, begins; and after that will be the ultimate glory, in which Christ and his people will reign to all eternity.”

Matthew Henry ; “The saints shall possess the kingdom for ever, even for ever and ever; and the reason is because he whose saints they are is the Most High and his kingdom is an everlasting kingdom, Daniel 7:27. He is so, and therefore theirs shall be so. Because I live, you shall live also, John 14:19. His kingdom is theirs; they reckon themselves exalted in his exaltation, and desire no greater honour and satisfaction to themselves than that all dominions should serve and obey him, as they shall do, Daniel 7:27. They shall either be brought into subjection to his golden sceptre or brought to destruction by his iron rod.”

**Exodus 3:6 KJV; “ Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.”**

**LXX (Greek or Septuagint Version) Exodus 3:6 And he said, I am the God of thy father, the God of Abraam, and the God of Isaac, and the God of Jacob; and Moses turned away his face, for he was afraid to gaze at God.”**

It should be noted that the word am (in “I Am”) in the King James Version is “supplied” because it is not found in the Hebrew text that the King James Bible was derived from. It is however in the Greek or “Septuagint” (otherwise known as the LXX) and so it should in this case be considered “Authorized”

The following is from Smith’s Bible Dictionary ; “...The passage which presents itself first for consideration is (Exodus 3:6), the address of God to Moses at the burning bush, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." This text takes precedence of all others, inasmuch as it is expressly appealed to by our Lord (Matthew 22:31, 32; Mark 12:26; Luke 20:37) in proof of a resurrection, and in confutation of the Sadducees, who denied it. Now, our Lord argues that since God is not a God of the dead but of the living, it is implied that Abraham, Isaac, and Jacob were still living. That they were still living is undoubtedly a truth of fact, and expresses, therefore, the truth of the relation of the Divine consciousness (so to speak) to Abraham,

Isaac, and Jacob, as indicated in those words. Moreover, this argument from those words was in accordance with the received modes of Jewish thought. It silenced the Sadducees. It probably has a foundation and a force in the structure of the Hebrew language which we cannot easily or fully appreciate. To us it would seem inconclusive as a piece of mere reasoning, especially when we consider that the verb of existence ("am") is not expressed in the Hebrew. But it is not a piece of mere reasoning. The recognition in the Divine mind of the then present relation to Abraham, Isaac, and Jacob, as living, is declared on Christ's authority; and the evidence of it contained in the Hebrew text was sufficient for the minds to which that evidence was addressed. A deeper insight into the meaning of this text, and into the character of Jehovah as the ever-living God and loving Father, would probably make clear to our own minds more of the inherent force of this argument of our Blessed Lord in proof of the resurrection of the dead."

John Gill's Commentary ; "Ver. 6. Moreover He said, I Am the God of thy fathers, &c.] Of every one of his fathers next mentioned: the God of Abraham, the God of Isaac, and the God of Jacob; with whom the covenant respecting the land of Canaan, and the promise of the blessed seed the Messiah, was made: this again shows that the Angel of the Lord that now appeared was God Himself, Jehovah the Son of God. Our Lord makes use of this text to prove the resurrection of the dead against the Sadducees, God being not the God of the dead, but of the living; .."

Matthew Henry ; " To instruct Moses in the knowledge of another world, and to strengthen his belief of a future state. Thus it is interpreted by our Lord Jesus, the best expositor of scripture, who from this proves that the dead are raised, against the Sadducees. Moses, says he, showed it at the bush (Luke 20:37), that is, God there showed it to him, and in him to us, Matthew 22:31. Abraham was dead, and yet God is the God of Abraham; therefore Abraham's soul lives, to which God stands in relation; and, to make his soul completely happy, his body must live again in due time. This promise made unto the fathers, that God would be their God, must include a future happiness; for He never did anything for them in this world sufficient to answer to the vast extent and compass of that great word, but, having prepared for them a city, He is not ashamed to be called their God, ..."

"Now go back again to the text in Exodus, "I am the God of Abraham, the God of Isaac, and the God of Jacob." Yet Paul says, "These all died;" and we know that our Lord said to the Sadducees, "God is not the God of the dead, but of the living." Is He not [He is not ] ashamed to be called the God of Abraham, and Isaac, and Jacob, seeing that they all died? No; because they are not dead, though they died, "for he hath prepared, for them a city." Thee men, though they *lived, and died, and passed out of the world without having received the heritage, are not dead*. There is the glory of the matter. When they lay a-dying, the devil might have come, and said to them, "Now, what have you got by your covenant with God.? You left father, and mother, and everything that you had, and went and lived the separated life, and now you are dying out here; what have you got? Nothing but some little holes in the Cave of Machpelah, into which they

will push your bodies; that is all that you have got.” Oh, but the devil does not know; or if he does, he is a liar, for they gained everything by that life of faith, for they still live, and God has prepared for them a city. They have entered that city now. Abraham, Isaac, and Jacob are at the very head of the celestial company, for our Lord said., “Many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.” And, by-and-by, Machpelah shall yield up her dead; and Abraham, and Sarah, and Isaac, and Jacob shall live again in the fullest sense, for their bodies as well as their souls shall live again; and Joseph’s bones, which he would not suffer to lie in Egypt, — for he would not let the Egyptians have a scrap of him,— shall live; — and thus, in their flesh, shall they see God, and shall rejoice before Him. Therefore, God is not ashamed to be called the God of these people who all died in faith, because they are still living, and they shall continue to live for ever and ever.”

**Isaiah 55:(3.), Dead Sea Scroll ; “Extend your ear, and come to me: hear, and your soul shall live; and I will make with you an everlasting covenant, the faithful mercies of David.”**

This Scripture is also referenced and commented on in the “Messiah Resurrection Prophecies ; Christ’s Resurrection In Accordance With the Greek Scriptures” section of the study.

For commentary on Isaiah 55:4 see the “Christ’s Resurrection In Accordance With the Greek Scriptures or LXX” section of this study.

Cf. “Genesis 49:27 Douay-Rheims (from the Latin Vulgate); “Benjamin a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.”

Cf. Acts 13:34, NKJV ; "And that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I will give you the sure mercies of David.'"

John Gill ;” And I will make an everlasting covenant with you; which is to be understood not of the covenant of works, nor of the covenant of circumcision, nor of the Sinai covenant; but of the covenant of grace, which is an "everlasting one"; it is from everlasting, being founded in the everlasting love of God, is according to his eternal purposes; Christ is the Mediator of it, who as such was set up from everlasting, and the promises and blessings of it were so early put into his hands; and it will continue to everlasting, sure, firm, unalterable, and immovable. This, properly speaking, was made with Christ from all eternity, and his people in him; it is made manifest to them at

conversion, when they are shown it, and their interest in it; when God makes himself known to them as their covenant God, and Christ as the Mediator of it is revealed to them; when the Lord puts his Spirit into them, and makes them partakers of the grace of it; shows them their interest in the blessings of it, and opens and applies the promises of it unto them; and these are made manifest in the ministration of the Gospel, and in the administration of ordinances: even "the sure mercies of David"; that is, the Messiah, the son of David, and his antitype, whence he is often called by his name, Ezekiel 34:23,24 37:24,25 Ho 3:5,[my ft]

[ft] Ezekiel 34:23 And I will set up one Shepherd over them, and He shall feed them, even My servant David. He shall feed them, and He shall be their Shepherd.

Ezekiel 34:24 And I, the LORD, will be their God, and My servant David a prince among them. I, the LORD, have spoken it.

Ezekiel 37:24 "And David My servant shall be King over them, and they all shall have one Shepherd. They shall also walk in My judgments, and observe My statutes, and do them.

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

Hosea 3:5 Afterward shall the children of Israel return, and seek the LORD their God and David their king, and shall fear the LORD and His goodness in the latter days."

and so Aben Ezra, Kimchi, and others , interpret it. The blessings of the covenant are called "mercies", because they spring from the mercy of God, as redemption, pardon of sin, regeneration, salvation, and eternal life; and they are the mercies of David, or of Christ, for the promises of them were made to him, and the things themselves put into his hands, and are ratified and confirmed by his blood, and through him come to his people: and these are "sure", firm, and steadfast, through the faithfulness and holiness of God, who has given them to Christ; through being in a covenant ordered in all things and sure; and also being in the hands of Christ, in whom the promises are yea and amen, and the blessings sure to all the seed;"

“ , As another proof, out of the Old Testament, that the Messiah was to rise from the dead, the apostles produce (Acts 13:34) Isaiah 55:3. I will give you the sure mercies of David. That the Messiah is here intended, appears very manifest from His name David, which name is frequently given to him (see Jer. 30:9; Ezek. 34:23, 24; Hosea 3:5); as also from His several offices in the following verse, where He is said to be given for a

witness to the people, a leader and commander of them; which words, as well as the former, are by Aben Ezra and Kimchi understood of the Messiah; but the greatest difficulty is how this appears to be a pertinent proof of the Messiah's resurrection from the dead; and therefore, in order to make it appear to be so, let it be observed, that by the sure mercies of David, are to be understood the blessings of the everlasting covenant, which the Messiah, by His death and sufferings, was to procure for all His people; but had He only died and not been raised from the dead, those blessings had not been ratified or made sure unto them; therefore, when God promises His people, that he will give them the sure mercies of David, or of the Messiah, He promises that the Messiah shall not only die to procure mercies for them, but that He shall rise again from the dead to make them sure to them."

John Gill ;...and why may it not be applied to Christ Himself, seeing the blessing of Benjamin by Moses, Deuteronomy 33:12 seems to belong to Him? He is God's 'Benjamin', 'the son and man of his right hand', as dear to Him as his right hand, in whom His power has been displayed, and Who is exalted at His right hand; and may as well be compared to a wolf as to a lion, as He is the lion of the tribe of Judah, and as God himself is compared to a lion and bear, Hosea 13:7,8 and Who is expressly said to divide the spoil with the strong, Isa 53:12 spoiled principalities and powers, delivered his people as a prey out of the hands of the mighty, and will make an utter destruction of all His and their enemies. Some of these things were done in the morning of the Gospel dispensation, and others will be done in the evening of it, Colossians 2:15 Revelation 19:11,15.' [see my ft]

[ft] cf. Isaiah 53:12 DEAD SEA SCROLL ; "Therefore I will apportion to him among the great ones and with the mighty ones he shall divide the spoil because he laid bare to death his soul and with the transgressors he was numbered, and he, the sins of many, he bore, and for their transgressions he entreated."

LXX(Thomson's Version) ; " therefore He shall inherit much and divide the spoils of the strong."

Cf ; Colossians 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

cf ;Revelation 19:11 "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war."

cf ;Revelation 19:15 And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God."

G.Rawlinson ; " 'The sure mercies of David' are the loving and merciful promises which God made to Him These included the promis that the Messiah should vome of His seed, and sit on His throne, and extablish an everlasting kingdom (Psalm



89:2-5,19-37) and triumph over death and hell (Psalm 16:9-10), and give peace and happiness to Israel (Psalm 132: 15-18). The Promises made to David rightly understood, involve all the essential points of the Christian covenant.”

F.F.Bruce ; “And not only did God raise up Jesus as Israel’s Messiah, but He raised Him up also in another sense when He brought Him back from the dead, and this too was a fulfilment of OT scripture.

The promises made to David and his posterity could not have been fulfilled apart from the resurrection of the crucified Messiah.

Centuries after the promises were made to David himself. God renewed them by assuring His people that He would yet give them the holy and sure blessings promised to David (Isa. 55:3, quoted here in a form similar to the LXX) [my ft].

[ft] Bruce is quoting and commenting here on Acts 13:34 “And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.”

But not only did these blessings requite the resurrection of Christ for their realization; the resurrection of Christ was actually one of these promised blessings, in accordance with the words of Ps. 16:10, previously quoted in the same sense by Peter on the day of Pentecost (cf. Ch. 2:27): “Thou wilt not give Thy Holy One to see corruption.”

Charles Spurgeon ; “The covenant is all in Christ, Jesus, Immanuel, God with us. With him this covenant is made. Great David’s greater Son is given to us to be our leader. The covenant is with him. He stood for us in that dread day when the Judge of all the earth executed justice upon our Surety. The storm was made to burst upon his head; the sword of justice found its sheath in his heart; and now he stands the covenant-head of all believers; and God has made with us in Christ ‘an everlasting covenant, even the sure mercies of David.’ ”

**John 14:19 “Yet a little while and the world seeth Me no more, but ye see Me. *Because I live, ye shall live also.*”**

Cf. Isaiah 26:19 Thy dead men shall live; together with my dead body shall they arise.

Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.”

John Gill ; “Because I live, ye shall believe also: Christ lives as God, as man, and as Mediator: as God, he lives the same life his Father does, partaking of the same nature, and possessing the same perfections; so he lived from everlasting, and will live to everlasting; as man, he lived first a private, and then a public life, attended with meanness, reproaches, sorrows, and sufferings; a life which was filled up with acts of devotion and piety to God, and with doing good to the bodies and souls of men; he lived in all obedience to the law of God, and at last endured the penalty of that law, in the room and stead of his people; when his life was taken away for a while, and then taken up by him again; and now, as man, he lives, and lives for evermore. As Mediator, he has his life from the Father, which is dependent upon him, by whom he was set up in an office capacity from everlasting; and as such will live to everlasting, to see the travail of his soul, the fruit of his sufferings, to make intercession for his people, and to rule until all enemies are made his footstool. And his people "live also", which is to be understood, not of the preservation of his disciples from dying with him, when he died; for then it should rather have been said, "because I die, ye shall live": nor of the continuance of their natural life in this world; for the saints are not to live always here; nor do they desire it, nor is it proper they should; death is for their advantage; it is a blessing to them. Though these words may be understood of a corporeal life, which they shall live after the resurrection; for though they die, they shall live again, and never die more; they shall not only live and reign with Christ a thousand years, but to all eternity. They also live a spiritual life now; a life of grace and holiness from Christ; a life of faith on him, and sometimes of communion with him, and desire to live to his honour and glory; and shall hereafter live an eternal life of perfection and pleasure, with Father, Son, and Spirit, for evermore. Now between these two lives, the life of Christ, and his people, there is a close connection; the one is dependent on the other, and secured by the other: "because I live, ye shall live also"; the spiritual life of a believer is from Christ, and is maintained by him; the same which is in the head, is in the members; yea, it is not so much they that live, as Christ that lives in them, and therefore their life can never be lost; it is bound up in the bundle of life with Christ, and is hid safe and secure with him in God, and so out of the reach both of men and devils. The corporeal life of the saints after death, in the resurrection morn, springs from, and is secured by the life of Christ: his resurrection from the dead is the pattern and pledge of theirs; he undertook to raise them from the dead, and will do it; as sure as his dead body is raised and lives, so sure shall theirs; their bodies, as well as their souls, are united to Christ; and by virtue of this union, which death does not, and cannot dissolve, they shall be raised and live again. They are in Christ whilst they are dead; and because they are "the dead in Christ", they shall "rise first". Their eternal life is in the hands of Christ, and when he, who is the true God, and their eternal life, shall appear, they shall appear with him in glory.”

Matthew Henry ; “ ‘*Because I live, you shall live also.*’ That which grieved them was, that their Master was dying, and they counted upon nothing else but to die with Him. No, saith Christ, (1.) I live; this the great God glories in, I live, saith the Lord, and Christ saith the same; not only, I shall live, as He saith of them, but, I do live; for He has life in Himself, and lives for evermore. We are not comfortless, while we know that our Redeemer lives. (2.) Therefore you shall live also. Note, 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,”

**NKJ Ezekiel 37:12-14, vs.12; "Therefore prophesy and say to them, 'Thus says the Lord GOD: "Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel."**

**13 "Then you shall know that I am the LORD, when I have opened your graves, O My people, and brought you up from your graves.**

**14 "I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the LORD, have spoken it and performed it," says the LORD.' "**

**Ezekiel 37:12-14, LXX, vs. 12 ;; “therefore prophesy and say, Thus saith the Lord; Behold, I will open your tombs, and will bring you up out of your tombs, and will bring you into the land of Israel.”**

**Vs. 13 “ And ye shall know that I am the Lord, when I have opened your graves, that I may bring up my people from their graves.”**

**Vs.14 “And I will put my Spirit within you, and ye shall live, and I will place you upon your own land: and ye shall know that I am the Lord; I have spoken, and will do it, saith the Lord.”**

Cross-references: Ezekiel 37:9 “Then said He unto me, "Prophesy unto the wind. Prophesy, son of man, and say to the wind, ‘Thus saith the Lord GOD: Come from the four winds, O breath, and breathe upon these slain, that they may live.’”

John 5:25 "Verily, verily I say unto you, the hour is coming and now is, when the dead

shall hear the voice of the Son of God; and they that hear shall live.”

John 5:28 “Marvel not at this; for the hour is coming in which all that are in the graves shall hear His voice”

John 5:29 “ and shall come forth—they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.”

Romans 8:11 “But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.”

Ezekiel 17:24 “ And all the trees of the field shall know that I, the LORD, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish. I, the LORD, have spoken and have done it.”

Adam Clarke ; "Verse 12. I will open your graves— Here is a pointed allusion to the general resurrection; a doctrine properly credited and understood by the Jews, and to which our Lord refers, John 5:25, 28, 29: "The hour is coming when they that are in their graves shall hear his voice, and come forth."

And cause you to come up out of your graves— I am determined that ye shall be restored; so that were ye even in your graves, as mankind at the general resurrection, yet my all-powerful voice shall call you forth.

Verse 13. When I have opened your graves— When I shall have done for you what was beyond your hope, and deemed impossible, then shall ye know that I am Jehovah.”

John Gill ; “I will open your graves, and cause you to come out of your graves; the cities and prisons in Chaldea and other places; where they were confined and held captives, and out of which they could no more deliver themselves than a dead man of himself can rise up out of his grave: this is both an emblem of the resurrection of the dead at the last day, when they shall come forth out of their graves at the voice of Christ, some to the resurrection of life, and others to the resurrection of damnation; and of dead sinners, raised out of the graves of sin by the power and efficacy of the grace of God; see John 5:25,28,29

Ver. 14. *And shall put my spirit in you, and ye shall live, &c.*] Not only a spirit of courage to go up into their own land, and live a civil and comfortable life there; but the Spirit of God, as a spirit of grace and supplication, of truth and holiness, of faith and adoption; and as a spirit of life, having produced a principle of life in them, and so should live spiritually and soberly, righteously and godly; see Eze 36:27:

*and I shall place you in your own land;* settle them there in peace and quietness, in safety and security and in enjoyment of all mercies and privileges, temporal and

spiritual:

*then shall ye know that I the Lord have spoken it, and performed it, saith the Lord; that all this was a promise of his, foretold by him, notified to them by his prophets, and now fully accomplished exactly; which they would observe with wonder and thankfulness, and give him the glory of it.”*

Matthew Henry ; “Note, Then God puts spirit in us to good purpose, and so that we shall indeed live, when he puts his Spirit in us. And (lastly) in all this God will be glorified: You shall know that I am the Lord (Eze 37:13), and that I have spoken it and performed it,

Eze 37:14. Note, God’s quickening the dead redounds more than any thing to his honour, and to the honour of his word, which he has magnified above all his name, and will magnify more and more by the punctual accomplishment of every tittle of it.”

Ezekiel 37:21-28 LXX (Charles Thomson version) **“Thus saith the Lord, Lord, Behold I will take the whole house of Israel from among the nations, whither they went; and I will gather them from all those around them, and bring them to the land of Israel, and make them a nation in my land even on the mountains of Israel. And there shall be one chief over them. And they shall no more be two nations; nor shall they any more be split into two kingdoms, that they may no more be polluted with their idols. And I will deliver them from all their iniquities and purify them from all their sins which they have committed. And they shall be my people, and I the Lord will be their God. 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, 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. And I will make a covenant of peace with them. It shall be an everlasting covenant with them. 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. And the nations shall know that I am the Lord who sanctifieth them, by my sanctuary being in the midst of them forever.”**

Cf. Revelation 21:1-27 “ And I saw a new heaven and a new earth: for the first heaven and the first earth had passed away; and there was no more sea. <sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared <sup>3</sup> as a bride adorned for her husband. <sup>3</sup> 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. <sup>4</sup> And God

will wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away. <sup>5</sup> And he that sat upon the throne said, Behold, I make all things new. And he said to me, Write: for these words are true and faithful. <sup>6</sup> And he said to me, It is done. I am Alpha and Omega, the beginning and the end. I will give to him that is thirsty of the fountain of the water of life freely. <sup>7</sup> He that overcometh shall inherit all things; and I will be his God, and he shall be my son. <sup>8</sup> But the fearful, and unbelieving, and the abominable, and murderers, and lewd men, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. <sup>9</sup> And there came to me one of the seven angels, who had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. <sup>10</sup> And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, <sup>11</sup> Having the glory of God: and her light {was} like to a stone most precious, even like a jasper-stone, clear as crystal; <sup>12</sup> And had a wall great and high, {and} had twelve gates, and at the gates twelve angels, and names written on them, which are {the names} of the twelve tribes of the children of Israel. <sup>13</sup> On the east three gates; on the north three gates; on the south three gates; and on the west three gates. <sup>14</sup> And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the Lamb. <sup>15</sup> And he that talked with me, had a golden reed to measure the city, and its gates, and its wall. <sup>16</sup> And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. <sup>17</sup> And he measured the wall of it a hundred {and} forty four cubits, {according to} the measure of a man, that is, of the angel. <sup>18</sup> And the building of the wall of it was {of} jasper: and the city {was} pure gold, like clear glass. <sup>19</sup> And the foundations of the wall of the city {were} garnished with all manner of precious stones. The first foundation {was} jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; <sup>20</sup> The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysolite; the eleventh, a jacinth; the twelfth, an amethyst. <sup>21</sup> And the twelve gates {were} twelve pearls; every several gate was of one pearl; and the street of the city {was} pure gold, as it were transparent glass. <sup>22</sup> And I saw no temple in it: for the Lord God Almighty and the Lamb are the temple of it. <sup>23</sup> And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God enlightened it, and the Lamb {is} the light of it. <sup>24</sup> And the nations of them who are saved shall walk in the light of it: and the kings of the earth bring their glory and honor into it. <sup>25</sup> And the gates of it shall not be shut by day: for there shall be no night there. <sup>26</sup> And they shall bring the glory and honor of the nations into it. <sup>27</sup> And there shall in no wise enter into it any thing that defileth, neither {whatever} worketh abomination, or {maketh} a lie; but they who are written in the Lamb's book of life.”

**Isaiah 45:8 , LXX ; “ Let the heaven rejoice from above, and let the clouds shower down righteousness: let the earth spring, and blossom with mercy, and bring forth righteousness with it: I am the Lord that created thee.”**

Vulgate ; Douey-Rheims ; “ Isaiah 45:8 Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a Saviour: and let justice spring up together: I the Lord have created him.”

Dead Sea Scroll ; “...you heavens, from above, and let the clouds pour out righteousness, **speak to the earth and let it sprout Salvation, let righteousness be made to spring out..**”

[note that the phrase “speak to the earth’ might rather be translated ; “ the One who says to the earth...”]

cf. Isaiah 61:11 LXX ; “And as the earth putting forth her flowers, and as a garden its seed; so shall the Lord, even the Lord, cause righteousness to spring forth, and exultation before all nations.” See my notes on Isaiah 61:11 and Psalm 85:11 “Truth has sprung out of the earth; and righteousness has looked down from heaven.”

John Gill ; “...The Targum interprets this of the resurrection of the dead, paraphrasing the whole thus; ‘let the heavens from above minister, and the clouds flow with good; let the earth open, and the dead revive; and let righteousness be revealed together; I the Lord have created them.’” And again “...both righteousness and salvation; or Christ as man, the author of both, whom God appointed, and raised up, and sent to be the Redeemer and Saviour of His people.”

Hippolytus, (The Extant Works and Fragments, Part 2 - Dogmatical and Historical Treatise, Against Plato)

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

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

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

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

***Job 42:17, LXX; “And Job died, an old man and full of days: (42:17A) and it is written that he will rise again with those whom the Lord raises up.*** (42:17B) This man is {1} described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; (42:17C) and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraam. (42:17D) And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of {2} Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job, and after him Asom, who was governor out of the country of Thaeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. (42:17E) And *his* friends who came to him were Eliphaz, of the children of Esau, king of the Thaemanites, Baldad sovof the Sauchaeans, Sophar king of the Minaeans.” {1} *Gr. interpreted out of 2) Alex. Semphor, i.e., Zippor}*

John Gill ; “ “There is a fragment at the end of the Septuagint and Arabic versions of this book, said to be translated from a Syriac copy, which gives a very particular account of Job's descent... **The substance of this is confirmed by Aristaeus, Philo, and Polyhistor {e}, ancient historians.**” And again

“.... But he had enough of life, and was willing to die; and came to his grave, as Eliphaz said, "like a shock of corn in his season", (Job 5:26)



**Malachi 4:2 LXX (Thomson Version) ; “But to you who fear My name the Sun of Righteous will arise with healing in His wings; and you shall go forth and leap for joy like young bullocks loosed from yokes.”**

Vs. 3:3 And ye shall trample the wicked; for they shall be ashes underneath your feet in the day which I appoint, saith the Lord Almighty.

**Malachi 4:2, KJV “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”**

**Vs.3:3 “And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.”**

Matthew Henry (selections) ; “...Christ’s second coming will be a glorious and welcome sun- rising to all that *fear his name*; it will be that morning of the resurrection in which *the upright shall have dominion, # Ps 49:14*. That day which to the wicked will *burn as an oven* will to the righteous be bright as the morning; and it is what they wait for, *more than those that wait for the morning*.”

“...The souls shall go forth out of their bodies at death, and the bodies out of their graves at the resurrection, as prisoners out of their dungeons, and both to see the light and be set at liberty.

*"You shall go forth as plants out of the earth, when in the spring the sun returns."*

*"...leap for joy, shall be as frolicsome as calves of the stall, when they are let loose in the open field; it denotes the joy of the saints, who rejoice in Christ Jesus; they shall even leap for joy; they are always caused to triumph."*

“3. What good effect it shall have upon them. (1.) It shall make them vigorous in themselves: *"You shall go forth*, as those that are healed go abroad and return to their business." The souls shall go forth out of their bodies at death, and the bodies out of

their graves at the resurrection, as prisoners out of their dungeons, and both to see the light and be set at liberty. "*You shall go forth* as plants out of the earth, when in the spring the sun returns." Some make it to mean the going forth of the Christians from Jerusalem, and the escape they thereby made from its destruction. And thus the souls on whom the Sun of righteousness arises go forth out of the world, go forth out of Babylon, as those that are made *free indeed*. "You shall likewise *grow up*; being restored to health and liberty, you shall increase in knowledge, and grace, and spiritual strength." The souls on which the Sun of righteousness arises are growing up towards *the perfect man*; those that by the grace of God are made wise and good are by the same grace made wiser and better; and their path, like that of the rising sun, *shines more and more to the perfect day*, Proverbs 4:18 Their growth is compared to that of *the calves of the stall*, which is a quick, strong, and useful growth. "You shall grow up, not as the *flower of the field*, which is slender, and weak, and of little use, and withers soon after it has grown up, but as the *calves of the stall*," that, as one of the rabbin expounds it, *grow great in flesh and fatness*, with which both God's altars and men's tables are replenished; so the growth of the saints, on whom the Sun of righteousness arises, honours both God and man. Some read it, instead of *You shall grow up*, You shall *move yourselves*, or *leap for joy*, shall be as frolicsome as calves of the stall, when they are let loose in the open field; it denotes the joy of the saints, who rejoice in Christ Jesus; they shall even leap for joy; they are *always caused to triumph*.

(2.) It shall make them victorious over their enemies (vs.3) :*You shall tread down the wicked*. Time was when the wicked trod them down, said to their souls, *Bow down, that we may go over*; but the day will come when they shall *tread down the wicked*. The wicked, being made Christ's footstool, are made theirs also ([Ps. cx. 1](#)), and come and *worship before the feet* of the church, [Rev. iii. 9](#). *The elder shall serve the younger*. When believers by faith *overcome the world*, when they suppress their own corrupt appetites and passions, when the God of peace bruises Satan under their feet, then they *tread down the wicked*. When it came to the turn of the Christians to triumph over the Jews that had insulted over them, then this promise was fulfilled: *They shall be ashes under the soles of your feet*; they shall not only be *trodden down*, but *trodden to dirt*. When the day that comes shall have *burnt them up*, they shall trample upon them as ashes. When the righteous shall rise to *everlasting life*, the wicked shall rise to *everlasting contempt*; and, though they shall not triumph over them, they shall triumph in that God whose justice is glorified in their destruction. The saints in glory are said to have power given them over the nations, to *rule them with a rod of iron*, [Rev. ii. 26, 27](#). *This you shall do, in the day that I shall do this*. Note, The saints' triumphs are all owing to God's victories; it is not they that do this, but God that does it for them, that says, *Come set your feet on the necks of these kings*. Some read it, "*In the day that I make*, or shall make, the *great day* that I shall make remarkable, of which you will say with joy, *This is the day which the Lord has made*." The day of the destruction of Jerusalem is called the *great and notable day of the Lord* ([Acts ii. 20](#)), and our Saviour in foretelling

that destruction made use of such expressions as, like these, might be applied likewise to the *end of the world* and the *last judgment*; for it was such a terrible revelation of the wrath of God from heaven, and caused such a scene of horror upon this earth, that it might fitly serve for a type of that glorious transaction which will be an outlet to the days of time and an inlet to the days of eternity. By the accomplishment of these prophecies in the ruin of the Jewish nation, we should have our faith confirmed in the assurances Christ has given us concerning the dissolution of all things. *Surely I come quickly*; so says Christ, *the Lord of hosts*, to whom all power in heaven and earth is committed.”

Adam Clarke ; “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](#). “

Spurgeon “...When you and I shall die, and when we shall be buried in the grave, we shall not there be hid from the heat of this Sun of Righteousness, by-and-by he shall kindle life within our bones again; he shall create a soul within the ribs of death, and we shall spring upward as the grass, and as the willows by the watercourses, when the sun renews the year. Our dry bones shall live, and in our flesh shall we see God.”

“... Let us think for a moment of JESUS AS A SUN TO US. Worship and bless our Savior, it is ever meet and right to do so. Let him be extolled and be very high. Some would give him a secondary place, let it never be so with us. As the sun is the center, so is Christ; as the sun is the great motor, the first source of motive power, so is Christ to his people; as the sun is the fountain from which light, life, and heat perpetually flow, so is the Savior; as the sun is the fructifier by which fruits multiply and ripen, so is Christ: and as the sun is the regulator and rules the day, and marks the seasons, even so is Jesus owned as Lord to the glory of God the Father.”

Psalm 126:5, LXX ; "They that sow in tears shall reap in joy.

vs.6 They went on and wept as they cast their seeds; but they shall surely come with exultation, bringing their sheaves with them."

Augustine ; "Although we sow in tears, yet shall we reap in joy. For in that resurrection of the dead, each man shall receive his own sheaves, that is, the produce of his seed, the crown of joys and of delight. Then will there be a joyous triumph, when we shall laugh at death, wherein we groaned before: then shall they say to death, "O death, where is thy strife? O death, where is thy sting?"(8) But why do they now rejoice? Because. "they bring their sheaves with them."

Spurgeon ; "...**I.** First, then, dear friends, behold THE CHOSEN WORKER FOR GOD, the

man who shall reap an abundant harvest.

It is said of him that *he goeth forth*. Every word here is instructive. What is intended by going forth? Does it mean, first, that he goes forth from God? Observe that our text speaks of his coming again; but where is he to return at the last with his sheaves but to his God? Then, as he returns to the place from which he went forth, surely he goeth forth from God. and I understand by this that the chosen servant of God has received consciously a divine commission from heaven. If he hath never in the temple seen the glory of God, high and lifted up; if he hath never seen an angel fly with the golden tongs to bear a live coal from off the altar to touch his lips; if he hath never heard the voice saying, "Whom shall we send? and who will go for us?" yet his heart hath said, "Here am I, send me." He has felt within his soul a yearning to be useful, a panting which could no more be quenched, unless he can win souls, than the panting of the hart could be stayed unless it could lave itself in the water brooks. I will not believe: that any man can be useful in the church of God unless he feels a divine vocation. Especially is it a sin beyond all others for a man to take up the ministry as a mere profession, and to follow it as though he might have followed something else. I remember the saying of an old divine who was asked by a young man whether he should enter the ministry. He replied, "Not if you can help it." No man has any right to be a preacher unless he is one who

cannot help it. He must be one who feels that he is driven into it, and that woe is unto him unless he preach the gospel. In the same way is it in the other departments of Christian service; you Christian people have all a duty, you have all responsibilities, but your duties and responsibilities, somehow or other never move you until they take the active form of a vocation. I would to God that every Christian in this church felt that he had a call as from the Christ of God exalted on his throne to go out and tell others of the way of salvation. I wish that the men and women who have here banded themselves together in a sacred confraternity felt every one of them commissioned of God, each one according to his ability, to pluck brands from the burning, to rescue souls from going down into the pit. It is in going forth from God with his call upon you that you have the prospect

of coming back successful; not else.”

“...Be satisfied with this. Moreover, Christ, the model of the Christian life, assures you of this. He went forth weeping, sowing drops of bloody sweat, sowing with pierced hands and feet that dropped with blood. He went forth sowing living seeds of love, and they are springing up today already in the glory and in the multitudes that are gathered into it; and soon, in the coming and the superior splendor that shall envelop it, the Christ who sowed in tears will reap in joy. Even thus it must be with you.”

**Isaiah 53:10. “Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.”-**

**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.”**

**Isaiah 53:10 LXX ; “ The Lord also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed:”**

Spurgeon’s “Christ in the Old Testament” ; “...the joy that He will have when He finds them all there for whom He shed His blood.” “...all whom the Father gave Him...all who gave themselves to Him...all who were born as His seed...not one lost!”

“John 18:9 That the saying might be fulfilled, which he spake, Of them which thou gavest me **have I lost none.**” “Oh the joy, the delight, of our well-beloved in that day! Then shall He see His seed!

And I believe it will be part of His heaven for Him to look upon His redeemed. He is the Bridegroom, they make up the bride.”

Spurgeon ; “...No; the blood-stained page of that book, the page which makes both past and future glorious with golden words, — that blood-stained page, I say, was as much written of Jehovah as any other. He determined that Christ should be born of the Virgin Mary, that he should suffer under Pontius Pilate, that he should descend into Hades, that thence he should rise again, leading captivity captive, and then should reign for ever at the right hand of the Majesty on high. Nay, I know not but that I shall have Scripture for my warrant when I say, that this is the very eve of predestination, and that the death of Christ is the very center and main-spring by which God did fashion all his other decrees, making this the bottom and foundation-stone upon which the sacred architecture should be builded. Christ was put to death by the absolute foreknowledge and solemn decree of God the Father, and in this sense “it pleased the Lord to bruise him; he hath put him to grief.” And-

“The *first* effect of the Saviour’s death is, “He shall see his seed.” Men shall be saved by Christ. Men have offspring by life; Christ had an offspring by death. Men die, and leave their children, and they see not their seed; Christ lives, and every day sees his seed brought into the unity of the faith. One effect of Christ’s death is the salvation of multitudes. Mark, not a chance salvation. When Christ died the angel did not say, as some have represented him, “Now by his death many may be saved;” the word of prophecy had quenched all “buts” and “peradventures;” “By his righteousness he *shall* justify many.” There was not so much as an atom of chance-work in the Saviour’s death. Christ knew what he bought when he died; and what he bought he will have — that, and no more, and no less.

There is no effect of Christ’s death that is left to peradventure. “Shalls” and “wills” made the covenant fast: Christ’s bloody death shall effect its solemn purpose. Every heir of grace shall meet around the throne,

*“Shall bless the wonders of his grace,  
And make his glories known.”*

The *second* effect of Christ’s death is, “He shall prolong his days.” Yes, bless his name, when he died he did not end his life. He could not long be held a prisoner in the tomb. The third morning came, and the conqueror, rising from his sleep, burst the iron bonds of death, and came forth from his prison-house, no more to die. He waited his forty days, and then with shouts of sacred song, he “led captivity captive and ascended up on high.”

“In that he died he died unto sin once; but in that he liveth he Liveth unto God,” no more to die.

*“Now by his Father’s side he sits,  
And there triumphant reigns,”*

the conqueror over death and hell.

And, *last* of all, by Christ’s death the Father’s good pleasure was effected and prospered. God’s good pleasure is, that this world shall one day be totally redeemed from sin; God’s good pleasure is, that this poor planet, so long swathed in darkness, shall soon shine out in brightness, like a new-born sun. Christ’s death hath done it. The stream that flowed from his side on Calvary shall cleanse the world from all its blackness. That hour of mid-day darkness was the rising of a new sun of righteousness, which shall never cease to shine upon the earth.”

Lactantius ; “We have our natural life, and this makes us men : we have our spiritual life, and this makes us Christians. We take life from our parent, this links us with the first Adam : we have taken life from Christ, and this joins us to the Second Adam. Do not mistake me; that same life which abides in Christ, at the right hand of God, is that everlasting life which He has bestowed upon all those who put their trust in Him. That water springing up into everlasting life He gave us. He made it to be in us a well of water springing up.”

“We are of His seed, and so we are near akin to Him... We are truly of the seed of Jesus, even as the Jews are of the seed of Israel-not born after the flesh, for He had none born to Him in that way, but born after the Spirit, wherein His seed is as the stars of heaven.

We rejoice with exultation as we read the text , ‘He shall see His seed’ .”

Calvin ; ‘He shall see His seed’ “ Isaiah means that the death of Christ not only can be no hindrance to his having a seed, but will be the cause of his having offspring, that is, because, by quickening the dead, he will procure a people for himself, whom he afterwards multiply more and more, and there is no absurdity in giving the appellation of Christ’s seed to all believers who are also brethren, because they are descended from Christ.”

Hosea 1:10-11, LXX ; vs.10 ; “Yet the number of the children of Israel was as the sand of the sea, which shall not be measured nor numbered: and it shall come to pass, that in the place where it was said to them, Ye are not my people, even they shall be called the sons of the living God.

**11 And the children of Juda shall be gathered, and the children of Israel together, and shall appoint themselves one head, and shall come up out of the land: for great shall be the day of Jezrael.”**

Cf. Ephesians 2:4 ; “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;)

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.”

John Gill on verse 10; “...the first times of the Gospel, when multitudes that came from various parts of the world were converted at the day of Pentecost, and greater numbers; who were met with in the ministry of the word, in the various parts of the world, where they were dispersed, and the Gospel came, to whom Peter and James wrote their epistles; and not these only are meant, but the vast numbers of Gentiles, who were effectually called by grace everywhere, and were true Israelites, the spiritual seed of Abraham; and to whom the Apostle Paul applies these words, producing them as a testimony of the election and calling, not of the Jews only, but of the Gentiles also, [Romans 9:24-26](#), and which will have a further accomplishment in the latter day,...”-

“...as He (the Living God-Jesus) has life in Himself, gives it to others; to all natural life and breath, and to His children spiritual and eternal life; and, as He lives forever, so shall they His sons likewise....”

Matthew Henry on verse 11 ; “...yet in Christ there was a perfect unanimity, Acts 8:14. Thus Judah and Israel were gathered together; yet this was but a type of the much more celebrated coalition between Jews and Gentiles, when, by the death of Christ, the partition-wall of the ceremonial law was taken down. See Ephesians 2:14-16. Christ



died, to gather together in one all the children of God that were scattered abroad, John 11:51; Ephesians 1:10.”

**Job 14:13-14, LXX, Thomson Version ;vs. 13 ; “ O that Thou hadst kept me in the mansion of the dead; ; and hid me till Thine indignation should cease : and that Thou wouldst set me a time when Thou wouldst remember me**

**vs.14 “(for though a man die he may be revived, after finishing the days of this life of his); I would wait patiently, until I come again into existence.” [my ft]**

[ft] the greek verb that is translated “may be revived” in Job 14:14 is defined by the Friberg Lexicon : “ζῆ,σεται verb indicative future middle 3rd person singular ζα,ω contr. ζω\* impf. ἐζων\* fut. ζῆ,σω and ζῆ,σομαι\* 1aor. ἐζῆσα live; (1) of natural physical life; (a) as opp. to death *live, be living, be alive* (1Corinthians 15.45); (b) of return from death *become alive again* (Matthew 9.18); (c) of recovery from sickness *get well, recover, be well* (John 4.50); (d) w. mention of the sphere or basis of life *live in* (Acts 17.28); *live by* (Matthew 4.4); (2) of supernatural, spiritual life, incl. resurrected life for the body and eternal life for the soul (JN 11.25, 26); (3) of the conduct of life *live (as)* (Galatians 2.14); *continue (to sin)* (Romans 6.2); *live (for)* (2 Corinthians 5.15); (4) ptc. ζων living, of things deriving fr. God as the source of life (1Peter 1.3).

Cross references:

Job 19:25 (LXX) “For I know that He is Eternal who is about to deliver me,”

Job 14:12 LXX “12] and man when composed in the grave cannot rise again-**until the heaven be folded**

**up** they shall not be awakened from their sleep.”

John 5:28 “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,”

Matthew 9:18 “While he was speaking these things to them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.”

Adam Clarke ; “The Septuagint: "If a man **die**, shall he **live**, having accomplished the days of his **life**? I will **endure** till I **live** again." Here is no doubt, but a **strong** persuasion, of the certainty of the general resurrection.”

John Gill ; Ver. 13. *And that thou wouldst hide me in the grave, &c.]* The house appointed for all living, which some understand by the "chambers" in Isaiah 26:20; The cemeteries or dormitories of the saints, where they lie and sleep until the indignation of

God against a wicked world is over and past; or in Hades,[my ft]

[ft] as the Septuagint reads in the greek ᾗδης

the state of the dead, where they are insensible of what is done in this world, what calamities and judgments are on the inhabitants of it, and so are not affected and grieved with these things; or in some cavern of the earth, in the utmost recesses of it, in the very centre thereof, if possible; his wish is, to be buried alive, or to live in some subterraneous place, free from his present afflictions and misery, than to be upon earth with them:

*that thou wouldest keep me secret;* so that no eye should see him, that is, no human eye; for he did not expect to be hid from the sight of God, be he where he would, before whom hell and destruction, or the grave, are and have no covering; and not only be secret, but safe from all trials and troubles, oppressions and oppressors; especially as he may mean the grave where the wicked cease from troubling and the weary are at rest; the keys of which Christ keeps in his hands, and locks and unlocks, and none but him; and where he has laid up his jewels, the precious dust of his saints and where they and that will be preserved as hidden treasure:

*until thy wrath be past;* either with respect to others, an ungodly world, to punish whom God sometimes comes out of his place in great wrath and indignation; and to prevent his dear children and people from being involved in common and public calamities, he takes them away beforehand, and hides them in his chambers, Isaiah 26:19,20 57:1; or with respect to himself, as to his own apprehension of things, who imagined that the wrath of God was upon him, being severely afflicted by him; all the effects of which he supposed would not be removed until he was brought to the dust, from whence he came, and until his body was changed at the resurrection; till that time there are some appearances of the displeasure of against sin: and then follows another petition,

*that thou wouldest appoint me a set time, and remember me;* either for his going down to the grave, and being hid there, for which there is an appointed time; for as that is the place appointed for man, it is appointed for man to go unto it, and the time when, as appears from Job 14:5; or his coming out of the grave, for his resurrection from thence, which also is fixed, even the last day, the day God has appointed to judge the world in righteousness by Christ at which time the dead will be raised; though of that day and hour no man knows: unless he should mean a time for deliverance from his afflictions which also is set; for God, as he settles the bounds of an affliction, how far it should go, and no farther, so likewise the time when it should end; and either of these Job might

call a remembering of him, who thought himself in his present case, as a dead man, out of mind, as those that lie in the grave, remembered no more.”

vs.14 ; “the Targum calls it a change of life, a change of this life for another; death makes a great change in the body of a man, in his place here, in his relations and connections with men, in his company, condition, and circumstances: or else the change at the resurrection, when this vile body will be changed, and made like unto Christ’s; when it will become an incorruptible, glorious, powerful, and spiritual body, which is now corruptible, dishonourable, weak, and natural; and, till one or other of these should come, Job is determined to wait, to live in the constant expectation of death, and to be in a readiness and preparation for it; in the mean while to bear afflictions patiently, and not show such marks of impatience as he had done, nor desire to die before God’s time, but, whenever that should come, quietly and cheerfully resign himself into the hands of God; or this may respect the frame and business of the soul in a separate state after death, and before the resurrection, believing, hoping, and waiting for the resurrection of the body, and its union to it, see [Psalm 16:10](#).”

***Hosea 6:1-3, LXX, vs 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; he will smite, and bind us up.***

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

***3 let us follow on to know the Lord: we shall find him ready as the morning, and he will come to us as the early and latter rain to the earth.”***

Cf. Deuteronomy 32:39 ¶ “See now that I, *even I, am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

1 Samuel 2:6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.”

Matthew Henry ; “... (1.) They promise themselves that their deliverance out of their

troubles should be to them as *life from the dead* (#Ho 6:2):

*"After two days he will revive us (that is, in a short time, in a day or two), and the third day, when it is expected that the dead body should putrefy and corrupt, and be buried out of our sight, then will he raise us up, and we shall live in his sight, we shall see his face with comfort and it shall be reviving to us. Though he forsake for a small moment, he will gather with everlasting kindness."*

Note, The people of God may not only be torn and smitten, but left for dead, and may lie so a great while; but they shall not always lie so, nor shall they long lie so; God will in a little time revive them; and the assurance given them of this should engage them to return and adhere to him. But this seems to have a further reference to the resurrection of Jesus Christ; and the time limited is expressed by *two days* and the *third day*, that it may be a type and figure of Christ's rising the *third day*, which he is said to do *according to the scriptures*, according to this scripture; for all the prophets testified of *the sufferings of Christ and the glory that should follow*. Let us see and admire the wisdom and goodness of God, in ordering the prophet's words so that when he foretold the deliverance of the church out of her troubles he should at the same time point out our salvation by Christ, which other salvations were both figures and fruits of; and, though they might not be aware of this mystery in the words, yet now that they are fulfilled in the letter of them in the resurrection of Christ it is a confirmation to our faith that *this is he that should come*, and we are to *look for no other*. And it is every way suitable that a prophecy of Christ's rising should be thus expressed,

"He will raise *us* up, and *we* shall live,"

for Christ rose as the first-fruits, and we revive with him, we live through him; he rose for our justification, and all believers are said to be *risen with Christ*. See #Isa 26:19. And it would serve for a comfort to the church then, and an assurance that God would raise them out of their low estate, for in his fulness of time he would raise his Son from the grave, who would be the life and glory of his people Israel. Note, A regard by faith to a rising Christ is a great support to a suffering Christian, and gives abundant encouragement to a repenting returning sinner; for he has said, *Because I live, you shall live also*.

(2.) That then they shall improve in the knowledge of God (#Ho 6:3): *Then shall we know, if we follow on to know, the Lord*. Then, when God returns in mercy to his people and designs favour for them, he will, as a pledge and fruit of his favour, give them more of the knowledge of himself; the earth shall be *full of that knowledge*, #Isa 11:9.

*Knowledge shall be increased, # Da 12:4. All shall know God, # Jer 31:34. We shall know, we shall follow to know, the Lord, ( so the words are); and it may be taken as the fruit of Christ's resurrection, and the life we live in God's sight by him, that we shall have not only greater means of knowledge, but grace to improve in knowledge by those means. Note, When God designs mercy for a people he gives them a heart to know him, # Jer 24:7. Those that have risen with Christ have the spirit of wisdom and revelation given them. And if we understand our living in his sight, as the Chaldee paraphrast does, of the day of the resurrection of the dead, it fitly follows, We shall know, we shall follow to know, the Lord; for in that day we shall see him be perfected, and yet be eternally increasing. Or, taking it as we read it, If we follow on to know, we have here,*

[1.] A precious blessing promised: *Then shall we know, shall know the Lord, then when we return to God;* those that come to God shall be brought into an acquaintance with him. When we are designed to *live in his sight,* then he gives us to know him; for this is *life eternal to know God, # Joh 17:3.*

[2.] The way and means of obtaining this blessing. We must *follow on to know* him. We must value and esteem the knowledge of God as the best knowledge, we must *cry after it, and dig for it (#Pr 2:3-4), must seek and intermeddle with all wisdom (#Pr 18:1),* and must proceed in our enquiries after this knowledge and our endeavours to improve in it. And, if we do the prescribed duty, we have reason to expect the promised mercy, that we shall know more and more of God, and be at last perfect in this knowledge.

(3.) That then they shall abound in divine consolations: *His going forth is prepared as the morning,* that is, the returns of his favour, which he had withdrawn from us when he went and *returned to his place.* His out-goings again are prepared and secured to us as firmly as the return of the morning after a dark night, and we expect it, as those do that *wait for the morning* after a long night, and are sure that it will come at the time appointed and will not fail; and the light of his countenance will be both welcome to us and growing upon us, unto the perfect day, as the light of the morning is. *He shall come to us,* and be welcome to us, *as the rain, as the latter and former rain unto the earth,* which refreshes it and makes it fruitful. Now this looks further than their deliverance out of captivity, and, no doubt, was to have its full accomplishment in Christ, and the grace of the gospel. The Old- Testament saints *followed on to know him,* earnestly looked for redemption in Jerusalem; and at length the out-goings of divine grace in him, in his going forth to visit this world, were

[1.] As the morning to this earth when it is dark for he went forth as the *sun of righteousness,* and in him *the day-spring from on high visited us. His going forth was*

*prepared as the morning*, for he came in the fulness of time; John Baptist was his fore-runner, nay, he was himself the *bright and morning star*.

[2.] As the rain to this earth when it is *dry*. *He shall come down as the rain upon the mown grass*, # Ps 72:6. In him showers of blessings descend upon this world, which *give seed to the sower and bread to the eater*, # Isa 55:10. And the favour of God in Christ is what is said of the king's favour, *like the cloud of the latter rain*, # Pr 16:15. The grace of God in Christ is both the *latter and the former rain*, for by it the good work of our fruit-bearing is both begun and carried on."

Calvin ; "...I do not deny but that God has exhibited a remarkable and a memorable instance of what is here said in his only-begotten Son. As often then as delay begets weariness in us, and when God seems to have thrown aside every care of us, let us flee to Christ; for, as it has been said, His resurrection is a mirror of our life; for we see in that how God is wont to deal with his own people: the Father did not restore life to Christ as soon as he was taken down from the cross; he was deposited in the sepulchre, and he lay there to the third day. When God then intends that we should languish for a time, let us know that we are thus represented in Christ our head, and hence let us gather materials of confidence. We have then in Christ an illustrious proof of this prophecy. But in the first place, let us lay hold on what we have said, that the faithful here obtain hope for themselves, though God extends not immediately his hand to them, but defers for a time his grace of redemption."

"...He then calls it the going forth of God, when God should show himself propitious to the captives, and should wholly restore them; then the going forth of God shall come, and shall be like the morning. We now then see that he confirms them by the order of nature, as Paul does, when he chides the unbelief of those to whom a future resurrection seemed incredible, because it surpasses the thoughts of the flesh; "O fool!" he says, "does thou not see that what thou sowest first decays and then germinates? 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.

He afterwards describes to us the effect of this manifestation, "He shall come", he says, "as the rain to us, as the late rain, a rain to the earth". This comparison shows, that as soon as God will deign to look on his people, his countenance will be like the rain, which irrigates the earth. When the earth is dry after long heat and long drought, it seems to be incapable of producing fruit; but rain restores to it its moisture and vigor. Thus then the Prophet, in the person of the faithful, does here strengthen the hope of a full restoration. He shall come to us as the rain, as the late rain."

Spurgeon ; “...Turn to the second verse, and learn that we may be as if dead for two days, but no child of God can be dead eternally. We may lie buried in the sepulcher of our despair for two days and nights, nights cold and days black, but “the third day he will raise us up.” We cannot raise ourselves up, but he will raise us up. God, who raiseth the dead, is our Savior. Glory be to his name, we may be as dead and lifeless and as far removed from right desires as the carcasses that rot beneath the sod, but he will raise us up and “we shall live in his sight.”

What should we do when God leaves us to be cast down and to feel our spiritual death and emptiness, if it were not for such a promise as this, which certifies the soul sepulchred in sorrow that the Lord will raise him up? If thy heart be right towards God, and thou be indeed trusting in none but Christ, it is no more possible for thee to die of despair than for Christ himself to return to the tomb. He *must* rise when the third morning comes, and so must thou. Death cannot hold the immortal Son when once the hour of resurrection dawns; and despair and darkness cannot hold the believer in Jesus one moment longer in bondage when the decree of deliverance goes forth. The promise will yet come forth to meet you with tabret and harp; the Holy Ghost will yet shed abroad in your heart the love of God like the oil of joy; you shall be crowned with lovingkindnesses as with sweet flowers, and with consolations as with wines on the lees shall you be refreshed. Not all the devils in hell shall be able to stop you of your glorying, or imprison your quickened energy. You who are passing through the valley of the shadow of death, may look for the sun rising; angels’ wings are bringing consolations for you.”

**Genesis 49:33, LXX; “And Jacob ceased giving charges to his sons; and having lifted up his feet on the bed, he died, and was gathered to his people.”**

Calvin ; “ ‘*He gathered up his feet.*’ (or as the LXX “lifted up his feet) The expression is not superfluous: because Moses wished thereby to describe the placid death of the holy man: as if he had said, that the aged saint gave directions respecting the disposal of his body, as easily as healthy and vigorous men are wont to compose themselves to sleep. And truly a wonderful vigor and presence of mind was necessary for him, when, while death was in his countenance, he thus courageously fulfilled the prophetic office enjoined upon him. And it is not to be doubted that such efficacy of the Holy Spirit manifested itself in him, as served to produce, in his sons, confidence in, and reverence for his prophecies. At the same time, however, it is proper to observe, that it is the effect of a good conscience, to be able to depart out of the world without terror. For since death is by nature formidable, wonderful torments agitate the wicked, when they perceive that they are summoned to the tribunal of God. **Moreover, 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.”

[my ft]

[ft] in the greek, the word for lifted (up his feet) is :

“ ἐξαι,ρω

ἐξαι,ρω, φ. ἄρω, contr. from Ion. ἐξαι,ρω, **to lift up, lift off the earth**, Hom., Hdt.; ἐξάραντες *having bade me rise* (from suppliant posture), Soph.

**2. to raise in dignity, exalt**, Hdt., Aeschin.

**3. to raise, arouse, stir up**, Theogn., Soph.; ἐξχ σε θανειν *excites thy wish to die*, Eur.

II. Med., 3 sing. aor. ι ἐξη,ρατο, *to carry off for oneself, earn, win, gain*, Od.

**2. to take on oneself**, Soph.

III. Pass. *to be raised*, Hdt.: **to rise up, rise**, Eur.: *to be excited, agitated*, Soph.

(from the Liddel-Scott Lexicon)



Psalm 49:15, LXX ; “But God shall deliver my soul from the power of Hades, when he shall receive me. Pause.”

**Cross-references :**

Psalms 31:5 “Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

Psalms 56:13 For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

Psalms 73:24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

Hosea 13:14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

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

Revelation 14:13 ¶ And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Psalms 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Psalms 86:13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

Psalms 89:48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

**Luke 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.**

**John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.**

*Acts 7:59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.*

Matthew Henry ; "...they should not be afraid of death. There is no cause for that fear if they have such a comfortable prospect as David here has of a happy state on the other side death, #Ps 49:15. He had shown (#Ps 49:14) how miserable the dead are that die in their sins, where he shows how blessed the dead are that die in the Lord. The distinction of men's outward condition, how great a difference soever it makes in life, makes none at death; rich and poor meet in the grave. But the distinction of men's spiritual state, though, in this life, it makes a small difference, where all things come alike to all, yet, at and after death, it makes a very great one. Now he is comforted, and thou art tormented. The righteous has hope in his death, so has David here hope in God concerning his soul. Note, The believing hopes of the soul's redemption from the grave, and reception to glory, are the great support and joy of the children of God in a dying hour. They hope,

I. That God will redeem their souls from the power of the grave, which includes,

(1.) The preserving of the soul from going to the grave with the body. The grave has a power over the body, by virtue of the sentence (Ge 3:19), and it is cruel enough in executing that power (So 8:6) [my ft]

[ft] Song of Solomon 8:6 "Set me as a seal upon thy heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave, her shafts are shafts of fire, even the flames thereof."

; but it has no such power over the soul. It has power to silence, and imprison, and consume the body; but the soul then moves, and acts, and converses, more freely than ever (#Re 6:9,10); it is immaterial and immortal. When death breaks the dark lantern, yet it does not extinguish the candle that was pent up in it.

(2.) The reuniting of the soul and body at the resurrection. The soul is often put for the life; that indeed falls under the power of the grave for a time, but it shall, at length, be redeemed from it, when *mortality shall be swallowed up of life*. The God of life, that was its Creator at first, can and will be its Redeemer at last.

(3.) The salvation of the soul from eternal ruin:

"God shall redeem my soul from the sheol of hell (Ps 49:15), the wrath to come, that pit of destruction into which the wicked shall be cast,"

#Ps 49:14. It is a great comfort to dying saints that they shall not be hurt of the second death (#Re 2:11), and therefore the first death has no sting and the grave no victory.

2. That he will receive them to himself. He redeems their souls, that he may receive them. #Ps 31:5, *Into thy hands I commit my spirit, for thou has redeemed it.* He will receive them into his favour, will admit them into his kingdom, into the mansions that he prepared for them (#Joh 14:2,3), those everlasting habitations, #Lu 16:9.

**2 Kings 4:34-35 (LXX), verse 34 ; “ And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and bowed himself upon him, and the flesh of the child grew warm.**

**35 And he returned, and walked up and down in the house: and he went up, and bowed himself on the child seven times; and the child opened his eyes.”**

Matthew Henry ; “...the sickness proved fatal; he slept the sleep of death (#2Ki 4:20), was well in the morning and dead by noon: all the mother’s care and tenderness could not keep him alive. A child of promise, a child of prayer, and given in love, yet taken away. Little children lie open to the arrests of sickness and death. But how admirably does the prudent pious mother guard her lips under this surprising affliction! Not one peevish murmuring word comes from her. She has a strong belief that the child will be raised to life again: like a genuine daughter of Abraham’s faith, as well as loins, she accounts that God is able to raise him from the dead, for thence at first she *received him in a figure*, #Heb 11:19. She had heard of the raising of the widow’s son of Sarepta, and that the spirit of Elijah rested on Elisha; and such confidence had she of God’s goodness that she was very ready to believe that he who so soon took away what he had given would restore what he had now taken away. By this faith *women received their dead raised to life*, #Heb 11:35. In this faith she makes no preparation for the burial of her dead child, but for its resurrection; for she *lays him on the prophet’s bed* (#2Ki 4:21), expecting that he will stand her friend. *O woman! great is thy faith.* He that wrought it would not frustrate it.”

In verse 33 we read that Elisha ; “...went into the house, and shut the door upon

themselves, ....” Christ’s resurrection took place behind the closed stone door of the garden tomb and the resurrection to life will similarly occur unseen, where the elements of dust, water, and spirit are reunited and we are shown light. It is in that precious moment that only the Lord of Life will witness as He changes our mortal bodies into immortal and then to be revealed, as it is said in Job 12:22 (LXX) ; “Revealing deep things out of darkness: and He has brought into light the shadow of death.” to this end, that ; “... the earnest expectation of the creation eagerly waits for the revealing of the sons of God.” (from Romans 8:19 NKJV) (author unknown)

Alfred Edersheim ; “The last glimpse we have of the Shunammite in this narrative is when called by Elisha to receive back her living son, she bends in lowly reverence, and then silently retires (2 Kings 4:36, 37). “...-

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

Charles H. Spurgeon ; “...you Can have very little difficulty in perceiving that those Old Testament saints, who were participators in the faith of Christ’s death and resurrection, were verily baptized into him according to the Spirit. Neither time nor circumstance bounded the faith of Abraham. ‘He rejoiced to see Messiah’s day; and he saw it, and was glad. He believed in God who “called those things that be not as though they were.’

It were well for us to walk in the footsteps of this same faith. Dispensations are not like individuals, the day of whose birth and the day of whose death can be accurately chronicled; they are rather like generations which are gradually dissolved; they do not terminate abruptly, but one melts and fuses into another. Would you tell us when the Abrahamic dispensation began and when it closed?-we had rather you did not attempt to guess for fear of a fresh strife. If you were to say it began on the day that Abraham received the sign in his flesh, we should remind you that it was not imposed on Lot, though he was a believer. Or would you tell us when that same dispensation closed, equal differences of opinion might arise? Only one dispensation was like a walled city; and our Lord Jesus Christ broke down the partition-wall of that, in order to unite Jews and Gentiles in one body.”

***Exodus 14:22 “And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left.”***

Cf. 1 Corinthians 10:2 “And were all baptized unto Moses in the cloud and in the sea;”

An unknown author writes the following which connects our baptism with the Israelites going through the Red Sea as those events relate to Christ's resurrection:

“This their baptism in the sea was after their coming out of Egypt, and at their first entrance on their journey to Canaan's land, as our baptism is, or should be, after a person is brought out of worse than Egyptian bondage and darkness, and has believed on the Lord Jesus Christ, and at the beginning of His profession of Him, and entrance on His Christian race. The descent of the Israelites into the sea, when they seemed as buried in the waters, and their ascent out of it again on the shore, has a very great agreement with baptism, as administered by immersion, in which the person baptized goes down into the water, **is buried with Christ therein, and comes up out of it as out of a grave**, or as the children of Israel out of the Red Sea; and as they, when they came out of it, could rejoice and sing in the view of their salvation and safety, and of the destruction of all their enemies, so the believer can, and does rejoice in this ordinance, in the view of His salvation by Christ, and safety in Him, and of all His sins being buried and drowned in the sea of His blood.”

Matthew Henry noting the similarity with baptism, which in itself is a picture of Christ's resurrection; “...The sight of this great work greatly affected them, and now they *feared the Lord, and believed the Lord, and his servant Moses*, [Exodus 14:31](#). Now they were ashamed of their distrusts and murmurings, and, in the good mind they were in, they would never again despair of help from Heaven, no, not in the greatest straits; they would never again quarrel with Moses, nor talk of returning to Egypt. They were now baptized unto Moses in the sea, [1Corinthians 10:2](#). This great work which God wrought for them by the ministry of Moses bound them effectually to follow his directions, under God. This confirmed their faith in the promises that were yet to be fulfilled; and, being brought thus triumphantly out of Egypt, they did not doubt that they should be in Canaan shortly, having such a God to trust to, and such a mediator between them and him.”

Psalm 50:5, LXX; “Gather ye his saints to him, those that have engaged in a covenant with him upon sacrifices.”

Cf. Psalm 50:5 Assemble ye his saints to him, those that have engaged in a covenant with him upon sacrifices.

J. Sibree “...As the gardener enters the garden, and plucks up the full blown flower and the ripened fruit, so Jesus Christ enters the garden of his church and gathers his saints to himself; for he says, "Father, I will that all they whom thou hast given me may be with me, where I am, and behold my glory."

Spurgeon: “...THE GREAT GATHERING OF ALL THE CHOSEN AROUND THE THRONE OF CHRIST IN GLORY.

In his intercessory prayer before he suffered, our Lord Jesus Christ prayed “Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me” and in the text Christ saith to his servants in the heavens above and on the earth beneath, “Gather my saints together unto me, those that have made a covenant with me by sacrifice.”

I ask again, as I asked in the previous part of my discourse *Who are to be gathered?* They are these that have made a covenant with the Lord by sacrifice, and here I take the text to mean those who have made a personal covenant, with God in Christ, Jesus, those who, by an act of faith, have accepted the covenant which Christ made with his Father on their behalf.

This covenant, has been made by sacrifice, and through the mediation of the crucified Savior they have joined hands with the reconciled God. By his one offering Christ has perfected for ever them that are sanctified,” those who are set apart unto him, to be his sanctified ones, or as the text calls them, his “saints.” All of us who have been thus sanctified may boldly “enter into the holiest by the blood of Jesus by a new and living way, which he hath consecrated for us, through the veil, that is to say; his flesh.”...

“Now I retreat another question that I asked before, *Where are these chosen ones to be gathered?* Let me beg you again to look at that little, all-important word “me” in the text, “Gather my saints together unto me.” The Lord does not say, “Gather my saints together unto heaven, to the general

assembly and church of the firstborn.” They are to be gathered there, but he does not say so here; he says, “Gather my saints together unto me.” Is it not the very joy of heaven, the quintessence of its bliss, that we are to be gathered unto Christ? It is very delightful to think of heaven as the place of the perfect communion of saints, as the place of perfect worship, as the place of perfect rest and at the same time of constant unwearied activity; but, after all, though it may be a great comfort to us to think of heaven under any of these aspects, yet it is a far sweeter thought to us to remember that heaven is the place where Jesus is, and where his saints are to be gathered together unto him.”...

“The very glory of heaven is that we shall see him, that same Christ who once died upon Calvary’s cross, that we shall fall down, and worship at his feet, nay more, that he shall kiss us with the kisses of his mouth, and welcome us to dwell with him for ever. There are ineffable delights in the

very name of Jesus, it is indeed like ointment poured forth; then what unspeakable delights must there be in his presence in glory! If all his garments smell of myrrh, and aloes, and cassia, what must Christ himself be? For one glimpse of him, I would give a life of broken bones, fever, ague,[my ft]

[ft] *ague*; fever, sometimes malaria

and every conceivable pang; nay more, I think I may even venture to say, with Rutherford, that if there were seven hells between my soul and Christ, and he should bid me dash through them all, I would count the distance all too short if I might but get to him at the last, to behold his face, and to dwell with him, for ever. I do not know whether there are any degrees in glory, and I do not trouble about whether there are or are not; but this I do know, that all the saints shall be gathered together unto Christ, and that degree is high enough for any of them.”...

Still, it does not matter how or when the saints are gathered unto Christ, — whether by plague, or fever, or long lingering affliction, whether by accident on land or on the sea, or in any other way, — they shall all be gathered together unto him in due time, and when the muster-roll is called

at the last, not one will be missing of all those that have made a covenant with him by sacrifice. The great question for all of us is, shall we be among them? In order to answer that question, we must ask a few others. Have we entered into personal covenant relationship with God through relying

upon Christ’s sacrifice upon the cross I have we repented of sin, and trusted in Christ as our own personal Savior? Does he count us among his saints, those who are seeking, by his grace, to live in righteousness and holiness before him all our days? If so, then we may rest assured that we too shall be gathered unto him with all those whom he has redeemed with his most precious blood.”...

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

John Gill ; “Ver. 13. But go thou thy way till the end be, &c.] Prepare for death and expect to be under the power of it, to lie in the grave, till the end of the world, until the resurrection morn:

for thou shalt rest; from all toil and labour, from all sin and sorrow; his body in the grave, his soul in the bosom of Christ: and stand in thy lot at the end of the days; signifying that he should rise again from the dead, have his part in the first resurrection, his share of the glory of the Millennium state, and his portion in the heavenly inheritance of the saints; the antitype of Canaan, which was divided by lot to the children of Israel: and, in the faith and hope of this, it became him to be contented and satisfied; believing the accomplishment of all that had been shown him, and looking for the blessedness which was promised him. Agreeable to which is the paraphrase of Jacchiades; [my ft] [ft] Jacchiades; a Jewish commentator

“but thou, O Daniel, go to the end of thy life in this world; and, after thou art dead, rest

in the rest of paradise; and at the end of days thou shall stand and live in the resurrection of the dead, and shall enjoy thy good lot in the world to come”

**Isaiah 57:1-2, LXX, vs.1 “See how the just man has perished, and no one lays it to heart: and righteous men are taken away, and no one considers: for the righteous has been removed out of the way of injustice.**

**2 His burial shall be in peace: he has been removed out of the way.”**

John Gill ; **Isa 57:1 - The righteous perisheth**,.... Not eternally; he may fear he shall, by reason of sin and temptation; he may say his strength and hope are perished; and his peace and comfort may perish for a time; but he cannot perish everlastingly, because he is one that believes in Christ, and is justified by his righteousness, from whence he is denominated righteous; and such shall never perish, but have everlasting life: but the meaning is, that he perisheth as to his outward man, or dies corporeally, which is called perishing, [Ecc 7:15](#) and so the Targum renders it,

"the righteous die."

[[απωλετο](#), Septuagint [my ft , [הַצְדִּיק אָבַד](#) ; (Or it may be rendered, "the righteous man is lost" (b

[ft] from Friberg’s Lexicon “...(1) act. *ruin, destroy*; (a) of pers. *destroy, kill, bring to ruin* (MT 2.13); (b) w. an impers. obj. *destroy, bring to nothing* (1C 1.19); (c) of a reward *lose, be deprived of* (MT 10.42); (2) mid. *be ruined, destroyed*; (a) of pers. *die, perish, lose one's life* (MT 8.25); (b) of things *be lost, be ruined* (MT 9.17); (c) of transitory things *pass away, cease to exist, perish* (1P 1.7).”

not to himself, his death is a gain to him; but to the church, and to the world, which yet is not considered:

**and no man layeth it to heart**; takes any notice of it, thinks at all about it, far from being concerned or grieved; instead of that, rather rejoice, and are pleased that they are rid of such persons; which will be the case when the witnesses are slain, [Rev 11:10](#). The Targum is,

"and no man lays my fear to heart;"

or on his heart; whereas such providences should lead men to fear the Lord, and seek to him, and serve



him, as it did David, [Psa 12:1](#),

**and merciful men are taken away**; or "gathered" ; out of the world, to their own people, to heaven; these are such who obtain mercy of the Lord, and show mercy to others, holy good men: the former character may respect the righteousness of Christ imputed to them, this his grace implanted in them, discovered by acts of mercy and goodness; for one and the same persons are intended:

**none considering that the righteous is taken away from the evil to come**; that there are evil times coming, great calamities, and sore judgments upon men; and therefore these righteous ones are gathered out of the world, and are gathered home, and safely housed in heaven, that they may escape the evil coming upon a wicked generation; and who yet have no thought about it, nor are they led to observe it as they might, from the removal of good men out of the world; see [2Ki 22:20](#). All this may be applied to the martyrs of Jesus in times of Popish persecution; or to the removal of good men by an ordinary death before those times came.

“Ver. 2. *He shall enter into peace, &c.*] Or "shall go in peace" ..; the righteous man goes in peace now; he has peace from his justifying righteousness; he has peace through believing in Christ; he has peace in, though not from, his obedience and holiness of life; and he has peace in the midst of the many trials he is exercised with; and he goes out of the world in peace, with great serenity and tranquillity of mind, as Simeon desired he might, having views of an interest in Christ, and in the glories of another world; and as soon as he is departed from hence he enters into peace, into a state where there is everything that makes for peace; there is the God of peace; there is Christ, the Prince of peace; there is the Spirit, whose fruit is peace; and there are the angels of peace, and good men, the sons of peace: and there is nothing there to disturb their peace, no sin within, nor Satan's temptations without, nor any wicked men to annoy and molest them; and there is everything that can come under the notion of peace and prosperity; for the happiness of this state is signified by riches, by glory and honour, by a kingdom, and by a paradise; and into this state the righteous may be said to enter immediately upon death, which is no other than stepping out of one world into another; and this they enter into as into a house, as it really is, a house not made with hands, eternal in the heavens; and, entering into it, they take possession of it, and for ever enjoy it:

they shall rest in their *beds*, their souls in the bosom of Abraham, in the arms of Jesus; their bodies in the grave, which is a bed unto them, where they lie down and sleep, till they are awaked at the resurrection; and where they rest from all toil and labour, from all diseases and distempers, pains and tortures, and from all persecuting enemies; see Re 14:13:

*each one walking in his uprightness*; in the righteousness of Christ, and in the shining

robes of immortality and glory, and in perfect purity and holiness: or, "before him" ..; before God, in the sight or presence of him, and by sight, and not by faith, as now. Though this is by some considered as the character of the righteous man in life, so Aben Ezra; and then the sense is, that he that walks in his uprightness, in the uprightness or righteousness of Christ, and by faith on him; that walks uprightly in his life and conversation before God, and "before himself"; following the rule before him, and walking according to the rule of the Gospel, and in the ordinances of it blameless, when he comes to die, he enters into peace and rest. And to this sense is the Targum, which paraphrases it,

“that are doers of his law;”

see Rom 2:13. In the Talmud.. it is interpreted of that peace and happiness righteous men enter into when they die.”

**Psalm 118:17, LXX ; “I shall not die, but live, and recount the works of the Lord.**

**18 The Lord has chastened me sore: but he has not given me up to death.”**

Cf. John 11:26 And whosoever liveth and believeth in me **shall never die**. Believest thou this?

CF. Psalm 118:19, LXX ; “Open to me the gates of righteousness: I will go into the, and give praise to the Lord.

Cf. Isaiah 38:19, KJV “The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.”

Matthew Henry ; “...It is not worth while to live for any other purpose than to declare the works of God, for His honour and the encouragement of others to serve Him and trust in Him. Such as these were the triumphs of the Son of David in the assurance He had of the success of His undertaking and that the good pleasure of the Lord should prosper in His hand.”

Deichert, in Lange’s Commentary ; “Ver. 17, 19, 22. The victory of the risen Saviour and its far reaching consequences:

(1) Death is vanquished;

(2) the gates of righteousness are opened;

(3) the Cornerstone of the church is laid..”

**Psalm 30:5, LXX, ; “For anger is in his wrath, but life in His favour: weeping shall tarry for the evening, but joy shall be in the morning.”**

Spurgeon ; “... We die like withered flowers when the Lord frowns, but His sweet smile revives us as the dews refresh the field. His favour not only sweetens and cheers life, but it is life itself, the very essence of life. Who would know life, let him seek the favour of the Lord. Weeping may endure for a night; but nights are not for ever. Even in the dreary winter the Day Star lights His lamp. It seems fit that in our nights the dews of grief should fall. When the Bridegroom’s absence makes it dark within, it is meet that the widowed soul should pine for a renewed sight of the Well Beloved. But joy cometh in the morning. When the Sun of Righteousness comes, we wipe our eyes, and joy chases out intruding sorrow. Who would not be joyful that knows Jesus? The first beams of the morning brings us comfort when Jesus is the day dawn, and all believers know it to be so. Mourning only lasts to morning: when the night is gone the gloom shall vanish. This is adduced as a reason for saintly singing, and forcible reason it is; short nights and merry days call for the psalter and harp.”

**Psalm 118:17-18, LXX, vs. 17 ; “ I shall not die, but live, and declare the works of the LORD.**

**18 The LORD hath chastened me sore: but he hath not given me over unto death.”**

Cf. John 11:26 “And whosoever liveth and believeth in Me shall never die. Believest thou this?”

Cf. Habakkuk 1:12 “Are You not from everlasting, O LORD my God, my Holy One? We shall not die. O LORD, You have appointed them for judgment; O Rock, You have marked them for correction.”

Spurgeon ; Ver. 17. I shall not die, but live. As Christ is risen, "we shall not die, but live"; we shall not die eternally, but we shall live in this world, the life of grace, and in the world to come, the life of glory; that we may in both declare the "works" and chant the praises of God our Saviour. We are "chastened" for our sins, but "not given over to death" and destruction everlasting; nay, our being "chastened" is now a proof that we are not so given over; "for what son is he whom the father chasteneth not? Hebrews 12:7”.

Ver. 18. “The LORD hath chastened me sore.” Spurgeon, “The Lord frequently appears to save his heaviest blows for his best beloved ones; if any one affliction be more painful than another it falls to, the lot of those whom he most distinguishes in his service. The gardener prunes his best roses with most care. Chastisement is sent to keep successful saints humble, to make them tender towards others, and to enable them to bear the high honours which their heavenly Friend puts upon them.”

**Psalm 30:11 Thou hast turned my mourning into joy for me: thou hast rent off my sackcloth, and girded me with gladness;**

George Horne Ver. 11. “Thou hast turned for me my mourning into dancing: Thou hast put off my sackcloth, and girded me with gladness. This might be true of David, delivered from his calamity; it was true of Christ, arising from the tomb, to die no more; it is true of the penitent, exchanging his sackcloth for the garments of salvation; and it will be verified in all us, at the last day, when we shall put off the dishonours of the grave, to shine in glory everlasting.”

2 Samuel 12:23, LXX ; “ But now it is dead, why should I fast thus? shall I be able to bring him back again? I shall go to him, but he shall not return to me.”

John Gill ; “Ver. 23. But now he is dead, wherefore should I fast? &c.] And pray; it is to no purpose, no end can be thought to be answered by it: can I bring him back again? from the state of the dead, bring him to life by fasting, and praying, and weeping; that is not to be expected:

I shall go to him; to the state of the dead, to the grave, where his body was, or would be; to heaven and eternal happiness, where his soul was, as he comfortably hoped and believed: from whence it appears, that the Old Testament saints did not suppose an annihilation at death; but believed the immortality of the soul, a future state after death of eternal life and bliss: but he shall not return to me; in the present mortal state, though at the resurrection they should meet again.”

Matthew Henry ; “I cannot bring him back again; and again, He shall not return to me. Those that are dead are out of the reach of prayer; nor can our tears profit them. We can neither weep nor pray them back to this life....”

“ I shall go to him. First, To him to the grave. Note, The consideration of our own death

should moderate our sorrow at the death of our relations. It is the common lot; instead of mourning for their death, we should think of our own: and, whatever loss we have of them now, we shall die shortly, and go to them. Secondly, To him to heaven, to a state of blessedness, which even the Old Testament saints had some expectation of. Godly parents have great reason to hope concerning their children that die in infancy that it is well with their souls in the other world; for the promise is to us and to our seed, which shall be performed to those that do not put a bar in their own door, as infants do not. *Favores sunt ampliandi*—Favours received should produce the hope of more. God calls those his children that are born unto him; and, if they be his, he will save them. This may comfort us when our children are removed from us by death, they are better provided for, both in work and wealth, than they could have been in this world. We shall be with them shortly, to part no more.”

**Isaiah 40:31, LXX; “but they that wait on God shall renew their strength; they shall put forth new feathers like eagles; they shall run, and not be weary; they shall walk, and not hunger.”**

**Isaiah 40:31, Dead Sea Scrolls ; “ But the ones who wait upon YHWH shall renew their strength; they shall go up winged as eagles; they shall run, and not be weary; and they shall walk, and not faint.”**

Spurgeon ;“...Above all, there is one fact that keeps the Christian from weariness, namely, that he looks to the end, to the recompense of the reward. He longs for the resurrection, and he hears the voice that crieth, “Therefore, be ye steadfast, immovable, always abounding in the work of the Lord,

knowing that your labor is not in vain in the Lord.” When travelers sail near to certain spice-islands, they tell their nearness to the gardens of perfume by the odours wafted to them on the winds; even so: as the Christian runner advances nearer to heaven, he enjoys new delights such as celestial spirits rejoice to experience. In proportion as he draws nearer and nearer, the perfume from the many mansions, from the garments of Christ who dwelleth there, and whose garments smell of myrrh, and aloes, and cassia — that perfume, I say, comes to him, and it quickens his pace. The body may be waxing feeble, but the soul is growing strong. The tabernacle may be falling, but the sacred priestly soul within carries on its devotion with greater zest; so, when you would think that the pilgrim’s soul must faint, he grows vigorous; when he sinks to the earth, he stretches out his hand and grasps his crown.”

Albert Barnes ; “...Strength has been given to bear trial without murmuring, to engage in arduous duty without fainting, to pursue the perilous and toilsome journey of life without exhaustion, and to rise above the world in hope and peace on the bed of death.”

*Ezekiel 37:1 “And the hand of the Lord came upon me, and the Lord brought me forth by the Spirit, and set me in the midst of the plain, and it was full of human bones.*

*2 And he led me round about them every way: and, behold, there were very many on the face of the plain, very dry.*

*3 And he said to me, Son of man, will these bones live? and I said, O Lord God, thou knowest this.*

*4 And he said to me, Prophecy upon these bones, and thou shalt say to them, Ye dry bones, hear the word of the Lord.*

*5 Thus saith the Lord to these bones; Behold, I will bring upon you the breath of life:*

*6 and I will lay sinews upon you, and will bring up flesh upon you, and will spread skin upon you, and will put my Spirit into you, and ye shall live; and ye shall know that I am the Lord.*

7 So I prophesied as the Lord commanded me: and it came to pass while I was prophesying, that, behold there was a shaking, and the bones approached each one to his joint.

*8 And I looked, and behold, sinews and flesh grew upon them, and skin came upon them.*

9 And he said to me, Prophecy to the wind, prophesy, son of man, and say to the wind, Thus saith the Lord; Come from the four winds, and breathe upon these dead men, and let them live.

*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.*

*11 And the Lord spoke to me, saying, Son of man, these bones are the whole house of Israel: and they say, Our bones are become dry, our hope has perished, we are quite spent.*

*12 therefore prophesy and say, Thus saith the Lord; Behold, I will open your tombs, and will bring you up out of your tombs, and will bring you into the land of Israel.*

*13 And ye shall know that I am the Lord, when I have opened your graves, that I may bring up my people from their graves.*

*14 And I will put my Spirit within you, and ye shall live, and I will place you upon your own land: and ye shall know that I am the Lord; I have spoken, and will do it, saith the Lord.*

Benjamin Keach ; "...So chapter 31:1, and the following versus , there is a vision of bones made alive again, and reduced to their former state, by the immission of the Spirit ; by which the restitution of the Jews, and the deliverance of the universal church, its resurrection from death, and its eternal glory is adumbrated or shadowed forth, ..."

Matthew Henry ; "...it is without doubt a most lively representation of a threefold resurrection, besides that which it is primarily intended to be the sign of.

(1.) The resurrection of souls from the death of sin to the life or righteousness, to a holy, heavenly, spiritual, and divine life, by the power of divine grace going along with the word of Christ, #Joh 5:24,25.

(2.) The resurrection of the gospel church, or any part of it, from an afflicted persecuted state, especially under the yoke of the New- Testament Babylon, to liberty and peace.

(3.) The resurrection of the body at the great day, especially the bodies of believers that shall rise to life eternal."

"...Thus shall it be in the resurrection of the dead; the scattered atoms shall be ranged and marshalled in their proper place and order, and every bone come to his bone, by the same wisdom and power by which the bones were first formed in the womb of her that is with child. Thus it was in the return of the Jews; those that were scattered in several parts of the province of Babylon came to their respective families, and all as it were by consent to the general rendezvous, in order to their return."...

"Ezekiel then looked up and prophesied to the wind, or breath, or spirit, and said, Come, O breath! and breathe upon these slain. As good have been still dry bones as dead bodies: but as for God his work is perfect; he is not the God of the dead, but of the living; therefore breathe upon them that they may live. In answer to this request, the breath immediately came into them, # Eze 37:10. Note, the spirit of life is from God; he at first in the creation breathed into man the breath of life, and so he will at last in the resurrection. The dispirited despairing captives were wonderfully animated with resolution to break through all the discouragements that lay in the way of their return and applied themselves to it with all imaginable vigour. And then they stood upon their feet, an exceedingly great army; not only living men, but effective men, fit for service in the wars and formidable to all that gave them any opposition. Note, With God nothing is impossible. He can out of stones raise up children unto Abraham and out of dead and dry bones levy an exceedingly great army to fight his battles and plead his cause." And again;

"That they shall be brought out of the land of their enemies, where they are as it were buried alive: I will open your graves."

Those shall be restored, not only whose bones are scattered at the grave's mouth (#Ps 141:7), but who are buried in the grave; though the power of the enemy is like the bars

of the pit, which one would think it impossible to break through, strong as death and cruel as the grave, yet it shall be conquered. God can bring his people up from the depths of the earth, Psalm 71:20.”

.. "That they shall be brought into their own land, where they shall live in prosperity: I will bring you into the land of Israel (#Eze 37:12) and place you there (Ezekiel 37:14), and will put my spirit in you and then you shall live."

“Note, Then God puts spirit in us to good purpose, and so that we shall indeed live, when he puts his Spirit in us. And (lastly) in all this God will be glorified: You shall know that I am the Lord (#Eze 37:13), and that I have spoken it and performed it, #Eze 37:14. Note, God’s quickening the dead redounds more than any thing to his honour, and to the honour of his word, which he has magnified above all his name, and will magnify more and more by the punctual accomplishment of every tittle of it.”

John Gill ; “...and breathe upon these slain, that they may live; though not slain with the sword, yet being as dead men, who are slain by death, are so called: so in a spiritual sense men are slain by sin, and are slain by the words of the Lord’s mouth; killed with the law, the killing letter; and it is only the Spirit of God that can give them life; and the breath or spirit here is applied to the Spirit of the Messiah by the ancient Jews..”

***in Isaiah 44:3-4 LXX (Thomson version) verse 3 ; “ for I will give water in their thirst to them who are travelling in a desert. I will put My Spirit on thy seed, and My blessings on thy children ;***

***verse 4. and they shall spring up like grass among water, and like a willow by the side of a flowing stream.”***

Matthew Henry: “I will pour water upon him that is thirsty, that thirsts after righteousness; he shall be filled. Water shall be poured out to those who truly desire spiritual blessings above all the delights of sense.

(2.) Those that are barren as the dry ground shall be watered with the grace of God, with floods of that grace, and God will himself give the increase. If the ground be ever so dry, God has floods of grace to water it with.

(3.) The water God will pour out is his Spirit (#Joh 7:39), which God will pour out without measure upon the seed, that is, Christ (#Ga 3:16), and by measure upon all the seed of the faithful, upon all the praying wrestling seed of Jacob, #Lu 11:13. This is the great New-Testament promise, that God, having sent his servant Christ, and upheld him, will send his Spirit to uphold us.

(4.) This gift of the Holy Ghost is the great blessing God had reserved the plentiful effusion of for the latter days: I will pour my Spirit, that is, my blessing; for where God gives his Spirit he will give all other blessings.



(5.) This is reserved for the seed and offspring of the church; for so the covenant of grace runs: I will be a God to thee and to thy seed. To all who are thus made to partake of the privileges of adoption God will give the spirit of adoption.

(6.) Hereby there shall be a great increase of the church. Thus it shall be spread to distant places. Thus it shall be propagated and perpetuated to after-times: They shall spring up and grow as fast as willows by the watercourses, and in every thing that is virtuous and praiseworthy shall be eminent and excel all about them, as the willows overtop the grass among which they grow, #Isa 44:4. Note, It is a great happiness to the church, and a great pleasure to good men, to see the rising generation hopeful and promising. And it will be so if God pour his Spirit upon them, that blessing, that blessing of blessings.”

John Gill ; “Ver. 3. For I will pour water oh him that is thirsty, &c.] Or rather upon the thirsty land, as the Targum; and so the Syriac version, “in a thirsty place”; as a dry land is a thirsty land; it thirsts for water, gapes and opens for it: see #Ps 63:1 “and floods upon the dry ground”; large quantities of rain to moisten it, and make it fruitful; these figurative expressions are explained in the next clauses:

I will pour my Spirit upon thy seed, and my blessing upon thine offspring; by which “seed” and “offspring” are meant the spiritual seed of this remnant or little church of Christ among the Jews, in the first times of the Gospel: such as should be regenerated and converted in it, and who are signified by the “dry” and “thirsty” ground; for being made sensible of their desolate condition, their barrenness and unfruitfulness, they hungered and thirsted after righteousness; were desirous of Christ and his grace, and more knowledge of him, and eagerly sought after them; and to these are promised the Spirit, and his gifts and graces, compared to water, for its purifying, softening, fructifying, and refreshing nature, and for extinguishing thirst, and giving a real pleasure and delight; see #Eze 36:25 Joh 3:5 and the abundance thereof is signified by “floods” of water; for in first conversion especially, there is an abounding, yea a superabounding of the grace of God; it is a well of living water; yea, out of the believer flow rivers of living water, #Joh 4:14 7:37,38 Ro 5:20 1Ti 1:14 and this grace of the Spirit is always a blessing: and indeed all the

blessings of grace go along with it, as to the manifestation and application of them as justification, pardon of sin, adoption, &c.; here perhaps a more special regard is had to the extraordinary effusion of the Spirit, on the day of Pentecost, when the apostles of Christ being furnished with his gifts and graces, were fitted to go forth with the “fullness of the blessing” of the Gospel of Christ. The Targum of the whole is,

“for as waters are given upon the thirsty land, and they flow upon the dry land, so will I give my Holy Spirit on thy children, and my blessing upon thy children’s children;”

a succession of converts in the Christian church.

Ver. 4. And they shall spring up as among the grass, &c.] That is, such on whom the Spirit of the Lord shall be poured with his gifts and grace, and with the blessings of it: by the “grass” may be meant common believers, comparable to green grass, for their numbers, being many; for their weakness in themselves; for their flourishing condition; like grass for its greenness, and verdure, and its springing up by clear shining after rain; see #Ps 72:6,16 and by those that “spring up among them” are intended the apostles and ministers of the word, who exceed common Christians in their gifts, and grace, and usefulness; grow up higher and taller than they, like palm trees and cedars in Lebanon; and as such exceed private saints as tall trees exceed the grass they grow among:

as willows by the water courses; a sort of trees well known, and which delight in watery places, and grow best on banks of rivers, and shoot up apace in a very short time, and spread their branches; so the apostles, after the effusion of the Spirit on them, grew quickly in gifts, and grace, and evangelic knowledge; and their usefulness spread far and near. The Targum is,

“the righteous shall grow tender and delicate as the flowers of the grass, as a tree that sends forth its roots by flows of water.”

**1 Samuel 2:9 , LXX ; “ granting his petition to him that prays; and he blesses the years of the righteous, for by strength cannot man prevail.”**

Cf. John 17:1 “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the **glory** which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.”

**1 Samuel 2:7-10, LXX, vs.7 “ The Lord makes poor, and makes rich; he brings low, and lifts up.**

**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:**

**9 granting his petition to him that prays; and he blesses the years of the**

**righteous, for by strength cannot man prevail.**

**10 The Lord will weaken his adversary; the Lord is holy. Let not the wise man boast in his wisdom, nor let the mighty man boast in his strength, and let not the rich man boast in his wealth; but let him that boasts boast in this, to understand and know the Lord, and to execute judgement and justice in the midst of the earth. The Lord has gone up to the heavens, and has thundered: he will judge the extremities of the earth, and he gives strength to our kings, and will exalt the horn of the Christ. And she left him there before the Lord,”**

cf. Psalm 132:12-13,LXX ; “The Lord sware *in* truth to David, and he will not annul it, *saying*, Of the fruit of thy body will I set upon thy throne.

12 If thy children will keep my covenant, and these my testimonies which I shall teach them, **their children also shall sit upon thy throne for ever.”**

cf. Jeremiah. 17:25-26, LXX ; "that there shall enter through the gates of this city kings and princes sitting on the throne of David, and riding on their chariots and horses, they, and their princes, the men of Juda, and the dwellers in Jerusalem: and this city shall be inhabited **for ever**.

26 And *men* shall come out of the cities of Juda, and from round about Jerusalem, and out of the land of Benjamin, and out of the plain country, and from the hill country, and from the south *country*, bringing whole-burnt-offerings, and sacrifices, and incense, and manna, and frankincense, bringing praise to the house of the Lord.”

Cf. Psalm 89:36 “His seed shall endure for ever, and His throne as the sun before me.”

Cf. Revelation 5:10 “And hast made us to our God kings and priests: and we shall reign on the earth.”

cf. 2 Corinthians 8:9 “For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became **poor**, that ye through His poverty might be rich.”

Cf. 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?”

Cf. Rev 11:16-19 ; “ And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the

prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”

Matthew Henry ; “Advancement and abasement are both from him. He brings some low and lifts up others (1Samuel 2:7), humbles the proud and gives grace and honour to the lowly, lays those in the dust that would vie with the God above them and trample upon all about them (Job 40:12,13), but lifts up those with his salvation that humble themselves before him, James 4:10. Or it may be understood of the same persons: those whom he had brought low, when they are sufficiently humbled, he lifteth up. This is enlarged upon, 1Samuel 2:8. He raiseth up the poor out of the dust, a low and mean condition, nay, from the dunghill, a base and servile condition, loathed, and despised, to set them among princes. See Ps 113:7,8. Promotion comes not by chance, but from the counsel of God, which often prefers those that were very unlikely and that men thought very unworthy. Joseph and Daniel, Moses and David were thus strangely advanced, from a prison to a palace, from a sheep-hook to a sceptre. The princes they are set among may be tempted to disdain them, but God can establish the honour which he gives thus surprisingly, and make them even to inherit the throne of glory. Let not those whom Providence has thus preferred be upbraided with the dust and dunghill they are raised out of, for the meaner their beginnings were the more they are favoured, and God is glorified, in their advancement, if it be by lawful and honourable means.”

John Gill : “This is also true in a spiritual sense; for though spiritual poverty is owing to the fall of Adam, and to the actual sins and transgressions of men, whereby they become poor and miserable, yet all this is not without the knowledge and will of God: and it is he that makes men sensible of their poverty, and then makes them rich in spiritual things, with his own grace, and the blessings of it, with the riches of grace here, and of glory hereafter; all which flow from the good will of God, who has laid up much for his people, bestowed much on them, and entitles them to more; and which come to them through the poverty of Christ, who, though he was rich, became poor, that they through his poverty might be made rich, 2Co 8:9 he bringeth low, and lifteth up; which has been verified in the same persons, as in Job, Nebuchadnezzar, &c. and in different persons, for he puts down one, and raises up another; so he rejected Saul from being king, and took David from the sheepfold, debased Haman, and raised Mordecai to great dignity: and, in a spiritual sense, the Lord shows men the low estate and condition they are brought into by sin, humbles them under a sense of it, brings down their proud spirits to sit at the feet of Jesus, and to submit to him, and to his righteousness; and he lifts them

up by his son out of their fallen, captive, and miserable estate, and by his Spirit and grace brings them out of the horrible pit of nature into the state of grace; sets them upon the rock Christ, and makes their mountain to stand strong by the discoveries of his love, and will at last lift them up to glory, and place them on the same throne with Christ.”

Spurgeon ; “I would not give much for a man’s conviction of sin if it does not produce in him a

very loathsome idea of himself, and make him marvel how it is that the mercy of God can ever be, outstretched to such a wretch, so vile and self-condemned as he is. If there is anyone; here in such a condition as this, it is very likely that he is saying, “Why, I feel just like that, but I thought that

mine was an utterly hopeless case.” No, poor soul, your case is a very hopeful one, for it is the beggar, the loathsome, leprous, foul, filthy beggar, covered with disease and defilement, whom God will lift up from the dunghill, and set among princes, and make him inherit the throne of glory.”

Psalms of Solomon (Ancient Jewish literature written before Christ’s incarnation, non-canonical) chapter 17; 21-46,

21 “See, Lord, and raise up for them their king, the son of David, to rule over Israel, your servant, in the time which you chose, o God,

22 Undergird him with the strength to destroy the unrighteous rulers, to cleanse Jerusalem from gentiles who trample her to destruction;

23 to drive out in wisdom and in righteousness the sinners from the inheritance; to crash the arrogance of sinners like a potter's jar;

24 to smash all their substance with an iron rod; to destroy the lawless nations with the word of his mouth;

25 to make the nations flee from his presence at his threat and to put sinners to shame by the word of their heart;

26 And he will bring together a holy people whom he will lead in righteousness. And he will judge the tribes of the people that have been made holy by the Lord their God.

27 He will not permit unrighteousness to pause among them any longer, and any man who knows wickedness will not live with them. For he will know them that they are all children of their God.

28 He will distribute them in their tribes upon the land; the sojourner and the foreigner will no longer dwell beside them.

29 He will judge peoples and nations in the wisdom of his righteousness. Pause.

30 And he will have gentile nations serving him under his yoke and he will glorify the Lord in *a place visible from* the whole earth. And he will cleanse Jerusalem to *reach* a sanctification as *she has* from the beginning

31 so that nations will come from the ends of the earth to see his glory, bringing as gifts her children who had become quite weak, and to see the glory of the Lord with which God has glorified her.

32 And he will be a righteous king over them, taught by God. There will be no unrighteousness among them in his days, for all *will be* holy, and their king *will be* the Lord Messiah.

33 For he will not trust in horse and rider and bow, nor will he multiply his gold and silver for war. Nor will he narrow for many nations the hopes to a day of war.

34 The Lord himself is his king, the hope of the strong. *Through* the hope in God he will even show mercy to all the nations *who stand* before him in fear.

35 For he will smite the earth with the word of his mouth forever; he will bless the Lord's people with wisdom and joy.

36 And he himself *will be* free from sin, in order to rule a great people, to put to shame officials and to win sinners by the strength of the word.

37 And he will not weaken in his days, thanks to his God, for God made him powerful in the holy spirit and wise in the counsel of understanding, with strength and righteousness.

38 And the blessing of the Lord *will be* with him in strength, and he will not weaken;

39 His hope *is* in the Lord, who, then, is strong enough against him?

40 Mighty in his actions and strong in the fear of God, shepherding the Lord's flock faithfully and in righteousness, he will not let any of them fall sick in their pasture.

41 He will lead them all in equality and there will be no arrogance among them that *anyone* among them could be enslaved.

42 This is the beauty of the king of Israel which God knew, to raise him over the house of Israel to discipline it.

43 His words will be tested by fire more than the finest gold, the best. He will judge in the synagogues the tribes of the sanctified people. His words will be as the words of the holy ones, in the midst of sanctified peoples.

44 Blessed are those born in those days to see the good things for Israel which God will cause to happen in the assembly of the tribes.

45 May God hurry up his mercy over Israel; may he deliver us from the impurity of unhallowed enemies.

46 The Lord Himself is our king forever hereafter.”

**LXX Psalm 16:11 “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.”**

**KJV Psalm 16:11” Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.”**

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).”

**Psalm 56:13 , LXX ; “For thou hast delivered my soul from death, and my feet from sliding, that I should be well-pleasing before God in the land of the living.”**

Cf. John 8:12 ; “Then spake 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.’ (AV)

John Gill ; “; 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, "Re 21:23,24". Some Jewish {ft}

{ft} Yalkut Simeoni, par. 2. fol. 108. 3. Targum in Psal. lvii. 2.

writers interpret this of paradise.”

Matthew Henry ; “(3.) What he designs in these hopes: That I may walk before God in the light of the living, that is,

[1.] "That I may get to heaven, the only land of light and life; for in this world darkness and death reign."

[2.] "That I may do my duty while this life lasts."

Keil and Delitzsch “Life is the opposite of death in the deepest and most comprehensive sense; ‘light of life’ is therefore the opposite of the night of Hades,...”

W. Wilson, D.D. “...most commentators have applied this verse to the light of glory in the world to come, as the real and final object of the believer’s conversation here on earth.”



**Psalm 84:7 LXX ; “They shall go from strength to strength: the God of gods shall be seen in Sion.”**

John Gill ; “everyone of them in Zion appeareth before God; three times in the year, but not empty, # Ex 34:20,23,24 so the saints appear before God in his church below, presenting their persons, souls and bodies, prayers and praises, as holy and spiritual sacrifices unto him; than which nothing is more desirable to them. This is the wished for happiness, and the issue of their travel, toil, and labour; see # Ps 42:2, and they shall appear before him, and in his presence, in the, church above; when Christ shall appear, they shall appear with him in glory, and be like him, and see him as he is; even everyone of them, not one shall be wanting; because he is great in power, not one of them shall fail; and He will present them to his Father, saying, ‘lo, I and the children thou hast given Me’: some render the words, “the God of gods will appear”, or “be seen in Zion” {ft};

{ft} “... “videbitur Deus deorum in Sijon”, Pagninus Montanus; “videtur Deus deorum in Sion”, Musculus; so Sept.(uagint) and Eth(opic).

there Jehovah manifests Himself, and grants his gracious presence; this is the mount of the Lord, in which He Is and shall be seen, Genesis 22:14. {my ft]

[ft] Genesis 22:14, LXX And Abraam called the name of that place, The Lord hath seen; that they might say to-day, In the mount the Lord was seen.

Matthew Henry ; “They shall be changed from glory to glory (#2Co 3:18), from one degree of glorious grace to another, till, at length, every one of them appears before God in Zion, to give glory to him and receive blessings from him. Note, Those who grow in grace shall, at last, be perfect in glory. The Chaldee reads it, They go from the house of the sanctuary to the house of doctrine; and the pains which they have taken about the law shall appear before God, whose majesty dwells in Zion.”

inclsaiah 45:25 Isaiah 45:25 “By the Lord shall they be justified, and in God shall all the seed of the children of Israel be glorified.”

Jamison Faucett Brown Commentary ; “25. all ... Israel-the spiritual Israel (#Ro 2:29) and the literal Israel, that is, the final remnant which shall all be saved (#Isa 45:17 Ro 11:26).

justified-treated as if they were just, through Christ’s righteousness and death (#Jer 23:5).

glory-literally, “sing” in His praise (#Jer 9:24 1Co 1:31).

**Psalm 17:15 LXX, Thompson version ; “ But as for me, let me appear righteous before Thee ; let me be satisfied with a display of Thy glory.”**

Matthew Henry ; “...when the soul awakes, at death, out of its slumber in the body, and when the body awakes, at the resurrection, out of its slumber in the grave. That blessedness will consist in three things:-- [1.] The immediate vision of God and his glory: I shall behold thy face, not, as in this world, through a glass darkly. The knowledge of God will there be perfected and the enlarged intellect filled with it. [2.] The participation of His likeness. Our holiness will there be perfect. This results from the former (1 John iii. 2): When He shall appear we shall be like Him, for we shall see Him as He is. [3.] A complete and full satisfaction resulting from all this: I shall be satisfied, abundantly satisfied with it. There is no satisfaction for a soul but in God, and in His face and likeness, His good-will towards us and His good work in us; and even that satisfaction will not be perfect till we come to heaven.”

John Gill ; “...so the resurrection by an awaking out of it, Isa 26:19 Da 12:2; at which time the saints will arise with the image of the heavenly One upon them: they will be like to Christ both in soul and body; in soul, in perfect knowledge and complete holiness: in body, in incorruption and immortality, in power, glory, and spirituality; in this will lie their happiness and satisfaction. Or the meaning is, that he should be satisfied with the likeness of God, with Christ the image of God, when he should arise from the dead; seeing he should then appear with Him in glory, see Him as He is, and be like Him, and be for ever in His presence; which will yield endless pleasure and unspeakable satisfaction. For the words may be interpreted, not of David’s awaking, but of the glory of God awaking or appearing; which would afford an infinitely greater satisfaction than worldly men have in worldly things, to which this is opposed, Ps 17:10; so the Septuagint and Vulgate Latin versions read, ‘I shall be satisfied when thy glory appears’, or ‘is seen;’ and so the Ethiopic and Arabic versions.”

Spurgeon ; “ When that illustrious day shall arise, and I shall see my Savior face to face, I shall see Him “in righteousness.” The Christian in heaven will not have so much as a speck upon his garment; he will be pure and white; yea, on the earth he is “Pure through Jesus’ blood, and white as angels are.”...”My God; I believe I shall stand before thy face as pure as thou art thyself, for I shall have the righteousness of Jesus Christ there shall be upon me the righteousness of a God. “I shall behold thy face in righteousness.” O

Christian, canst thou enjoy this? Though I cannot speak about it, dost thy heart meditate upon it? To behold his face for ever; to bask in that vision!"-...

But we shall be satisfied as to our hopes continually: and the whole man will be so content that there will not remain a single thing in all God's dealings, that he would wish to have altered; yea, perhaps I say a thing at which some of you will demur-but the righteous in heaven will be quite satisfied with the damnation of the lost. I used to think that if I could see the lost in hell, surely I must weep for them. Could I hear their horrid wailings, and see the dreadful contortions of their anguish, surely I must pity them. But there is no such sentiment as that known in heaven. The believer shall be there so satisfied with all God's will, that he will quite forget the lost in the idea that God has done it for the best, that even their loss has been their own fault, and that he is infinitely just in it. If my parents could see me in hell they would not have a tear to shed for me, though they were in heaven, for they would say, "It is justice, thou great God; and thy justice must be magnified, as well as thy mercy;" and moreover, they would feel that God was so much above his creatures that they would be satisfied to see those creatures crushed if it might increase God's glory. Oh! in heaven I believe we shall think rightly of men. Here men seem great things to us; but in heaven they will seem no more than a few creeping insects that are swept away in ploughing a field for harvest; they will appear no more than a tiny handful of dust, or like some nest of wasps that ought to be exterminated for the injury they have done. They will appear such little things when we sit on high with God, and look down on the nations of the earth as grasshoppers, and "count the isles as very little things." We shall be satisfied with everything; there will not be a single thing to complain of. "I shall be satisfied."

But when? "I shall be satisfied when I awake with thy likeness." But not till then. No, not till then. Now here a difficulty occurs. You know there are some in heaven who have not yet waked up in God's likeness. In fact, none of those in heaven have done so. They never did sleep as respects their souls; the waking refers to their bodies, and they are not awake yet-but are still slumbering. O earth! thou art the bedchamber of the mighty dead!

What a vast sleeping-house this world is! It is one vast cemetery. The righteous still sleep; and they are to be satisfied on the resurrection morn, when they awake. "But," say you, "are they not satisfied now? They are in heaven: is it possible that they can be distressed?" No, they are not (satisfied); there is only one dissatisfaction that can enter heaven-the dissatisfaction of the blest that their bodies are not there. Allow me to use a simile which will somewhat explain what I mean. When a Roman conqueror had been at war, and won great victories, he would very likely come back with his soldiers enter into his house, and enjoy himself till the next day, when he would go out of the city and then come in again in triumph. Now, the saints, as it were, if I might use such a phrase, steal into heaven without their bodies; but on the last day, when their bodies wake up, they will enter in their triumphal chariots. And methinks I see that grand procession, when Jesus Christ, first of all, with man; crowns on his head, with his bright, glorious body, shall lead the way. I see my Savior entering first. Behind him come the saints, all of

them clapping their hands all of them touching their golden harps, and entering in triumph. And when they come to heaven's gates, and the doors are opened wide to let the king of glory in, now will the angels crowd at the windows, and on the house-tops, like the inhabitants in the Roman triumphs, to watch them as they pass through the streets, and scatter heaven's roses and cities upon them, crying, crying, "Hallelujah! Hallelujah! Hallelujah! the Lord God Omnipotent reigneth!" "I shall be satisfied" in that glorious day, when all his angels shall come to see the triumph, and when his people shall be victorious with him."...

"Psalm 91:15-16, verse 15 ; " He shall call upon me, and I will hearken to him: I am with him in affliction; and I will deliver him, and glorify him. I will satisfy him with length of days, and shew him my salvation.

vs.16 ; I will satisfy him with length of days, and shew him my salvation."

The Greek word for salvation is ; σωτηρι,α( ἄ( η' salvation, deliverance (1) physically, as rescue fr. danger deliverance, preservation, safety (HE 11.7); (2) as a relig. t.t. the safety of the soul in a spiritual sense, salvation (2C 7.10); (3) of the Messianic deliverance at the end of the present age salvation (RO 13.11).

in the Hebrew the word for salvation from the TWOT ; "04279 h... n.f. salvation -- 1. welfare, prosperity. 2. deliverance. 3. salvation by God, primarily from external evils, but often with added spiritual idea; with verbs of rejoicing; pl. ...(intensive), of . 4. victory: ... work victory; elsewhere of victories wrought by Yahweh for his people. Cf. the syn. ..."

John Gill ; " 'I will deliver him, and honour him': deliverance is again promised, to denote the certainty of it; and with this addition, that the Lord will honour such that know him, and love him: all his saints are honoured by him, by taking them into his family, and giving them a name better than that of sons and daughters of the greatest potentate; by clothing them with the righteousness of his Son; by adorning them with the graces of his Spirit; by granting them communion and fellowship with himself, and by bringing them to his kingdom and glory. "...

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

Adam Clarke ; "I will deliver him - For his good I may permit him to be exercised for a time, but delivered he shall be."

..., "I will glorify him." I will load him with honor; that honor that comes from God. I will even show to men

how highly I prize such.

Verse 16. With long life - Literally, With length of days will I fill him up.

He shall neither live a useless life, nor die before his time. He shall live happy and die happy.

And show him my salvation. -..., "I will make him see (or contemplate) in my salvation." He shall discover

infinite lengths, breadths, depths, and heights, in my salvation. He shall feel boundless desires, and shall discover that I have provided boundless gratifications for them. He shall dwell in my glory, and throughout eternity increase in his resemblance to and enjoyment of me. Thus shall it be done to the man whom the Lord delighteth to honor; and he delights to honor that man who places his love on him. In a word, he shall have a long life in this world, and an eternity of blessedness in the world to come."

Jesus Himself, the Resurrection and the Life, teaches us the following scriptures concerning our resurrection communion with His Resurrection; ;1:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

Luke 20:34-38, beginning at verse 34 ; "36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the Resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For He is not a God of the dead, but of the living: for all live unto Him."

### **Apostolic (first century Jewish) witnesses to our resurrection communion with Christ's resurrection**

Paul, in Acts 26:23; "That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

was making reference to the (Greek Old Testament) of 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.

Charles Haddon Spurgeon connects the agreement of Moses and the Apostles with respect to the sufferings and resurrection of Christ in pointing out Paul's use of this verse in the context of revealed salvation light ; "... His being a light to Jews and Gentiles; that Christ should suffer, and that He should be the first that should rise from the dead, and show light to the people and to the Gentiles." as well as in the context of Christ's glorification: ... "Now all these sufferings of Christ were no other than what were foretold by Moses and the prophets. The first promise or hint of a Messiah, suggests, that He would be a suffering one, Thou shalt bruise his heel (Gen. 3:15); and all the prophets speak of him as subject to reproach and trouble, to pains and sorrows, to distress of every kind, and death itself. Read over the 22<sup>nd</sup> Psalm, and the 53<sup>rd</sup> chapter of Isaiah, and it will be abundantly evident from thence, and other passages, how the prophets testified beforehand the sufferings of Christ, and the glory that should follow (1 Pet. 1:11):

"...Another particular in which the apostle agreed with Moses and the prophets, is, that Christ should be the first of the resurrection of the dead, or should rise first from thence: that He is risen is certain, not only from the testimony of the women who first came to his sepulchre, and to whom He first appeared; but from the testimony of His disciples and others: of these, He was first seen of Cephas or Peter, then of the twelve, after that of above five hundred brethren at once; next of James, then of all the apostles; and even after His ascension He was seen by Stephen standing on the right hand of God; and last of all by our apostle, as here declared in the context, as one born out of due time (1 Cor. 15:6-8; Acts 7:55). Now the apostles of our Lord were chosen witnesses of God for this purpose (Acts 10:41), and were men of unquestionable characters; they were thoroughly acquainted with Christ, and could not be imposed upon nor were they over-credulous; nay they were incredulous to a fault, and in this very case; they believed not the first report of it from the women, and the two disciples that traveled with Jesus to Emmaus; and therefore Christ at his first appearance to them upbraided them with their unbelief, because they believed not them which had seen him after he was risen (Mark 16:11, 13, 14): and they had all the opportunities and advantages of satisfying themselves in this matter they could wish for; He shewed himself alive to them by infallible proofs (Acts 1:3); he was seen of them for the space of forty days, during which time they frequently ate, and drank, and conversed with him; and they were men of probity ("complete and confirmed integrity; uprightness) and honesty, and had no sinister ends, nor worldly views to answer by making such a report; but were sure to meet with reproach and disgrace, with rage and persecution, and with death itself in every shape wherever they came with it: nay, the resurrection of Christ is further confirmed by the testimonies of angels, who declared at the grave, that he was not there, but was risen (Luke 24:6); and not they, and men only, were witnesses of this, but the Holy Ghost also, by signs and wonders of His attending the declaration of it (Acts 5:31, 32). Moreover, not only Christ was to rise from the dead, but He was to rise first, as He did; for though there were

others that rose before Him, as to time, as the son of the widow of Sarepta, who was raised by Elijah, and the Shunamite's son by Elisha, and the daughter of Jairus, and the son of the widow of Nain, and Lazarus, by our Lord; yet these were raised, not by their own power, but by the power of another: whereas Christ was raised by His own power, and so declared to be the Son of God: they rose to die again, but He rose to an immortal life, never to die more; He was the first to whom God, in this sense, shewed the path of life (Ps. 16:11); for though He was dead He is alive, and lives for evermore, and has the keys of hell and death (Rev. 1:18): likewise, He was the first in dignity that rose from the dead; he who is the First-born among men, brethren, is the First-begotten from the dead; He rose not as a private person, but as the head of the body, the church, as the representative of all his people, and they were raised up together with him (Col. 1:18; Eph. 2:6); also he is the first in causality; he is the first cause of the resurrection; as by man came death, by man came also the resurrection of the dead. It is by virtue of his power, and in consequence of union with him, the saints will rise; he is the first-fruits of them that sleep (1 Cor. 15:20, 21, 23); the earnest and pledge of their resurrection; as sure as his dead body is raised, so sure shall theirs; his glorious body, raised, is the exemplar and pattern, according to which the bodies of the saints will be fashioned in the resurrection-morn and it will be owing to his voice, and to the exertion of his almighty power, that the graves will be opened, and the dead will come forth and appear before Him (Isa. 26:9; Phil. 3:21; John 5:28, 29).

See also Romans 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Again the Apostle Paul in 1 Corinthians 15:12-57 :

12 Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 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.

24 Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

25 For He must reign, till He hath put all enemies under His feet.

26 The last enemy that shall be destroyed is death.

27 For He hath put all things under His feet. But when he saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him.

28 And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die:

37 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:

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:

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 was made a living soul; the last Adam was made a quickening Spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man is of the earth, earthy: the Second Man is the Lord from Heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 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?

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.”

John ; 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.”

## **Christ, the First-Fruits from the dead, began the Royal priesthood**

Exodus 19:5-6, LXX, verse 5 ; “ And now if ye will indeed hear my voice, and keep my covenant, ye shall be to me a peculiar people above all nations; for the whole earth is mine.

verse 6 And ye shall be to me a royal priesthood and a holy nation: these words shalt thou speak to the children of Israel.”

Alfred Edersheim ; “For now would the Lord enter into covenant with them. And if Israel obeyed His voice, and kept the covenant, then, in His own words, “Ye shall be to Me a precious possession \* from among all nations for Mine is all the earth. And ye shall be unto Me a kingdom of priests and a holy nation.” (Exodus 19:5, 6)”...

“ The expression “kingdom of priests” means a kingdom whose citizens are priests, and as such possess royal dignity and power, or, in the language of St. Peter, “a royal priesthood.”...

“But the promise itself reached far beyond the Old Covenant, and will only be fulfilled in its completeness when “the Israel of God” - whom already the Lord Jesus, “the First-begotten of the dead and the Prince of the kings of the earth,” “hath made kings and priests unto God and His Father” (Revelation 1:5, 6; 5:10) - shall share with Him His glory and sit with Him on His throne. Thus the final object of the royal priesthood of Israel were those nations, from among whom God had chosen His people for a precious possession. Towards them Israel was to act as priests. For, just as the priest is the intermediary between God and man, so Israel was to be the intermediary of the knowledge and salvation of God to all nations. And this their priesthood was to be the foundation of their royalty.”

Peter the Apostle makes clear that this priestly process begins in the believer once he is spiritually resurrected or regenerated. ;

“1 Peter 2:9 “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light:”

Micah 7:7-9, LXX <sup>7</sup> Therefore I will look to the LORD; I will wait for the God of my salvation: my God will hear me. <sup>8</sup> Rejoice not against me, O my enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light to me. <sup>9</sup> I will bear the indignation of the LORD, because I have sinned against him, until he shall plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

John Gill ; “...he may fall, but not totally or finally, or so as to perish everlastingly; nor is he utterly cast down, the Lord upholds him, and raises him up again; he rises, as the

church here believes she should, out of his present state and condition, into a more comfortable one; not in his own strength, but in the strength of the Lord, under a sense of sin, by the exercise of true repentance for it, and by faith in Christ, and in a view of pardoning grace and mercy; ..”

see also:

KJV John 16:20 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.

Ps 107:14\* KJV He brought them out of darkness and the shadow of death, and brake their bands in sunder.

Ps 112:4\* LXX To the upright light has sprung up in darkness: he is pitiful, and merciful, and righteous.

KJV Isaiah 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Isa 49:9\* Dead Sea Scroll ; “ saying to the prisoners, Go out; to them that are in darkness reveal yourselves. Uponn all the mountains they shall feed, and in all the high places of their pastures.”.

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.

KJV Luke 1:78 Through the tender mercy of our God; whereby the Dayspring from on high hath visited us,

Luke 1:79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Ps 97:11\*LXX A Light is sprung up for the righteous, And joy for the upright of heart.

Ps 112:4\*LXX To the upright light has sprung up in darkness: He is pitiful, and merciful, and righteous.

Isa 2:5\* O house of Jacob, come, And we will walk in the light of Jehovah.’

Isa 60:1\* : Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

Isa 60:2\* LXX Behold, darkness shall cover the earth, and there shall be gross darkness on the nations: but the Lord shall appear upon thee, and his glory shall be seen upon thee.

Isa 60:3\*DSS And the Gentiles shall come to your light, and kings to the announcement of your rising.

Isa 60:19\* To thee no more is the sun for a light by day, And for brightness the moon giveth not light to thee, And Jehovah hath become to thee A light age-during, and thy

God thy beauty.

Isa 60:20\* Thy sun goeth no more in, And thy moon is not removed, For Jehovah becometh to thee a light age-during. And the days of thy mourning have been completed.

Mal 4:2\* And risen to you, ye who fear My name, Hath the sun of righteousness-and healing in its wings, And ye have gone forth, and have increased as calves of a stall.

Joh 8:12\* Again, therefore, Jesus spake to them, saying, 'I am the light of the world; he who is following me shall not walk in the darkness, but he shall have the light of the life.'

Ac 26:18\* to open their eyes, to turn them from darkness to light, and from the authority of the Adversary unto God, for their receiving forgiveness of sins, and a lot among those having been sanctified, by faith that is toward me.

2Co 4:6\* because it is God who said, Out of darkness light is to shine, who did shine in our hearts, for the enlightening of the knowledge of the glory of God in the face of Jesus Christ.

Re 21:23\* and the city hath no need of the sun, nor of the moon, that they may shine in it; for the glory of God did lighten it, and the lamp of it is the Lamb;

Re 22:5\* and night shall not be there, and they have no need of a lamp and light of a sun, because the Lord God doth give them light, and they shall reign-to the ages of the ages.

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 him who cried,' which is in Lechi, until this day."

cf. Psalm 56:13 "For thou hast delivered my soul from death: [wilt] not [thou deliver] my feet from falling, that I may walk before God in the light of the living?"

cf. Isaiah 41:17-18 ; verse 17 "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

cf. 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."

Luke 15:32 "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

The same greek root word 'revived'('zaw') in Judges 14:19 is used in Luke 15:32 of a spiritual resurrection as well of Christ's Resurrection in Romans 14:9 and Revelation

2:8.

Matthew Henry ; "...God caused a fountain suddenly and seasonably to open just by him, and water to spring up out of it in abundance, which continued a well ever after. Of this fair water he drank, and his spirits revived.

We should be more thankful for the mercy of water did we consider how ill we can spare it. And this instance of Samson's relief should encourage us to trust in God, and seek to him, for, when he pleases, he can open rivers in high places.

Alfred Edersheim ; "...Exhausted by the long contest with the Philistines and the heat of the day, Samson sinks faint, and is ready to perish from thirst. Then God cleaves first, as it were, the rock of Samson's heart, so that the living waters of faith and prayer gush forth, before He cleaves the rock at Lehi. Such plea as his could not remain unheeded. Like that of Moses (Exodus 32:31), or like the reasoning of Manoah's wife, it connected itself with the very covenant purposes of Jehovah and with His dealings in grace. After such battle and victory Samson could not have been allowed to perish from thirst; just as after our Lord's victory, He could not fail to see of the travail of His soul and be satisfied;..."

Adam Clarke ; " God clave a hollow place that was in the jaw., that was in Lehi; that is, there was a hollow place in this Lehi, and God caused a fountain to spring up in it. Because the place was hollow it was capable of containing the water that rose up in it, and thus of becoming a well."

cf. John 7:38 ( Jesus declares that,,,) ; " He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water."

We must have a totally hollowed and emptied place in our hearts in order to receive the only One Who can fill it with

Ezekiel 46:10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth."

LXX "And the prince shall enter with them in the midst of them when they go in; and when they go forth, he shall go forth."

John Gill ; " 'And the prince in the midst of them,' &c.] Christ in the midst of his people while worshipping; this situation of Him agrees with all the descriptions of Him; as the Angel in the midst of the bush on fire, and not consumed; as among the myrtle trees in the bottom; as walking in the midst of his golden candlesticks; as the tree of life in the midst of the paradise of God; and as King, Priest, and Prophet, in His house; and with all the declarations and promises of His grace; and which is true in fact: and the phrase is expressive of His presence, not merely of His essential, powerful, and providential Presence, common to all, but of His gracious Presence with His people; He is in the midst of them, to assist them in every service; to protect them from every enemy; to sympathize with them in all their troubles; to deliver out of them; to supply them with all

needful grace; and to rule over them, and defend them: and His being here shows that He is to be seen of all, to be come at and enjoyed by them; than which nothing is more desirable, and nothing more encouraging in the worship of God:

...when they go in, shall go in; and when they go forth, shall go forth; when they go to the throne of grace, for grace and mercy to help in time of need, He goes with them; their access is through Him; he introduces their persons, presents their petitions, is their Advocate and Intercessor for them, and for His sake they are heard and accepted: when they go into the house of God, and to the ordinances of it; when they go in and out to find pasture, He goes in with them, and before them, as the Shepherd of the flock, and leads them into green pastures; He teaches them how to go in and out, and to behave themselves in the church of God; He is their guide, by way of instruction, both by His word and by His Spirit: when they go out from public service to their own houses, He goes with them, and by His Spirit brings to their remembrance what they have heard; and when they go forth into the world again, and the business of it, He goes forth with them, to preserve them from the evil of the world, and to keep them from falling; and when they go forth out of the world at death, He is with them through the dark valley; He sees them safe over Jordan's river, and introduces them into the heavenly Canaan, into His kingdom and glory, where they are for ever with Him."

Exodus 19:5 LXX ; "And now if ye will indeed hear my voice, and keep my covenant, ye shall be to me a peculiar people above all nations; for the whole earth is mine."Ye shall be to Me a precious possession from among all nations for Mine is all the earth. And ye shall be unto Me a kingdom of priests and a holy nation."

Edersheim ;"The expression "kingdom of priests" means a kingdom whose citizens are priests, and as such possess royal dignity and power, or, in the language of St. Peter, "a royal priesthood." So far as Israel was concerned, the outward and visible theocracy, which God established among them, was only the means by which this end was to be obtained, just as their observing the covenant was the condition of it.

But the promise itself reached far beyond the Old Covenant, and will only be fulfilled in its completeness when "the Israel of God" - whom already the Lord Jesus, "the First-

begotten of the dead and the Prince of the kings of the earth,” “hath made kings and priests unto God and His Father” (Revelation 1:5, 6; 5:10) - shall share with Him His glory and sit with Him on His throne. Thus the final object of the royal priesthood of Israel were those nations, from among whom God had chosen His people for a precious possession. Towards them Israel was to act as priests. For, just as the priest is the intermediary between God and man, so Israel was to be the intermediary of the knowledge and salvation of God to all nations. And this their priesthood was to be the foundation of their royalty, A still more solemn description of Israel, and of us who are called “the Israel of God,” is that of “holy nation.” As Calvin rightly observes, “This designation was not due to the piety or holiness of the people, but because God distinguished them by peculiar privileges from all others.

But this sanctification implies another, viz., that they who are so distinguished by God’s grace should cultivate holiness, so that in turn they sanctify God.”

“The Hebrew term for “holy” is generally supposed to mean “separated, set apart.”

But this is only its secondary signification, derived from the purpose of that which is holy. Its primary meaning is to be splendid, beautiful, pure, and uncontaminated. God is holy - as the Absolutely Pure, Resplendent, and Glorious One. Hence this is symbolized by the light. God dwelleth in light that is unapproachable; (1 Timothy 6:16) He is “the Father of light, with Whom is no variableness, neither shadow of turning” - light which never can grow dimmer, nor give place to darkness. (James 1:17) Christ is the light that shineth in the darkness of our world, “the true light which lighteth every man.” (John 1:5, 9) And Israel was to be a holy people as dwelling in the light, through its covenant-relationship to God. It was not the selection of Israel from all other nations that made them holy, but the relationship to God into which it brought the people. The call of Israel, their election and selection, were only the means. Holiness itself was to be attained through the covenant, which provided forgiveness and sanctification, and in which, by the discipline of His law and the guidance of His Holy Arm, Israel was to be led onward and upward. Thus, if God

showed the excellence of His name or His glory in creation, (Psalm 8) the way of His holiness was among Israel. (Psalm 77:13; Psalm 104; Psalm 103)”

Luke 23:43 ; “And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.”To day shalt thou be with me in paradise.”

Spurgeon ; “If the Lord said, “To day shalt thou be with Me,” we should not need Him to add another word; for where He is, is heaven to us. He added the word “paradise,” because else none could have guessed where He was going.

Think of it, you uncomely soul; you are to dwell with the Altogether lovely One for ever. You poor and needy ones, you are to be with Him in His glory, in His bliss, in His perfection. Where He is, and as He is, you shall be.

The Lord looks into those weeping eyes of yours this morning, and He says, “Poor

sinner, thou shalt one day be with me.” I think I hear you say, “Lord, that is bliss too great for such a sinner as I am”; but He replies I have loved thee with an everlasting love: therefore with lovingkindness will I draw thee, till thou shalt be with Me where I am.

The stress of the text lies in the speediness of all this. “Verily I say unto thee, To day shalt thou be with Me in paradise.” “To day.” Thou shalt not lie in purgatory for ages, nor sleep in limbo for so many years; but thou shalt be ready for bliss at once, and at once thou shalt enjoy it. The sinner

was hard by the gates of hell, but almighty mercy lifted Him up, and the Lord said, “To day shalt thou be with me in paradise.” What a change from the cross to the crown, from the anguish of Calvary to the glory of the New Jerusalem! In those few hours the beggar was lifted from the dunghill and set among princes. “To day shalt thou be with Me in paradise.” Can you measure the change from that sinner, loathsome in his iniquity, when the sun was high at noon, to that same sinner, clothed in pure white, and accepted in the Beloved, in the paradise of God, when the sun went down?

O glorious Savior, what marvels thou canst work! How rapidly canst thou work them!”

***Psalm 68:20 He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.***

***Psalm 68:20, LXX ; “Our God is the God of salvation; And to GOD the Lord belong escapes from death.”***

Matthew Henry ; “ The keys of hell and death are put into the hand of the Lord Jesus, Rev. 1:18. He, having made an escape from death himself in his resurrection, has both authority and power to rescue those that are his from the dominion of death, by altering the property of it to them when they die and giving them a complete victory over it when they shall rise again; for the last enemy that shall be destroyed is death. And to those that shall thus for ever escape death, and shall find such an outlet from it as not to be hurt of the second death, to them surely deliverances from temporal death are mercies indeed and come from God as the God of their salvation. 2 Co. 1:10. 2. Those that persist in their enmity to him will certainly be ruined (v. 21): God shall wound the head of his enemies, -of Satan the old serpent (of whom it was by the first promise foretold that the seed of the woman should break his head, Gen. 3:15),”..

John Gill ; “ ...deliverance from it; Christ has abolished it, and Him that had the power of it; has

delivered Himself from it, and will deliver all His people from it, though they become



subject to it, as well as from eternal death; for He has the keys of hell and death in his hands.”

Spurgeon remarks ; “...Kings have been accustomed to keep the power of life and death in their own hands. The great King of kings, the sovereign Ruler and absolute Lord of all worlds reserves this to Himself-that He shall permit men to die, or shall give them an issue from death at His own good will and pleasure.”

Indeed this King of Kings was sovereign even over His own death and Resurrection as He willingly allowed Himself to be lead away to death at the garden and raised His own temple up after three days in another garden. [ft]

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

**Job 33:30 KJV “To bring back his soul from the pit, to be enlightened with the light of the living.”** Syriac: Hebrew **“to be lighted with the Light of Life”**

**Job 33:30, LXX; “And he has delivered my soul from death, that my life may praise him in the light”**

John Gill; “In conversion, which sometimes is brought about by the above means, afflictive providences, as well as by the ministry of the word, souls are brought back from hence; are regenerated, quickened, and raised from the graves of sin, and live spiritually, as they are also secured from going down into the pit of hell and everlasting destruction:

“to be enlightened with the light of the living”; in a natural sense, to enjoy the light of living men, the light of the sun, and to live in health and prosperity, which is called light in opposition to affliction and adversity, expressed by darkness; see (Es 8:16 Ps 112:4, Isa 8:22). And in a spiritual sense, to live a spiritual life, who before were dead in sin, to live a life of faith on Christ as their righteousness, and to live a life of holiness from him, and in newness of life to his honour and glory; and to have spiritual light into their state by nature, and their recovery and salvation by Christ; to see their need of him, his suitableness, worth, and excellency, and to have a glimpse of eternal glory; as also hereafter to partake both of eternal life and eternal light, called by our Lord “the light of life”,

(Joh 8:12).

.Gill;” it may also be understood of deliverance from eternal death, by Christ, who has redeemed his people from the curse of the law, and delivered them from wrath to come;

so that they shall never be hurt of the second death; that shall have no power over them; but they shall have eternal life; all which is matter of praise and thanksgiving;

“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”, (Joh 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,...(John Gill)

Mathew 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.”

An Extract Out Of Josephus’ Discourse To The Greeks Concerning Hades:

Josephus the great Jewish historian, writes the following regarding our rising or sprouting up from the dead; “...be not incredulous; but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that he is able to do some things, and unable to do others. We have therefore believed that the body will be raised again; for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like seed, and are mixed among the more fruitful soil, they flourish, and what is sown is indeed sown bare grain, but at the mighty sound of God the Creator, it will sprout up, and be raised in a clothed and glorious condition, though not before it has been dissolved, and mixed [with the earth]. So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth as into a potter’s furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored. And when it hath clothed itself with that body, it will not be subject to misery, but, being itself pure, it will continue with its pure body, and rejoice with it, with which it having walked righteously now in this world, and never having had it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious, but with the same diseases wherein they died; and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

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

Cross references :

1 Corinthians 13:12 “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

1 John 3:2 Beloved, now are we the sons of Yahweh, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

Revelation 21:23 “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God lightened it, and the Lamb *is* its lamp.”

John Gill; “in thy light shall we see light”; God is light itself, the Father of lights, and the former of it in every sense; in the light of his countenance, and the discoveries of his love, they that trust in him see light, or enjoy comfort; and in the light of his Son Jesus Christ, the sun of righteousness and light of the world, they see the face of God, and enjoy his favour, and behold the glory and excellency of Christ himself; and in the light of the divine Spirit, who is a spirit of wisdom and revelation, they see their sins exceeding sinful, their righteousness as nothing, and a preciousness in the blood, righteousness, and sacrifice of Christ; and in the light of the divine word they see the truths of the Gospel in their native simplicity and excellency, and the duties of religion to be performed by them; and in the light of faith, which is the gift of God, they have at least a

glimpse of the unseen glories of the other world; and when the beatific” (heavenly fruition after death) “vision shall take place, they shall see no more darkly through a glass, but face to face, even God himself, as he is in Christ.”

The Midrash teaches that the words of Daniel chapter 2 Messianically: “ ‘And Nehora dwells with him.’ This is the Messiah-King, for it is written: ‘Arise, shine, for your light has come’ “ (Is.60:1).

Matthew Henry ; “Life and light shall be their everlasting bliss and portion, #Ps 36:9. Having God himself for their felicity, First, 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. Secondly, In him they have light in perfection, wisdom, knowledge, and joy, all included in this light: In thy light we shall see light, that is,

1. "In the knowledge of thee in grace, and the vision of thee in glory, we shall have that which will abundantly suit and satisfy our understandings."

That divine light which shines in the scripture, and especially in the face of Christ, the light of the world, has all truth in it. When we come to see God face to face, within the veil, we shall see light in perfection, we shall know enough then, 1Corinthians 13:12; 1 John 3:2."

**Job 3:20 (LXX) "For why is light given to those who are in bitterness, and life to those souls which are in griefs?" Gill; "...what he means by light, as appears from the following clause, even the light of the living, or the light of the world..."**

Matthew Henry ; " Life and light shall be their everlasting bliss and portion, v. 9. Having God himself for their felicity, First, In him they have a fountain of life, from which those rivers of pleasure flow, v. 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. Secondly, In him they have light in perfection, wisdom, knowledge, and joy, all included in this light: In thy light we shall see light, that is, 1. "In the knowledge of thee in grace,

and the vision of thee in glory, we shall have that which will abundantly suit and satisfy our understandings.” That divine light which shines in the scripture, and especially in the face of Christ, the light of the world, has all truth in it. When we come to see God face to face, within the veil, we shall see light in perfection, we shall know enough then, 1 Co. 13:12; 1 Jn. 3:2. 2. “In communion with thee now; by the communications of thy grace to us and the return of our devout affections to thee, and in the fruition of thee shortly in heaven, we shall have a complete felicity and satisfaction. In thy favour we have all the good we can desire.” This is a dark world; we see little comfort in it; but in the heavenly light there is true light, and no false light, light that is lasting and never wastes. In this world we see God, and enjoy him by creatures and means; but in heaven God himself shall be with us (Rev. 21:3) and we shall see and enjoy him immediately.”

Spurgeon on Gen. 3:15 Our resurrection will be in the image of Christ’s resurrection.

“And your resurrection, too, when Satan shall see you come up from the grave like one that has been perfumed in a bath of spices, when he shall see you arise in the image of Christ, with the same body which was sown in corruption and weakness raised in incorruption and power, then will he feel an infinite chagrin, and know that his head is bruised by the woman’s seed.

I ought to add that every time any one of us is made useful in saving souls we do as it were repeat the bruising of the serpent’s head. When you go, dear sister, among those poor children, and pick them up from the gutters, where they are Satan’s prey, where he finds the raw material for thieves and criminals, and when through your means, by the grace of God, the little wonderers become children of the living God, then you in your measure bruise the old serpent’s head, I pray you do not spare him. When we by preaching the gospel turn sinners from the error of their ways, so that they escape from the power of darkness, again we bruise the serpent’s head. Whenever in any shape of way you are blessed to the aiding of the cause of truth and righteousness in the world, you, too, who were once beneath his power, and even now have sometimes to suffer from his nibbling at your heel, you tread upon his head. In all deliverances and victories you overcome, and prove the promise true,-“Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him I will set him on high, because he hath known my name.”

“Deity” as defined (in part) Webster’s 1828 Dictionary...” the primary sense of which is to open, expand, or to shoot forth, as the morning light. But the precise primary meaning is not certain)

Psalm 127:3 (LXX) “Behold the inheritance of the Lord, children, the reward of the

fruit of the womb.”

Augustine “Lo, children, (hereward of the fruit of the womb, are an heritage of the Lord- (ver. 3). Since He saith, “fruit of the womb,” these children have been born in travail. There is a certain woman, in whom what was said unto Eve,” in sorrow shalt thou bring forth children,” is shown after a spiritual manner. The Church beareth children, the Bride of Christ; and if she beareth them, she

travaileth of them. In figure of her, Eve was called also “the Mother of all living.” He who said, “My little children, of whom I travail in birth again, until Christ be formed in you,” was amongst the members of her who travaileth. But she travailed not in vain, nor brought forth in vain: 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....”

Psalm 130:6,7,8 The following three versus are from the LXX 6 My soul has hoped in the Lord; from the morning watch till night.

7 Let Israel hope in the Lord: for with the Lord is mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

Augustine ; “My soul hath trusted in the Lord, from the morning watch even unto night” (ver. 6). This morning watch is the end of night. We must therefore understand it so that we may not suppose we are to trust in the Lord for one day only. What do you conceive to be the sense, then, brethren? The words mean this: that the Lord, through whom our sins have been remitted, arose from the dead at the morning watch, so that we may hope that what went before in the Lord will take place in us. For our sins have been already forgiven: but we have not yet risen again: if we have not risen again, not as yet hath that taken place in us which went before in our Head. What went before in our Head? Because the flesh of that Head rose again; did the Spirit of that Head die? What had died in Him, rose again. Now He arose on the third day; and the Lord as it were thus speaketh to us: What ye have seen in Me, hope for in yourselves; that is, because I have risen from the dead, ye also shall rise again.

5. But there are who say, Behold, the Lord hath risen again; but must I hope on that account that I also may rise again? Certainly, on that account: for the Lord rose again in that which He assumed from thee. For He would not rise again, save He had died; and He could not have died, except He bore the flesh. What did the Lord assume from thee? The flesh. What was He that came Himself? The Word of God, who was before all things, through whom all things were made. But that He might receive something from thee, “The Word became flesh, and dwelt among us.” He received from thee, what He might offer for thee; as the priest receiveth from thee, what he may offer for thee, when thou wishest to appease God for thy sins. It hath already been done, it hath been done thus. Our Priest received from us what He might offer for us: for He received flesh from us, in the flesh itself He was made a victim, He was made a holocaust, He was made a sacrifice. In the Passion He was made a sacrifice; in the Resurrection He renewed that which was slain, and offered it as His first-fruits unto God, and saith unto thee, All that is thine is now consecrated: since such first-fruits have been offered unto God from thee; hope therefore that that will take place in thyself which went before in thy first-fruits.

6. Since He then rose with the morning watch, our soul began to hope from hence: and how far? “Even unto night;” until we die; for all our carnal death is as it were sleep...

7. And he returns to this, “From the morning watch let Israel hope in the Lord.” Not only “let Israel hope,” but “from the morning watch let Israel hope.” Do I then blame the hope of the world, when it is placed in the Lord? No; but there is another hope belonging to Israel. Let not Israel hope for riches as his highest good, not for health of body, not for abundance of earthly things: he will indeed have to suffer tribulation here, if it should be his lot to suffer any troubles for the sake of the truth...

... “For with the Lord there is mercy, and with Him is plenteous redemption” (ver. 7). Admirable! This could not have been better said in

its own place, on account of the words, “From the morning watch.”

Wherefore? Because the Lord rose again from the morning watch; and the body ought to hope for that which went before in the Head. But, lest this thought should be suggested: The Head might rise again, because It was not weighed down with sins, there was no sin in Him; what shall we do? Shall we hope for such a resurrection, as went before in the Lord, whilst we are weighed down by our sins? But see what followeth: “And He shall redeem Israel from all his sins” (ver. 8). Though therefore he was weighed down with his sins, the mercy of God is present to him. For this reason, He went before without sin, that He may blot out the sins of those that follow Him. Trust not in yourselves, but trust from the morning watch...” Psalm 143 Ver. 8. “Cause me to hear thy lovingkindness in the morning”,... &c.

**; Jarchi (an ancient rabbi) interprets it,**

“when the redemption arises or springs out; meaning the deliverance of the Jews from their present captivity: and so Kimchi, of the time of salvation; as a time of distress is called the evening;”

We the true Israel see in these same word pictures ( “ morning”, “arises” and “springs up”) glimpses of our release from the captivity of sin and this body of death.

**Isaiah 66:10-14, NKJV, verse10 “ Rejoice with Jerusalem, And be glad with her, all you who love her; Rejoice for joy with her, all you who mourn for her;**

**11 That you may feed and be satisfied With the consolation of her bosom, That you may drink deeply and be delighted With the abundance of her glory.”**

**12 For thus says the LORD: “Behold, I will extend peace to her like a river, And the glory of the Gentiles like a flowing stream. Then you shall feed; On her sides shall you be carried, And be dandled on her knees.**

**13 As one whom his mother comforts, So I will comfort you; And you shall be comforted in Jerusalem.”**

**14 When you see this, your heart shall rejoice, And your bones shall flourish like grass; The hand of the LORD shall be known to His servants, And His indignation to His enemies.” Dead**



*Sea Scrolls ; “(10.) Rejoice with Jerusalem, and be glad with her, all that love her: rejoice with her for joy, all you mourning for her:*

*(11.) That you may nurse, and be satisfied with the breasts of her comforts; that you may drain out, and be delighted with the abundance of her glory.*

*(12.) [m..because] thus says YHWH, Behold, I will spread out to her like a river, peace, and like a flowing river the glory of the Gentiles {and you shall n}urse, on her side you shall be carried, and upon her knees caressed*

*(13.) As a man whom his mother [{comforts,} so will I comfort you; and in Jerusalem you shall be comforted.*

*(14.) And when you see this, your heart shall rejoice,”*

*LXX(Thomson Version) verse 10, “Rejoice O Jerusalem! and sing praises therein, all ye who mourn for her! Be exceedingly joyful with her, all ye that mourn for her!*

*11 That you may suck and be satisfied from the breast of her consolation-that you may suck and be fed deliciously, at the commencement of her glory.*

*12 For thus saith the Lord, Behold I will glide to them like a peaceful stream, and like a torrent deluging the glory of nations. Their children shall be carried on shoulders, and be dandled on knees.*

*13 As one whom his mother comforeteth, so will I comfort you, and in Jerusalem, you shall find consolation.*

*14 And you shall see it, and your heart shall rejoice; and your bones flourish like a green herb. And the hand of the Lord will be made known to them who fear Him. And it will terrify them who are disobedient.”*

John Gill : “Ver. 10. Rejoice ye with Jerusalem, and be glad with her, &c.] The church; she bringing forth so many spiritual children to Christ; just as, when a woman is delivered of a child, her friends and neighbours congratulate her upon it, and rejoice with her on that account; as Elisabeth’s neighbours and relations did, at the birth of John the Baptist, # Lu 1:57,58, so the church’s friends here are called together to rejoice with her, at the numerous birth and conversion of souls in her, than which nothing is more joyful to the saints; see # Lu 15:6,9,23,24 Ac 15:3:

all ye that love her; wish her well, and pray for her peace and prosperity; all that love God love his church, the habitation of his house, the place where his honour dwells; all that love Christ love her who is his spouse and bride, and purchased by his blood; all that love the word and ordinances love the church where they are administered:

rejoice for joy with her, all ye that mourn for her; that had mourned for her, when things went ill with her; these are they that mourn in Zion, and for Zion, because of the sins of

her professors; corruptions in doctrine, discipline, and worship; declensions in grace; want of love to one another, and few instances of conversion: but now things being the reverse, and it going well with her, they are called upon to rejoice exceedingly with her; for such is the sympathizing spirit of the saints, that they rejoice with them that rejoice, and weep with them that weep, # Ro 12:15 - 1Co 12:26. Ver. 11. That ye may suck, and be satisfied with the breast of her consolations, &c.] This, according to our version, expresses the end of the church's friends being called together to rejoice with her, that they might partake of her joys and comforts, delights and pleasures: but the words may be better rendered, either, according to Kimchi's sense, "therefore shall ye suck" {t}, &c.; because ye have mourned for her, and because ye have rejoiced with her; or rather, as Noldius {u}, "because ye suck", &c.; partake of her privileges and ordinances, so give a reason why they should rejoice with her. "Breast" is put for "breasts", as Jarchi observes; for as the church is represented as a woman, and as a teeming woman, she has two breasts as such, grown and fashioned, and full of milk of consolation; for "breast of her consolations" is the same as "her breasts of consolation"; see # So 4:5, these are either Christ and his Spirit. Christ is a full breast of comfort to his people, in the greatness of his person, and the riches of his grace; in his precious blood, perfect righteousness, atoning sacrifice, and great salvation; if there be any comfort it is in him, and abounds by him. The Holy Spirit is another breast of consolation, another Comforter, by giving knowledge of the free grace gifts of God; by showing the things of Christ; by opening and applying the precious promises of the Gospel; by shedding the love of God in the heart; by witnessing to the saints their adoption, and by sealing them up unto the day of redemption. Or the covenant, and its blessings and promises: the covenant is a full breast of comfort, yields much both in life and at death; its blessings are sure mercies, blessings indeed, spiritual ones, and he that has an interest in them has enough, has all things; the promises of it are great, precious, sure, and unconditional, and afford strong consolation to the heirs of them. Or the Holy Scripture, and its two Testaments, the Old and New, which are exactly alike as two breasts; agree in the person and offices of Christ, and in all the doctrines of grace, and are full of the sincere milk of the word, and of spiritual consolation. Or the two ordinances of baptism and the Lord's supper; which agree with each other; come from the same author; relate to the same things, the sufferings and death of Christ; and to be partook of by the same persons: baptism leads to the blood of Christ for cleansing and pardon; to the burial of Christ it represents, there to behold all sins buried with him; and to the resurrection of Christ for justification, and so is a means of much spiritual comfort; as it was to the eunuch, who from thence went on his way rejoicing: the Lord's supper is another breast of consolation, it is a feast of fat things; it represents the broken body and bloodshed of Christ, whose flesh is meat indeed, and his blood drink indeed, and so is a means of spiritual nourishment and comfort. These breasts are to be "sucked"; the mouth of faith is to be laid unto them; Christ is to be applied unto for fresh supplies of grace and comfort; the covenant and its promises are to be laid hold upon, and all the goodness in them to be pressed and got out; the Scriptures are to be diligently read and searched, and

the ordinances to be frequently attended on, and fervent prayer to be incessantly used, and not restrained till the blessing is given; and such who do so are sooner or later "satisfied", filled to the full. How satisfying are Christ and his grace! the covenant of grace, its blessing and promises! the doctrine of the Gospel, and the ordinances of it! these are the goodness of God's house, with which his people are satisfied, even as with marrow and fatness, # Ps 36:8 63:5 65:4,

that ye may milk out, and be delighted with the abundance of her glory; or, "for" or "because ye milk out", "may" or "shall milk out" {w}; that is, press with the hand of faith the above breasts of consolation, and get out from them all the comfort that is laid up in them: and so

be delighted with the abundance of her glory; or, "the brightness of it"; Christ is the glory of his church; it is his presence with her, his grace and righteousness bestowed on her, which give her abundance of glory; and he it is in whom she glories: the Spirit of God, as a spirit of glory, rests upon her, and his grace makes her all glorious within; it is her glory to be interested in the covenant of grace, its promises and blessings, and to have the word and ordinances; her breasts are her glory, and she will have abundance of it in the latter day; see Isa 66:12 60:1,7,13, all which greatly "delight" the lovers and friends of Zion; a sight of Christ and his fulness, and a view of God as their Covenant God, are exceeding delightful; the doctrines of the Gospel are pleasant words, and the ways or ordinances of Christ are ways of pleasantness; and particularly the church in the latter day, enjoying all these to the full, and having the glory of God upon her, will be very delightful to behold.

Ver. 14. And when ye see this, &c.] All the above things prophesied of come to pass; the conversion of the Jews; the peaceable and prosperous condition of the church of Christ; and perceive, feel, and enjoy the comforts of God in an experimental manner:

your heart shall rejoice; for nothing can be matter of greater joy than these; these cause an inward, hearty, and sincere joy, and not mere outward expressions of it:

and your bones shall flourish like an herb; in a well watered garden, or on which the dew lies; which revives, lifts up its head, and is green and flourishing: so the hearts of God's people are comforted and filled with joy, it renews their spiritual strength; the bones that were dried up with sorrow become fat and flourishing and like a garden of herbs, whose springs fail not; see # Pr 17:22 Isa 58:11. The people of the Jews, in their present state, are like dry bones; but these dry bones shall live at the word of God, and through the power of his grace, and stand upon their feet, and which will cause great joy to others, and be **as life from the dead**. This passage Abarbinel and other Jewish writers interpret of the resurrection of the dead;..."

"The ceremony used by them is this, as they return from the grave, everyone of them plucks up grass from off the ground twice or thrice, and casts it over his head behind him, saying those words of the psalmist, "and they of the city shall flourish like grass of

the earth", Ps 72:16 and this they do, to signify their hopes of the resurrection of the dead, who shall flourish as the grass, as the prophet says, "your bones shall flourish as the herb",

or tender grass; as that springs up after it is cut down, so will the bones of the dead revive again, after they have been reduced to dust in the grave;..."

**LXX Zechariah 8:12 But I will shew peace: the vine shall yield her fruit, and the land shall yield her produce, and the heaven shall give its dew: and I will give as an inheritance all these things to the remnant of my people.**

Psalm 68.20and21 (LXX)"Our God is the God of salvation; and to the Lord belong the issues from death.

21 But God shall crush the heads of his enemies; the hairy crown of them that go on in their trespasses."

Matthew Henry ; " for unto God the Lord belong the issues from death. The keys of hell and death are put into the hand of the Lord Jesus, Rev. 1:18. He, having made an escape from death himself in his resurrection, has both authority and power to rescue those that are his from the dominion of death, by altering the property of it to them when they die and giving them a complete victory over it when they shall rise again; for the last enemy that shall be destroyed is death. And to those that shall thus for ever escape death, and shall find such an outlet from it as not to be hurt of the second death, to them surely deliverances from temporal death are mercies indeed and come from God as the God of their salvation. 2 Co. 1:10. 2. Those that persist in their enmity to him will certainly be ruined (v. 21): God shall wound the head of his enemies, -of Satan the old serpent (of whom it was by the first promise foretold that the seed of the woman should break his head, Gen. 3:15),-of all the powers of the nations, whether Jews or Gentiles, that oppose him and his kingdom among men (Ps. 110:6, He shall wound the heads over many countries ),-of all those, whoever they are, that will not have him to reign over them, for those he accounts his enemies, and they shall be brought forth and slain before him, Lu. 19:27. He will wound the hairy

scalp of such a one as goeth on still in his trespasses. Note, Those who go on still in their trespasses, and hate to be reformed, God looks upon as his enemies and will treat them accordingly. In calling the head the hairy scalp perhaps there is an allusion to Absalom, whose bushy hair was his halter. Or it denotes either the most fierce and barbarous of his enemies, who let their hair grow, to make themselves look the more frightful, or the most fine and delicate of his enemies, who are nice about their hair: neither the one nor the other can secure themselves from the fatal wounds which divine justice will give to the heads of those that go on in their sins.”

Spurgeon ; ‘...He that is our God is the God of salvation,’ and we remind you that the most delightful works which the Lord has performed have been works of salvation. To save our first parents at Eden’s gate, and give them a promise of victory over the serpent, was joy to God. To house Noah in the ark was also His pleasure. The drowning of a guilty world was needful, but the saving of Noah was pleasant to the Lord our God. He destroyed the earth with His left hand, but with His right hand He shut in the only righteous ones He found. To save His people is ever His joy: He goes about it eagerly. He rode upon a cherub and did fly upon the wings of the wind when He came to deliver His chosen. What noise He makes about His saving work at the Red Sea! The whole Scripture is full of allusions to the great salvation out of Egyptian bondage, and even in heaven they sing the song of Moses, the servant of God, and the song of the Lamb. The Old Testament seems to ring with the note, ‘ Sing unto the Lord for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea.’ The Lord did greatly rejoice to make a way through the wilderness. and a path through the deeps for His own people, that He might work salvation for them in the midst of the earth. Afterwards in the Old Testament how well they keep records of salvations! They tell us of the kings that oppressed the people, but how lovingly they linger over the way in which God redeemed Israel from her adversaries. What a note of joy there is about Goliath slain, and the son of Jesse bearing his gory head, and Israel delivered from Philistia’s vaunts! Well did they say, ‘ He that is our God is the God of salvation.’ He takes delight in deeds of grace; these are His enjoyments. These are His recreations. He comes out in His royal robes and puts on His crown jewels when He rises to save His people, and make the voice of His praise to be heard ; which holdeth our soul in life, and suffereth not our feet to be moved.” This then is the God in Whom is vested all sovereignty over the issues from death. He takes pleasure, not in the destruction, but in the salvation of the sons of men.”...and Spurgeon further teaches us” ...The issues from death are with the quickening Spirit, and when our soul cleaveth to the dust He can revive us again till we rejoice with joy unspeakable.”....” I Am the Resurrection and the Life,” saith Christ, and He is both of these to all His people. Is He not resurrection, for He saith, ‘ He that

believeth in Me, though He were dead, yet shall he live?’ That bright illustrious day in which the saints shall rise with their Lord will show how unto God the Lord belong the issues from death.”...”... not only escape from death, deliverance from condemnation, revival from spiritual death, and uplifting from deadly mental depression, but recovery from death’s direct havoc, by our being raised again from the tomb. In all these respects the Lord Jesus hath the key of death; He openeth and no man shutteth, He shutteth and no man openeth.”...and “He that believeth on Him shall have everlasting life.” [ft1]

[ft1]KJV John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

LXX Psalm 72:7” In his days shall righteousness spring up; and abundance of peace till the moon be removed.”

Augustine ;”There shall arise in His days justice, to conquer the contradiction and rebellion of the flesh, and whereby there may be made a peace so increasing and abundant, until the moon be exalted, that is, until the Church be lifted up, through the glory of the Resurrection to reign with Him, who went before Her in this glory, the first-born of the dead, that He might sit at the right hand of the Father;

thus with the sun enduring before the moon, in the place whereunto hereafter was to be exalted the moon also.”

“In His days...” This is interpreted of the Messiah, by a Jewish writer {ft1}

[ft1] Baal Hatiurim in Numb. fol. 169. 3.

; who observes, that in his days the priesthood shall return, and the rod of Aaron shall flourish;..” John Gill

“...righteousness spring up” or “...the righteous flourish” “...of such that are justified by the righteousness of Christ, have faith in him, and the seed of grace implanted in them.” John Gill

Psalm 16:9 LXX “Therefore my heart rejoiced and my tongue exulted; moreover also my flesh shall rest in hope.”

Matthew Henry “My flesh also shall rest in hope. Our bodies have little rest in this world, but in the grave they shall rest as in their beds, Isa. 57:2. We have little to hope for from this life, but we shall rest in hope of a better life; we may put off the body in that hope. Death destroys the hope of man (Job 14:19), but not the hope of a good Christian, Prov. 14:32. He has hope in his death, living hopes in dying moments, hopes that the body shall not be left for ever in the grave, but, though it see corruption for a time, it shall, at the end of the time, be raised to immortality; Christ’s resurrection is an earnest of ours if we be His.”

**Job 19:25-27 KJV/ MT ; “25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:**

**26 And though after my skin worms destroy this body, yet in my flesh shall I see God:**

**27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.**

Matthew Henry ; “There are those that through grace have an interest in this Redeemer, and can, upon good grounds, call him theirs. When Job had lost all his wealth and all his friends, yet he was not separated from Christ, nor cut off from his relation to him: “Still he is my Redeemer.” That next kinsman adhered to him when all his other kindred forsook him, and he had the comfort of it. (4.) Our interest in the Redeemer is a thing that may be known; and, where it is known, it may be triumphed in, as sufficient to balance all our griefs: I know (observe with what an air of assurance he speaks it, as one confident of this very thing), I know that my Redeemer lives. His friends have often charged him with ignorance or vain knowledge; but he knows enough, and knows to good purpose, who knows Christ to be his Redeemer. (5.) There will be a latter day, a last day, a day when time shall be no more, Rev. 10:6. That is a day we are concerned to think of every day. (6.) Our Redeemer will at that day stand upon the earth, or over the earth, to summon the dead out of their graves, and determine them to an unchangeable state; for to him all judgment is committed. He shall stand, at the last, on the dust to which this earth will be reduced by the conflagration. 2. He believes the happiness of the redeemed, and his own title to that happiness, that, at Christ’s second coming, believers shall be raised up in glory and so made perfectly blessed in the vision and fruition of God; and this he believes with application to himself. (1.) He counts upon the corrupting of his body in the grave, and speaks of it with a holy carelessness and unconcernedness: Though, after my skin (which is already wasted and gone, none of it remaining but the skin of my teeth, v. 20) they destroy (those that are appointed to destroy it, the grave and the worms in it of which he had spoken, ch. 17:14) this body. The word body is added: “Though they destroy this, this skeleton, this shadow (ch. 17:7), this that I lay my hand upon,” or (pointing perhaps to his weak and withered limbs) “this that you see, call it what you will; I expect that shortly it will be a feast for the worms.” Christ’s body saw not corruption, but ours must. And Job mentions this, that the glory of the resurrection he believed and hoped for might shine the more brightly. Note, It is good for us often to think, not only of the approaching death of our bodies, but of their destruction and dissolution in the grave; yet let not that discourage our hope of their resurrection, for the same power that made man’s body at first, out of common dust, can raise it out of its own dust. This body which we now take such care about, and make such provision for, will in a little time be destroyed. Even my reins (says Job) shall be consumed within me (v. 27); the innermost part of the body, which perhaps putrefies first. (2.) He comforts

himself with the hopes of happiness on the other side death and the grave: After I shall awake (so the margin reads it), though this body be destroyed, yet out of my flesh shall I see God. [1.] Soul and body shall come together again. That body which must be destroyed in the grave shall be raised again, a glorious body: Yet in my flesh I shall see God. The separate soul has eyes wherewith to see God, eyes of the mind; but Job speaks of seeing him with eyes of flesh, in my flesh, with my eyes; the same body that died shall rise again, a true body, but a glorified body, fit for the employments and entertainments of that world, and therefore a spiritual body, 1 Co. 15:44. Let us therefore glorify God with our bodies because there is such a glory designed for them. [2.] Job and God shall come together again: In my flesh shall I see God, that is, the glorified Redeemer, who is God. I shall see God in my flesh (so some read it), the Son of God clothed with a body which will be visible even to eyes of flesh. Though the body, in the grave, seem despicable and miserable, yet it shall be dignified and made happy in the vision of God. Job now complained that he could not get a sight of God (ch. 23:8, 9), but hoped to see him shortly, never more to lose the sight of him, and that sight of him will be the more welcome after the present darkness and distance. Note, It is the blessedness of the blessed that they shall see God, shall see him as he is, see him face to face, and no longer through a glass darkly. See with what pleasure holy Job enlarges upon this (v. 27): "Whom I shall see for myself," that is, "see and enjoy, see to my own unspeakable comfort and satisfaction. I shall see him as mine, as mine with an appropriating sight," Rev. 21:3. God himself shall be with them and be their God; they shall be like him, for they shall see him as he is, that is seeing for themselves, 1 Jn. 3:2. My eyes shall behold him, and not another. First, "He, and not another for him, shall be seen, not a type or figure of him, but he himself." Glorified saints are perfectly sure that they are not imposed upon; it is no *deceptio visus*-illusion of the senses. Secondly, "I, and not another for me, shall see him. Though my flesh and body be consumed, yet I shall not need a proxy; I shall see him with my own eyes." This was what Job hoped for, and what he earnestly desired, which, some think, is the meaning of the last clause: My reins are spent in my bosom, that is, "all my desires are summed up and concluded in this; this will crown and complete them all; let me have this, and I shall have nothing more to desire; it is enough; it is all."

John Gill ; " the Son of God, the Lord Jesus Christ, who is our "Goel", the word here used, our near kinsman, and so our Redeemer, to whom the right of redemption belonged; and who was spoken of by all the holy prophets, from the beginning of the world, as the Redeemer of his people, who should redeem them from all their sins; from the law, its curses and condemnation; from Satan, and his principalities and powers; from death and hell, and everlasting destruction; and that by giving himself a ransom for them; all which was known in the times of Job, Job 33:24; and known by him, who speaks of him as living; he then existed not only as a divine Person, as he did from all eternity, but in his office capacity as Mediator, and under the character of a Redeemer; for the virtue of his future redemption reached to all the ages before it, from the



foundation of the world; besides, the epithet "living" points at him as the "living God", as he is, Heb 3:12; and so equal to the work of redemption, and able to redeem, and mighty to save; of whom it is said, not that he has lived, or shall live, but "liveth"; ever lives; and so an expression of the eternity of Christ, who is from everlasting to everlasting, the same today, yesterday, and for ever; and who, though he died in human nature, yet is alive, and lives for evermore; he has life in and of himself, as he is God over all blessed for ever; and has life in him for all his people, as Mediator; and is the author of spiritual life in them, and the donor of eternal life to them; and because he lives, they shall live also. Now Job had an interest in him as the living Redeemer, and knew he had, which is the greatest blessing that can be enjoyed; an interest in Christ is of infinitely more worth than the whole world, and the knowledge of it exceeds all others; this knowledge was not merely speculative, nor only approbational and fiducial, though such Job had, Job 13:15,16; but the knowledge of assurance of interest; to know Christ as a Redeemer of men, and not our Redeemer, is of no avail; the devils know him to be a Redeemer, but not theirs: men may have an interest in Christ, and as yet not know it; interest is before knowledge; it is neither knowledge nor faith that gives interest, but God of his grace gives both interest and knowledge: and such a knowledge as here expressed is a peculiar favour; it is owing to an understanding given to know him that is true, and that we are in him that is true; and to the spirit of wisdom and revelation, in the knowledge of Christ, and to the testimony which he bears; and such knowledge will support under the greatest afflictions and sorest trials; under the ill usage of friends, and the loss of nearest and dearest relations, and in the views of death and eternity; all which was Job's case:

and [that] he shall stand at the latter [day] upon the earth; appear in the world in human nature; be the seed of the woman, and born of one, be made flesh, and dwell among men, and converse with them, as Jesus did; who stood upon the land of Judea, and walked through Galilee, and went about doing good to the bodies and souls of men; and this was in the last days, and at the end of the world, Heb 1:1 9:26; as a pledge of this there were frequent appearances of the son of God in an human form to the patriarchs; nor need it seem strange that Job, though not an Israelite, had knowledge of the incarnation of Christ, when it is said to be the opinion of the Indian Brahmans that God often appeared in the form and habit of some great men, and conversed among men; and that Wistnavius, whom, they say, is the second Person of the triune God, had already assumed a body nine times, and sometimes also an human one; and that the same will once more be made by him; and Confucius, the Chinese philosopher, left it in writing, that the Word would be made flesh, and foresaw the year when it would be: or, "he shall rise the last out of the earth"; and so it may respect his resurrection from the dead; he was brought to the dust of death, and was laid in the grave, and buried, in the earth, and was raised out of it; and whose resurrection is of the greatest moment and importance, the justification, regeneration, and resurrection of his people depending on it: but this is not to be understood as if he was the last that should rise from the dead; for he is the

firstfruits of them that sleep, and the firstborn from the dead, the first that rose to an immortal life; but that he who, as to his divine nature, is the first and the last; or that, in his state of humiliation, is the last, the meanest, and most abject of men ; or rather, who, as the public and federal head of his people, is "the last Adam", 1Co 15:45; and who did rise as such for their justification, which makes the article of his resurrection an unspeakable benefit: or, "he shall stand over the earth in the latter day" in the last times of all, in the close of time, at the end of the world, at his appearing and kingdom, when he shall come to judge the quick and dead; those that will be alive, and those that will be raised from the dead, who will meet him in the air over the earth, and shall be for ever with him; and even then "he shall stand upon the earth"; for it is expressly said, that when he shall come, and all the saints with him, "his feet shall stand on the mount of Olives", Zechariah 14:4,5; or, "he shall stand against the earth at the latter days"; in the resurrection morn, and shall exercise his authority over it, and command the earth and sea to give up their dead; and when at his all commanding voice the dead shall come out of their graves, as Lazarus came out of his, he shall stand then upon the dust of the earth, and tread upon it as a triumphant Conqueror, having subdued all his enemies, and now the last enemy, death, is destroyed by the resurrection of the dead: what a glorious and enlarged view had Job of the blessed Redeemer!"

**Job 14:14 LXX ; “For if a man should die, shall he live again, having accomplished the days of his life? I will wait till I exist again”**

**Job 14:14 KJV/MT ; “ If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.”**

Adam Clarke ; “Verse 14. If a man die, shall he live again? - The Chaldee translates, If a wicked man die, can he ever live again? or, he can never live again. The Syriac and Arabic thus: “If a man die, shall he revive? Yea, all the days of his youth he awaits till his old age come.” The Septuagint: “If a man die, shall he live, having accomplished the days of his life? I will endure till I live again.” Here is no doubt, but a strong persuasion, of the certainty of the general resurrection.”

The Theological Wordbook of the O. T. employs the word picture “second-growth” for the Hebr. word for “ change” ( “chaliyphah”)

John Gill ; “ he shall live again at the general resurrection, at the

last day, when all shall come out of their graves, and there will be a general resurrection of the just, and of the unjust; some will live miserably, in inexpressible and eternal torments, and wish to die, but cannot, their life will be a kind of death, even the second death; others will live comfortably and happily an endless life of joy and pleasure with God; Father, Son and Spirit, angels and glorified saints: hence, in the faith of this is the following resolution,

all the days of my appointed time will I wait, till my change come; there is an appointed time for man on earth when he shall be born, how long he shall live, and when he shall die, see #Job 7:1 14:5; or “of my warfare”, for the life of man, especially of a good man, is a state of warfare with many enemies, sin, Satan, and the world; at the end of which there will be a “change”; for not a change of outward circumstances in this life is meant; for though there was such a change befell Job, yet he was, especially at this time, in no expectation of it; and though his friends suggested it to him, upon his repentance and reformation, he had no hope of it, but often expresses the contrary: but either a change at death is meant; the Targum calls it a change of life, a change of this life for another; death makes a great change in the body of a man, in his place here, in his relations and connections with men, in his company, condition, and circumstances: or else the change at the resurrection, when this vile body will be changed, and made like unto Christ’s; when it will become an incorruptible, glorious, powerful, and spiritual body, which is now corruptible, dishonourable, weak, and natural; and, till one or other of these should come, Job is determined to wait, to live in the constant expectation of death, and to be in a readiness and preparation for it; in the mean while to bear afflictions patiently, and not show such marks of impatience as he had done, nor desire to die before God’s time, but, whenever that should come, quietly and cheerfully resign himself into the hands of God; or this may respect the frame and business of the soul in a separate state after death, and before the resurrection, believing, hoping, and waiting for the resurrection of the body, and its union to it, (see Ps 16:10.)

Matthew Henry ; “Job’s friends proving miserable comforters, he set himself to be the more his own comforter. His case was now bad, but he pleases himself with the expectation of a change. I think it cannot be meant of his return to a prosperous condition in this world. His friends indeed flattered him with the hopes of that, but he himself all along despaired of it. Comforts founded upon uncertainties at best must needs be uncertain comforts; and therefore, no doubt, it is something more sure than that which he here bears up himself with the expectation of. The change he waits for must therefore be understood

either, (1.) Of the change of the resurrection, when the vile body shall be changed (Phil. 3:21), and a great and glorious change it will be; and then that question, If a man die, shall he live again? must be taken by way of admiration. “Strange! Shall these dry bones live! If so, all the time appointed for the continuance of the separation between soul and body my separate soul shall wait until that change comes, when it shall be united again to the body, and my flesh also shall rest in hope.” Ps. 16:9. Or, (2.) Of the change at death. “If a man die, shall he live again? No, not such a life as he now lives; and therefore I will patiently wait until that change comes which will put a period to my calamities, and not impatiently wish for the anticipation of it, as I have done.” Observe here, [1.] That it is a serious thing to die; it is a work by itself. It is a change; there is a visible change in the body, its appearance altered, its actions brought to an end, but a greater change with the soul, which quits the body, and removes to the world of spirits, finishes its state of probation and enters upon that of retribution. This change will come, and it will be a final change, not like the transmutations of the elements, which return to their former state. No, we must die, not thus to live again. It is but once to die, and that had need be well done that is to be done but once. An error here is fatal, conclusive, and not again to be rectified. [2.] That therefore it is the duty of every one of us to wait for that change, and to continue waiting all the days of our appointed time. The time of life is an appointed time; that time is to be reckoned by days; and those days are to be spent in waiting for our change. That is, First, We must expect that it will come, and think much of it. Secondly, We must desire that it would come, as those that long to be with Christ. Thirdly, We must be willing to tarry until it does come, as those that believe God’s time to be the best. Fourthly, We must give diligence to get ready against it comes, that it may be a blessed change to us. 3. A joyful expectation of bliss and satisfaction in this.”

Spurgeon ; “My eyes shall see him and not another.” These very eyes which have wept for sin, shall see the King in his beauty; and these hands which here have served the Lord, shall embrace him in his glory. Do not think that death will destroy the identity of

the resurrection body: it will be as much the same as the full-blown flower is the same as the seed out of which it grew. There will be a mighty development, but it will still be the same, it is sown a natural body, and the same it is raised a spiritual body.

There will also be to the regenerate no change as to his vitality. We are quickened now by the life of Christ, which is the same life that will quicken us in heaven; the incorruptible seed which liveth and abideth for ever. "He that believeth on the Son hath everlasting life." He has it now-the same life, which he is to live in heaven, where it will be more developed, more glorious, but still the same."

**LXE 2 Samuel 7:10 And I will appoint a place for my people Israel, and will plant them, and they shall dwell by themselves, and shall be no more distressed; and the son of iniquity shall no more afflict them, as he has done from the beginning.**

Exodus 12:41 (YLT) ; "and it cometh to pass, at the end of four hundred and thirty years-yea, it cometh to pass in this self-same day-all the hosts of Jehovah have gone out from the land of Egypt."

Spurgeon ; "...the Lord's people; they shall all be there, the great and the small; this unworthy

hand shall take the hand of the blessed St. Paul; they shall all be in heaven, shall all be redeemed, shall all be saved; but all, mark you, through one sacrifice, one covenant, one blood, one Passover."

**Isaiah 57:1-2 KJV/MT verse 1 ; " The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."**

**2 "He shall enter into peace: they shall rest in their beds, each one walking in his uprightness."**

*Dead Sea Scroll ; “”The righteous perishes, and no man takes it to heart: and merciful men are gathered away, no one understanding that fro the presence of evil the righteous is gathered away.”*

*vs. 2 “He shall go into peace: they shall rest on their beds, walking in their uprightness”*

*Isaiah 57:1, LXX; “See how the just man has perished, and no one lays it to heart: and righteous men are taken away, and no one considers: for the righteous has been removed out of the way of injustice.”*

*vs.2 “His burial shall be in peace: he has been removed out of the way.”*

Justin Martyr quotes the Septuagint especially in verse 2 ; verse 1 “Behold now the righteous perisheth, and no man layeth it to heart; and just men are taken away, and no man considereth. From the presence of wickedness is the righteous man taken, and (verse 2) his burial shall be in peace: he is taken from our midst.”

Justin also links this scripture with Christ and the saints consolation in his “CHRIST’S WORK AND DEATH FORETOLD ( ANF CHAPTER 48)

Keil and Delitzsch ; “We have here a glimmering light of the New Testament consolation, that the death of the righteous is better than life in this world, because it is the entrance into peace.”

Matthew Henry ; “Righteousness delivers from the sting of death, but not from the stroke of it.

They are said to perish because they are utterly removed from us, and to express the great loss which this world sustains by the removal of them, not that their death is their undoing, but it often proves an undoing to the places where they lived and were useful. Nay, even merciful men are taken away, those good men that are distinguished from the righteous, for whom some would even dare to die, Rom. 5:7. Those are often removed that could be worst spared; the fruitful trees are cut down by death and the barren left still to cumber the ground. Merciful men are often taken away by the hands of men’s malice. Many good works they have done, and for some of them they are stoned.” and “...Death is gain,

and rest, and bliss, to those only who walked in their uprightness, and who, when they die, can appeal to God concerning it, as Hezekiah (2 Ki. 20:3). [my ft]

[ft] “ 2 Kings 20:3 LXX ; “Lord, remember, I pray thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thine eyes. And Ezekias wept with a great weeping.” note the root of the word “perfect” ( grk. ” pleres”) used in this verse is translated as “ full” in

the New Testament as in KJV Mark 4:28 ; “ For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.”

Now, Lord, remember it.”...”Those that practised uprightness, and persevered in it to the end, shall find it well with them when they die. Their souls then enter into peace, into the world of peace, where peace is in perfection and where there is no trouble. Enter thou into the joy of the Lord. Their bodies rest in their beds. Note, The grave is a bed of rest to all the Lord’s people; there they rest from all their labours, Rev. 14:13. And the more weary they were the more welcome will that rest be to them, Job 3:17. This bed is made in the darkness, but that makes it the more quiet; it is a bed out of which they shall rise refreshed in the morning of the resurrection.”

**Isaiah 60:19-22, vs.19 ; vs.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.”**

**vs.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.**

**(vs.21 .) DSS ; “and your people shall all of them be righteous: they shall inherit the land for ever, the Branch ( Hebr. Nazar ) of the planting of YHWH, the work of my hands, for glory.”**

**LXX ; “Thy people also shall be all righteous; they shall inherit the land for ever, preserving that which they have planted, even the works of their hands, for glory.”**

**Isaiah 60:22 New American Bible ; “The smallest shall become a thousand, the youngest, a mighty nation; I, the LORD, will swiftly accomplish these things when their time comes.”**

Cf. Isaiah 61:3, Septuagint (Thomson version) ; “that to the mourners in Sion may be given, glory instead of ashes, oil of joy to the mourners, robes of praise for the spirit of heaviness; that they may be called generations of righteousness, a plant of the Lord for glory.”

Cf. Isaiah 61:3, Dead Sea Scroll ; “(3.) To appoint to the mourners in Zion, to give to

them beauty instead of dust, the oil of joy instead of mourning, the garment of praise instead of the spirit of heaviness; and they shall call to them oaks of righteousness, the planting of YHWH, **for glory.**”

John Gill ; “*The sun shall be no more thy light by day, &c.*] Here begins the account of the sinless, pure, and perfect state of the church in the personal reign of Christ, even the New Jerusalem church state, as appears from the use of these very words, in the description of that state, cf. Revelation 21:23 where it is read, “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”; and in like manner the Targum renders these words:

“and ye shall have no need any more of the light of the sun by day, nor even of the light of the moon by night;”  
and so both Aben Ezra and Jarchi interpret it,  
“ye shall have no need of the light of the sun;”

and the former adds, because of the light of the Shechinah; and which seems to be the meaning of the next clause:

*neither for brightness shall the moon give light unto thee;* that is, because of the exceeding brightness, splendour, and lustre of the divine majesty of Christ, who will appear personally among his people, neither sun nor moon will be able to give any light: as the light of a candle is made useless and unnecessary by the light of the sun, so the light of the sun and moon will be made useless and unnecessary by the vastly superior light and glory of Christ; see Isa 24:23 30:26, [my ft]

[ft]Isaiah 24:23 NKJV ; “Then the moon will be disgraced And the sun ashamed; For the LORD of hosts will reign On Mount Zion and in Jerusalem And before His elders, gloriously.”

DSS ; “And the moon shall be embarrassed and she will be ashamed ; the sun because YHWH will reign in Mount Zion and in Jerusalem before His elders in glory”

Isaiah 30:26 KJV/MT ; “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.”

DSS ;vs. 26 “ And the light of the moon shall be like the light of the sun and the light of the sun shall be seven times the light of seven days in the day that YHWH binds up the scattering of His people and heals the strike of her wound.”

though the sun and moon may be understood here mystically, not of civil magistrates, who are sometimes signified by these luminaries; and who



also will be no more used when this dispensation or personal reign of Christ shall take place; see Isaiah 13:10 Revelation 6:12 1Corinthians 15:24, but rather of the Gospel and Gospel ordinances, which the church will no more stand in need of to enlighten, teach, and instruct them, refresh and comfort them, having the immediate presence of Christ with them, as follows: ‘but the Lord shall be unto thee an everlasting Light’; that is, the Lord Jesus Christ, the Lamb of God, as it is interpreted in the above cited place in the Revelation; who, as He is the author of the light of nature, and of the light of grace, so of the light of glory in this state, and to all eternity; then will the saints in this Light behold the face of God, which is not to be seen now; they shall see Christ in all His glory, in the glory of His Father, and of His holy angels; all the glorious forms, the angels of heaven, and all the saints, those spirits of just then made perfect, that shall come with Christ, and be clothed with glorious bodies; even the New Jerusalem descending from heaven, having the glory of God upon her; likewise all the doctrines of grace, now not so clearly understood; and all the mysteries of Providence, which will be laid open, and made manifest; and this clear light will continue for ever; there will be no more night, but one everlasting day: ‘and thy God thy glory; it is the saints’ glory that God is their God; and it will be their glory in this state to have the God-man Jesus Christ personally with them; the tabernacle of God will be among them; God Himself shall be with them, and be their God; and His glory shall lighten them, see Re 21:3,23. [my ft]

[ft] Revelation 21:23 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.”

Ver. 20. *Thy sun shall no more go down, &c.*] This is a different sun from the former; this is the church’s sun, and no other than the sun of righteousness, Christ Jesus; who has his risings and settings now, at least, in the apprehensions of his people; he sometimes withdraws himself, and is gone; and then returns again: but so it will not be in this state: the saints shall be for ever with him, and he shall be for ever with them; who will always behold his glory, and be enlightened by him; see 1Thessalonians 4:16,18:

neither shall thy moon withdraw itself; or, “shall not be gathered” , under a cloud; or “fail” {k}, as the Septuagint version; or, “suffer a defect”, as the Arabic version; as the moon does when in the wane, or is eclipsed. This may refer to this then present state of the church, which shall not fail; and to the blessings and comforts of it from Christ the sun, which will not cease, the enjoyment of them be ever interrupted. The Targum is, “thy kingdom shall cease no more, and thy glory shall not be removed;”

and so Maimonides interprets it of the kingdom of the Messiah, that shall endure for ever:

for the Lord shall be thine everlasting light;

this is repeated for the confirmation of it:

*and the days of thy mourning shall be ended* ; or, “completed”; shall be fully up, and so at an end: or, “shall be recompensed” ; with an everlasting day of joy and pleasure; there will now be no more sin to distress the saints; no more temptations of Satan to annoy them; no more afflictions either of body or mind to trouble them; no more pain, or crying, or death; and so no more mourning; sorrow and sighing will flee away; all tears will be wiped from their eyes; and everlasting joy be upon their heads; see Revelation 21:4 Isaiah 35:10.

Of vs. 21 Gill teaches; “the branch of my planting” (or “the shoot of my planting” as in NRSV) ; in Christ by election grace; **in the likeness of His death resurrection** by redemption grace; and as branches in him, the Vine, by effectual calling grace; and in his church, through the ministry of the word; all which will appear true and real; and that they are plants of the Lord’s planting, by their being in this church state, **even in the paradise of God, near to the tree of life**, the fruit of which they will always partake of.”

Matthew Henry ; “*The sun and the moon shall be no more thy light.* God’s people, when they enjoy his favour, and walk in the light of his countenance, make little account of sun and moon, and the other lights of this world, but could walk comfortably in the light of the Lord though they should withdraw their shining. In heaven there shall be no occasion for sun or moon, for it is the inheritance of the saints in light, such light as will swallow up the light of the sun as easily as the sun does that of a candle.” „„”Those that make God their only light shall have him their all-sufficient light, their sun and shield. Thy God shall be thy glory. Note, God is the glory of those whose God he is and will be so to eternity. It is their glory that they have him for their God, and they glory in it; it is to them instead of beauty.” „„”Thy sun shall no more go down, but it shall be eternal day, eternal sunshine, with thee; that shall not be thy sun which is sometimes eclipsed, often clouded, and, though it shine ever so bright, ever so warm, will certainly set and leave thee in the dark, in the cold, in a few hours; but he shall be a sun, a fountain of light to thee, who is himself the Father of all lights, with whom there is no variableness, nor shadow of turning,” James 1:17. We read of the sun’s standing still once, and not hasting to go down for the space of a day, and it was a glorious day, never was the like;

but what was that to the day that shall never have a night?” „” ‘ Lord shall Himself be thy everlasting Light’ -a light which never wastes nor can ever be extinguished?

*And the days of thy mourning shall be ended*, so as never to return; for all tears shall be wiped away, and the fountains of them, sin and affliction, dried up, so that sorrow and sighing shall flee away for ever. 3. Those that are entitled to this happiness, being duly prepared and qualified for it, shall never be put out of the possession of it (v. 21): Thy people, that shall inhabit this New Jerusalem, shall all be righteous, all justified by the righteousness of the Messiah, all sanctified by his Spirit; all that people, that Jerusalem, must be righteous, must have that holiness without which no man shall see the Lord.

They are all righteous, for we know that the unrighteous shall not inherit the kingdom of God.” „” And they shall be all the righteous together who shall replenish the New Jerusalem; it is called the congregation of the righteous, Ps. 1:5. And, because they are all righteous, therefore they shall inherit the land for ever, for nothing but sin can turn them out of it. The perfection of the saints’ holiness secures the perpetuity of their happiness. 4. The glory of the church shall redound to the honour of the church’s God: “They shall appear to be the branch of my planting, the work of my hands, and I will own them as such.” It was by the grace of God that they were designed to this happiness; they are the branch of his planting, or of his plantations; he broke them off from the wild olive and grafted them into the good olive, transplanted them out of the field, when they were as tender branches, into his nursery, that, being now planted in his garden on earth, they might shortly be removed to his paradise in heaven. It was by his grace likewise that they were prepared and fitted for this happiness; they are the work of his hands (Eph. 2:10), are wrought to the self-same thing, 2 Co. 5:5. It is a work of time, and, when it shall be finished, will appear a work of wonder; and God will be glorified, who began it, and carried it on; for the Lord Jesus will then be admired in all those that believe.

God will glorify himself in glorifying his chosen. 5. They will appear the more glorious, and God will be the more glorified in them, if we compare what they are with what they were, the happiness they have arrived at with the smallness of their beginnings (v. 22): “A little one shall become a thousand and a small one a strong nation.” The captives that returned out of Babylon strangely multiplied, and became a strong nation. The Christian church was a little one, a very small one at first-the number of their names was once but 120; yet it became a thousand. The stone cut out of the mountain without hands swelled so as to fill the earth. The triumphant church, and every glorified saint, will be a thousand out of a little one, a strong nation out of a small one. The grace and peace of the saints were at first like a grain of

mustard-seed, but they increase and multiply, and make a little one to become a thousand, the weak to be as David. When they come to heaven, and look back upon the smallness of their beginning, they will wonder how they got thither. And so wonderful is all this promise that it needed the ratification with which it is closed: I the Lord will hasten it in his time -all that is here said relating to the Jewish and Christian church, to the militant and triumphant church, and to every particular believer. (1.) It may seem too difficult to be brought about, and therefore may be despaired of; but the God of almighty power has undertaken it: "I the Lord will do it, who can do it, and who have determined to do it." It will be done by him whose power is irresistible and his purposes unalterable. (2.) It may seem to be delayed and put off so long that we are out of hopes of it; but, as the Lord will do it, so he will hasten it, will do it with all convenient speed; though much time may pass before it is done, no time shall be lost; he will hasten it in its time, in the proper time, in the season wherein it will be beautiful; he will do it in the time appointed by his wisdom, though not in the time prescribed by our folly. And this is really hastening it; for, though it seem to tarry, it does not tarry if it come in God's time, for we are sure that that is the best time, which he that believes will patiently wait for."

**Isaiah 26:19 NAB ; "But your dead shall live, their corpses shall rise; awake and sing, you who lie in the dust. For your dew is a dew of light, and the land of shades gives birth."**

**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 LXX ; "The dead shall rise, and they that are in the tombs shall be raised, and they that are in the earth shall rejoice: for the dew from thee is healing to them: but the land of the ungodly shall perish."**

John Gill ; Ver. 19. Thy dead men shall live, &c “...this may refer to the first resurrection, upon the second coming of Christ, when the church’s dead, and Christ’s dead, the dead in him, will live again, and rise first, and come forth to the resurrection of life, and live and reign with Christ a thousand years:”...together with my dead body shall they arise; or, “arise my dead body”; the church, the mystical body of Christ, and every member of it, though they have been dead, shall arise, everyone of them, and make up that body, which is the fulness of him that filleth all in all, and that by virtue of their union to Him: there was a pledge and presage of this, when Christ rose from the dead, upon which the graves were opened, and many of the saints arose, (Mt 27:51-53 see Hosea 6:2,) or, “as my dead body shall they arise” ; so Kimchi and Ben Melech; as sure as Christ’s dead body was raised, so sure shall everyone of his people be raised; Christ’s resurrection is the pledge and earnest of theirs; because He lives, they shall live also; He is the first fruits of them that slept: or as in like manner He was raised, so shall they; as He was raised incorruptible, powerful, spiritual, and glorious, and in the same body, so shall they; their vile bodies shall be fashioned like unto His glorious body. This is one of the places in Scripture from whence the Jews prove the resurrection of the dead; and which they apply to the times of the Messiah, and to the resurrection in His days.

‘Awake and sing, ye that dwell in the dust’; this is a periphrasis of the dead, of such as are brought to the dust of death, and sleep there; as death is expressed by sleeping, so the resurrection by awaking out of sleep; which will be brought about by the voice of Christ, which will be so loud and powerful, that the dead will hear it, and come out of their graves; and then will they “sing”, and have reason for it, since they will awake in the likeness of Christ, and bear the image of Him the heavenly One:

‘for thy dew is as the dew of herbs;’ the power of Christ will have as great effect upon, and as easily raise the dead, as the dew has upon

the herbs, to refresh, raise, and revive them; so that their “bones”, as the prophet says, “shall flourish like an herb”, (Isa 66:14: and the earth shall cast out the dead; deliver up the dead that are in it, at the all powerful voice of Christ; see Re 20:13. The Targum is,

“but the wicked to whom thou hast given power, and they have transgressed thy word, thou wilt deliver into hell;”

see Revelation 20:14,15.says the word  $\eta\lambda\beta\nu$  is never used in Scripture but of the carcass of a beast or fowl that is dead; and never of a man that is dead, but of him that dies not a natural death, excepting this place, which speaks of the resurrection of the dead; and, adds he, “I greatly wonder at it, how he (the prophet) should call the bodies of the pure righteous ones a carcass; no doubt there is a reason for it, known to the wise men and cabalists, which I am ignorant of.”

But the words are spoken of one who did not die a natural, but a violent death, even the Messiah Jesus; and so just according to the Rabbin’s own observation.

Matthew Henry; “ ‘Thy dead men shall live’ ; those who were thought to be dead, who had

received a sentence of death within themselves, who were cast out as if they had been naturally dead, shall appear again in their former vigour. A spirit of life from God shall enter into the slain witnesses, and they shall prophesy again, Rev. 11:11. The dry bones shall live, and become an exceedingly great army, Eze. 37:10. Together with my dead body shall they arise. If we believe the resurrection of the dead, of our dead bodies at the last day, as Job did, and the prophet here, that will facilitate our belief of the promised restoration of the church’s lustre and strength in this world. When God’s time shall have come, how low soever she may be brought, they shall arise, even Jerusalem, the city of God, but now lying like a dead body, a carcass to which the eagles are gathered together. God owns it still for His, so does the prophet; but it shall arise, shall be rebuilt, and flourish again. And therefore let the poor, desolate, melancholy remains of its inhabitants, that dwell as in dust, awake

and sing; for they shall see Jerusalem, the city of their solemnities, a quiet habitation again, ch. 33:20. The dew of God's favour shall be to it as the evening dew to the herbs that were parched with the heat of the sun all day, shall revive and refresh them. And as the spring-dews, that water the earth, and make the herbs that lay buried in it to put forth and bud, so shall they flourish again, and the earth shall cast out the dead, as it casts the herbs out of their roots. The earth, in which they seemed to be lost, shall contribute to their revival. When the church and her interests are to be restored neither the dew of heaven nor the fatness of the earth shall be wanting to do their part towards the restoration. Now this (as Ezekiel's vision, which is a comment upon it) may be fitly accommodated, (1.) To the spiritual resurrection of those that were dead in sin, by the power of Christ's gospel and grace. ... "The Gentiles shall live; with My body shall they arise; that is, they shall be called in after Christ's resurrection, shall rise with Him, and sit with Him in heavenly places; nay, *they shall arise my body* (says He); they shall become the mystical body of Christ, and shall arise as part of Him." (2.) To the last resurrection, when dead saints shall live, and rise together with Christ's dead body; for He arose as the First-Fruits, and believers shall arise by virtue of their union with Him and their communion in His resurrection."

Flavel ; "...the warm animating dew of Christ's resurrection is said to be to our bodies as the dew is to the withered, languishing plants which revive by it."

**Judges 16:3** "And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away

**with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron”**

Spurgeon-.”If such a man as Samson, nevertheless, prevails by faith to enter the kingdom of heaven, so shall you and I. Though our characters may have been disfigured by many vices, and we may have committed a multitude of sins, if we can but trust Christ to save us, he will purge us with hyssop, and we shall be clean; he will wash us, and we shall be whiter than snow; and in our death we shall fall asleep in the arms of sovereign mercy to wake, up in the likeness of Christ.”

...he may furnish us with a picture of our Lord Jesus Christ. Samson, like many other Old Testament heroes, was a type of our Lord. He is specially so in this case, and I shall invite you to look at Christ rather than at Samson. First, come and behold our Champion at His work; then, let us go and survey the work when He has accomplished it; and, thirdly, let us enquire what use we can make of the work which He has performed. Come with me, then, brethren, and look AT OUR MIGHTY CHAMPION AT HIS WORK.

You remember when our Samson, our Lord Jesus, came down to the Gaza of this world, ‘twas love that brought Him; love to a most unworthy object, for He loved the sinful church which had gone astray from Him many and

many a time; yet He came from heaven, and left the ease and delights Father’s palace to put himself among the Philistines, the sons of sin and

Satan here below.

It was rumoured among men that the Lord of glory was in the world, and straightway they took counsel together how they should slay Him. Herod makes a clean sweep of all the children of two years old and under, that he may be sure to slay the newborn Prince. Afterwards, scribes and priests and lawyers hunt and hound Him. Satan tempts Him in the wilderness, and provokes Him when in public. Death also pursues Him, for He has marked Him as his prey. At last, the time comes when the triple host of the Savior’s foes has fairly environed Him, and shut Him in. They have dragged Him before Pilate; they have scourged Him on the pavement; they drag Him to the place called Calvary, while His blood drips upon the stones of Jerusalem’s streets; they pierce His hands and His feet; they lift Him up, a



spectacle of scorn and suffering; and now, while dying in pangs extreme, and especially when He closes His eyes, and cries out, "It is finished," sin, Satan, and death all feel that they have the Champion safe. There He lies silently in the tomb. He, who is to bruise the old serpent's head, is Himself bruised. O thou who art the world's great Deliverer there thou liest, as dead as any stone! Surely thy foes have led thee captive, O thou mighty Samson!

He sleeps; but think not, that He is unconscious of what is going on. He knows everything. He sleeps till the proper moment comes, and then our Samson awakes; and what happens now? He is in the tomb, and His foes have set a guard and a seal that they may keep Him there. Will any help Him now to escape out of their charge? Is there any man who will aid Him now; No, there is none! If the Champion escapes, it must be by His own single-handed valor. Will He make a clear way for Himself, and come up from the midst of His foes? You know He will, my brethren, for the moment the third day comes, He touches the stone, and it is rolled away. He has defeated death; He has pulled up the posts of the grave, and taken away its gates and bars. As for sin, He treads that beneath His feet: He has utterly overthrown it; and Satan, too, lies broken beneath the heel that once was bruised; He has broken the old dragon's head, and cut his power in pieces for ever.

Solitary and alone, His own arm brings: salvation unto Him, and His righteousness sustains Him. Methinks I see Him now as He goes up that hill which is before Hebron - the hill of God. He bears upon His shoulders the uplifted gates of the grave, - the tokens of His victory over death and hell.

Doors and posts, and bar and all, He bears them up to heaven. In sacred triumph he drags his enemies behind him. Sing to him! Angels, praise him

in your hymns! Exalt him, cherubim and seraphim! Our mightier Samson hath gotten to Himself the victory, and cleared the road to heaven and eternal life for all His people. You know the story. ... "I can say, 'The cross and the Christ, I sing.'" 'Tis my delight to tell of Him who espoused the cause of His people, and, though for a while a captive, broke the green

withs and fetters of brass; and, having gained the victory for Himself, liberated others also, then goes, at the head of His emancipated people, along the way which He has opened, - the new way which He leadeth to the right hand of God.

II. Let us go now, dear brethren, and calmly SURVEY THE WORK WHICH CHRIST HAS ACCOMPLISHED.

We will stand at the gates of old Gaza, and see what the champion has done. Those are ponderous hinges, and they must have held up huge doors. We will look at these doors, and posts, and this bar. Why, it is a mass of iron that ten men could hardly lift, and it might take fifty more to carry those huge doors. They were scarcely moved, even on their hinges, without the efforts of a dozen men; and yet this one man carried them all, and I read not that his shoulders were bent, or that he grew weary. Seven miles at least Samson carried that tremendous load, up hill all the way, too!

Still he bore it all without staggering, nor do I find that he was faint as he was aforetime at Ramath-lehi.”

**2 Kings 13:21 NRSV ; “ As a man was being buried, a marauding band was seen and the man was thrown into the grave of Elisha; as soon as the man touched the bones of Elisha, he came to life and stood on his feet.”**

Edersheim ; “ It appears that ‘ at the coming of the year’ - probably in the spring - after Elisha’s burial, they were carrying a man to his burying, as was the wont, on an open bier. But lo, as the procession reached the last place of rest, one of those predatory

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

John Gill; "is a proof of the resurrection of the dead, and of eternal life, and an emblem of our being quickened through the death of Christ."

Spurgeon; "He hath quickened us together with Christ." What does that mean? It means that the life which lives in a saved man is the same life which dwells in Christ. To put it simply when Elisha had been buried for some years, we read that they threw a man who was lead into time tomb where the bones of Elisha were, and no sooner did the corpse touch the prophet's bones than it lived at once. Yonder is the cross of Christ, and no sooner does the soul touch the crucified Savior than it lives at once, for time Father hath given to him to have life in himself, and life to communicate to others. Whosoever trusts Christ has touched him, and by touching him he has received the virtue of eternal life: to trust in the Savior of the world is to be quickened through him.

We are quickened together with Christ in three senses: First, representatively. Christ represents us before the eternal throne; he is the second Adam to his people. So long as the first Adam lived the race lived, and so long as the second Adam lives the race represented by Him lives before God. Christ is accepted, believers are accepted; Christ is justified, the saints are justified; Christ lives, and the saints enjoy a life, which is hid with Christ in God.

Next we live by union with Christ. So long as the head is alive the members have life. Unless a member can be severed from the head, and time body maimed, it must live so long as there is life in the head. So long as Jesus lives, every soul that is vitally united to him, and is a member of his body, lives according to our Lord's own word, "Because I live ye shall live also." Poor Martha was much surprised that Christ should raise her

brother from the dead, but he said, as if to surprise her still more,

“Whosoever liveth and believeth in me shall never die. Believest thou this?”

This is one of the things we are to believe, that when we have received the spiritual life, it is in union with the life of Christ, and consequently can never die; because Christ lives, our life must abide in us for ever.

Then we also live together with Christ as to likeness. We are quickened together with Christ, that is, in the same manner. Now Christ’s quickening was in this wise. He was dead through the law, but time law has no more dominion over Him now that He lives again. So you, Christian, you are cursed by the old law of Sinai, but it has no power to curse you now, for you are risen in Christ. You are not under the law; its terrors and

threatenings have nought to do with you. Of our Lord it is written, “In that he liveth,” it is said, “he liveth unto God.” Christ’s life is a life unto God.

Such is yours. You are not henceforth to live unto the flesh to mind the timings of it; but God who gave you life is to be the great object of your life; in him you live, and for him you live. Moreover, it is said, “Christ being raised from the dead dieth no more; death hath no more dominion over him.” In that same way the Christian lives; he shall never go back to his spiritual death having once received divine life, he shall never lose it. God plays not fast and loose with his chosen; he does not save to day, and damn to morrow. He does not quicken us with the inward life, and then leave us to perish; grace is a living, incorruptible seed, which liveth and abideth forever. “The water that I shall give him,” saith Jesus, shall be in him a well of water springing up unto everlasting life.” Glory be to God, then, you who live by faith in Christ live an immortal life, a life dedicated to God, a life of deliverance from the bondage of the law; rejoice in it, and give your God all the praise!”

**Psalm 68:20 LXX ; “ Our God is the God of salvation; and to the Lord belong the issues from death.”**

Spurgeon :”The issues from death are with the quickening Spirit, and when our soul cleaveth to the dust he can revive us again till we rejoice with joy unspeakable. As the climax of all, when we shall come actually to die, and these bodies of ours shall descend into the remorseless grave, as probably they will, in the hands of our Redeeming Lord are the issues from death. The archangel is even now waiting for the signal: one blast of His trumpet shall suffice to gather the chosen from all lands, from the east and from the west, from the south and from the north. Then death itself shall die away, and the righteous shall arise

“From beds of dust and silent clay  
To realms of everlasting day.”

“I am the resurrection and the life,” saith Christ, and he is both of these to all His people. Is he not life, for he saith, “Whosoever liveth and believeth in me shall never die”? Is He not resurrection, for he saith, “He that believeth in Me, though he were dead, yet shall he live”? That bright illustrious day in which the saints shall rise with their Lord ‘will show how unto God the Lord belong the issues from death.’...”Your Redeemer liveth, and you shall live because he lives, therefore clap your hands with holy glee. Bless the all-glorious name of him to whom belong the issues from death.”

Jonathan Edwards referring to the dead that Jesus Himself raised ; “By the dead’s rising at His command, it appeared that He was the author and fountain of life, and that “God the Lord, to whom belong the issues from death.”

Psalm 71:20-21, verse 20 ; “77 Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21. Thou shalt increase my greatness, and comfort me on every side.”

Matthew Henry ;”Thou who hast made me to see and feel great and sore troubles, above most men, shalt quicken me again.

[1.] The best of God’s saints and servants are sometimes exercised with great and sore troubles in this world.

[2.] God’s hand is to be eyed in all the troubles of the saints, and that will help to extenuate them and make them seem light. He does not say, “Thou hast burdened me with those troubles,” but “shown them to me,” as the tender father shows the child the rod to keep him in awe.

[3.] Though God’s people be brought ever so low he can revive them and raise them up. Are they dead? he can quicken them again. See 2 Co. 1:9. Are they buried, as dead men out of mind? he can bring them up again from the depths of the earth, can cheer the most drooping spirit and raise the most sinking interest.

[4.] If we have a due regard to the hand of God in our troubles, we may promise ourselves, in due time, a deliverance out of them. Our present troubles, though great and sore, shall be no hindrance to our joyful resurrection from the depths of the earth, witness our great Master, to whom this may have some reference; his Father showed him great and sore troubles, but quickened him and brought him up from the grave. (3.) He hopes that God would not only deliver him out of his troubles, but would advance his honour and joy more than ever (v. 21): “Thou shalt not only restore me to my greatness again, but shalt increase it, and give me a better interest, after this shock, than before; thou shalt not only comfort me, but comfort me on every side, so that I shall see nothing black or threatening on any side.” Note,

Sometimes God makes his people’s troubles contribute to the increase of their greatness, and their sun shines the brighter for having been under a cloud. If he make them contribute to the increase of their goodness, that will prove in the end the increase of their greatness, their glory; and if he comfort them on every side, according to the time and degree wherein he has afflicted them on every side, they will have no reason to complain.”

Spurgeon ; “This we shall experience in part even in our present lifetime; but we shall much more fully experience it on the resurrection morning, - “When Christ his risen saints shall bring From beds of dust, and silent clay, To realms of everlasting day.”

**Psalm 97:11 NAB ; “ Light dawns for the just; gladness, for the honest of heart.”**

Spurgeon ; ‘Light is sprung up for the righteous’ ; “There is a different Light which springeth up to the righteous; of which Light, that never rose upon themselves, the unrighteous shall in the end say, “Therefore have we erred from the Way of Truth, and the Light of righteousness hath not shined upon us, and the Sun of Righteousness rose not upon us.”Corn sown is not lost, but is actually in possession still. If a farmer had to sell his field, he would of course ask much more for that in which the seed was sown than for one which was remaining fallow, because he counts that seed sown is still his own property. He cannot see it, but he knows it is there among those crumbling clods. Ho reckons that sown wheat, and puts it down in every inventory of his property. That seed which is under the soil is as certainly his as that which remains in the stack, or bound up in the sacks; and so you may reckon the joys of the hereafter as your own, and you ought so to reckon them; they are the best part of your estate; they are yours, though you do not enjoy them. Yours to-day the seraph’s wing and the angel’s harp, yours to-day the cherubic song and the bliss of the immortals, the presence of the Lord, and the vision of his face. Come, count upon the resurrection, it is yours; upon the glory that

follows it. it is yours; upon the millennium with all its splendor, it is yours; upon eternity with its unutterable joys, all these things are yours, and you are Christ's, and Christ is God's."

"...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."

**Isaiah 25:8 KJV ; "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it."**

**DSS ; " He will swallow up death perpetually and the Lord YHWH shall wipe away tears from upon all faces and the shame of His people He shall turn away from all the earth because YHWH has spoken."** [see my ft]

[ft] The Syriac and Augustine have ; "...IN VICTORY" as well as Aqilla and Theodotian.

Apostolic scripture (Paul) ; 1 Corinthians 15:54 ; " 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."

Bible scholar-commentators Barnes and Young both cite the Syriac and Theodotian's LXX manuscripts that agree or "unites" this ancient document with Paul's quote from Isaiah 25:8.

Barnes ; "...Death shall be completely, permanently, destroyed; that is, a complete 'victory' shall be gained over it The Syriac unites the two ideas of victory and perpetuity. ' Death shall be swallowed up 'in victory forever.'

Barnes further comments ; "This will take place under the reign of the Messiah,, and shall be completed only in the morning of the resurrection, when the power of death over the people of God shall be completely and for ever subdued."

Young comments ; "His death Christ did swallow up in victory. At the same time, we also learn from the New Testament that the effects of sin remain, and that only with the second advent of Christ will we see then promised blessings realized to their fullest extent."...

Matthew Henry : " That death should be conquered, the power of it broken, and the property of it altered: He will swallow up death in victory, v. 8. 1. Christ will Himself, in His resurrection, triumph over death, will break its bands, its bars, asunder, and cast away all its cords. The grave seemed to swallow Him up, but really He swallowed it up. 2. The happiness of the saints shall be out of the reach of death, which puts a period to all the enjoyments of this world, embitters them, and stains the beauty of them. 3. Believers may triumph over death, and look upon it as a conquered enemy: O death! where is thy sting?" C.H. Spurgeon ; " But the sleeping ones, the myriads who have left their flesh and bones

to moulder back to earth, death shall be destroyed even as to them, for when the trumpet sounds they shall rise from the tomb. The resurrection is like destruction of death. We never taught, nor believed, nor thought that every particle of every body that was put into the grave would come to its fellow, and that the absolutely identical material would rise; but we do say that the identical body will be raised, and that as surely as there cometh out of the ground the seed that was put into it, though in very different guise, for it cometh not forth as a seed but as a flower, so surely shall the same body rise again. The same material is not necessary, but there shall come out of the grave, ay, come out of the earth, if it never saw a grave, or come out of the sea if devoured by monsters, that selfsame body for true identity which was inhabited by the soul while here below. Was it not so with our Lord? Then so shall it be with his own people, and then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting! O grave where is thy victory!"-...

"The resurrection of our Lord is glorious in contrast with his humiliation.

It has in it sufficient of glory to redeem his passion from the shame which gathered about it. We read in Matthew 20:18, 19, how he was to be betrayed, condemned to death, delivered to the Gentiles, mocked, scourged, and crucified; but we note that all the gloom of that dread tragedy is removed by the few words with which our Lord ended the story:

"And the third day he shall rise again." The blaze of resurrection lights up

the whole length of the Valley of the Shadow. His death wears no dishonor on its brow, for his rising again hath set a diadem thereon. We celebrate Gethsemane and Calvary, and find no bitterness in all their grief, because death is swallowed up in the victory of resurrection. The whole earthly life of Jesus with its poverty, its slander, its sorrow, its scourging, its spitting, its crucifixion, is raised above all trace of dishonor by his glorious resurrection."

**Hosea 13:14.; KJV/MT "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."**

**(Thomson's LXX version) "Him will I deliver from the power of the grave, and from death I will redeem them. O death, where is thy punishment? Where thy sting, o grave? Is comfort hid from our eyes?"**

Matthew Henry ; " God will do that for them which no other king could do if they had one (v. 14): I will ransom them from the power of the grave. Though Israel, according to the flesh, be abandoned to destruction, God has mercy in store for his spiritual Israel, in whom all the promises were to have their accomplishment, and this among the rest, for to them the apostle applies it (1 Co. 15:55), and particularly to the blessed resurrection of believers at the great day, yet not excluding their spiritual resurrection from the death of sin to a holy, heavenly, spiritual, and divine life. It is promised, (1.) That the captives shall be delivered, shall be ransomed, from the power of the grave. Their deliverance



shall be by ransom; and we know who it was that paid their ransom, and what the ransom was, for it was the Son of man that gave his life a ransom for many, Mt. 20:28. It is he that thus redeemed them. Those who, upon their repenting and believing, are, for the sake of Christ's righteousness, acquitted from the guilt of sin and saved from death and hell, which are the wages of sin, are those ransomed of the Lord that shall, in the great day, be brought out of the grave in triumph, and it shall be as impossible for the banks of death to hold them as it was to hold their Master. (2.) That the conqueror shall be destroyed: O death! I will be thy plagues. Jesus Christ was the plague and destruction of death and the grave when by death he destroyed him that had the power of death, and when in his own resurrection he triumphed over the grave. But the complete destruction of them will be in the resurrection of believers at the great day, when death shall for ever be swallowed up in victory, and it is the last enemy that shall be destroyed. But the word which we translate I will may as well be rendered 'Ubi nunc' -Where now are thy plagues? And so the apostle took it: 'O death! where is thy plague, or sting, with which thou hast so long pestered the world? O grave! where is thy victory, or thy destruction, wherewith thou has destroyed mankind?' Christ has abolished death, has broken the power of it and altered the property of it, and so enabled us to triumph over it. This promise he has made, and it shall be made good to all that are his; for repentance shall be hidden from his eyes; he will never recall this sentence passed on death and the grave, for he is not a man that he should repent. Thanks be to God therefore who gives us the victory."

C.H. Spurgeon ; "The resurrection of the dead is here employed as a figure of that which the Lord was about to do for his people. At one time salvation from sin is called a creation, and creation is a fact; here it is

resurrection from the dead, and that also is sure to be accomplished in due time: we have the first-fruits of it already. Brethren, there will be a special resurrection for those who are in Christ Jesus. "There shall be a

resurrection of the dead, both of the just and unjust." But for the members of the body of Christ there is a resurrection from among the dead. These are the many that sleep in the dust of the earth who shall awake to

everlasting life (Daniel 12:2). They rise because they are one with Christ in his resurrection. His resurrection is the proof and the guarantee that they also shall rise in the day of his appearing. "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness" (Romans 8:10). Their bodies, which were redeemed as truly as their souls, though left during this life under mortgage to nature, so that they suffer pain, and weakness, and ultimate death and decay- their bodies, I say, being a part of the purchase of the precious blood, shall be raised again from the dead. That which is sown in weakness shall be raised in power; that which is covered with dishonor by the very fact of death and decay shall be raised in splendor, made like unto the glorious body of Christ. This is no poetic fiction, but a literal matter of fact, even as was the resurrection

of the Lord Jesus. We hear our Redeemer say, "Thy brother shall rise again," and we accept it literally. Our dear ones whom we have laid in the grave shall come again from the land of the enemy. Concerning ourselves,

also, we believe, as we just sang-

*Sweet truth to me,*

*I shall arise,*

*And with these eyes*

*My Savior see."*

We accept the doctrine of the resurrection of the dead as the revelation of Christianity. The immortality of the soul was seen before the appearing of our Lord in a dim and cloudy manner; but the resurrection of the dead was not discoverable by the light of nature, and when it was at first preached, men called the preacher a "babbler"; they could not understand that such a thing could be. The philosophy of human nature rejected the resurrection, and rejects it still. Only by the revelation of Christ do we know that the dead shall rise again.

This resurrection is connected with redemption: "I will ransom them from the power of the grave." A ransom is the paying of a price for something.

There was a price paid for us, to deliver us from the death which is the desert of sin. You know who paid it, and how he paid it. Remember how he opened wide his hands, and poured forth more than gold; remember

how his side was digged by the spear, that the deep mines of his life-wealth might be emptied out for us. Jesus our Lord has paid the ransom price.

Now are we "waiting for the adoption, to wit, the redemption of our body" (Romans 8:23). Another word is used in the parallel sentence of our text-

"I will redeem them from death." It refers to the redemption of an inheritance by the next-of-kin. "I know that my Redeemer liveth" is the ground of Job's confidence as to his resurrection and justification. My goel, my next-of-kin, to whom the right of redemption belonged in equity, has stepped in, and has fully redeemed both my soul and my body. What a blessed truth is this, that the ransom of the body is paid, so that this

corruptible must put on incorruption, and this mortal must put on immortality! Though the body remains for a while subject to vanity, yet the term of this subjection will soon run out, the ransom being already paid.

Regeneration has liberated the soul, and resurrection will do the like for the body before long. The margin hath it, "I will ransom them from the hand of the grave: I will redeem them from death." O beloved, we come into the grave's hand, as it were, and firm is the grip of the sepulcher; but our God saith, "I will redeem them from the hand of the grave." The grave holds the bones of the saints as with the grasp of an iron hand; but the

redemption of our Lord Jesus will open the giant fist, and set the prisoners free. Glory be to God for the sure hope of resurrection! No mass of stone, nor superincumbent clay, shall keep down these bodies of ours when our Savior's angels shall "their golden trumpets sound." Beloved, there remains nothing due upon the estate of our bodies for which they can be detained in the dust when the Lord Jesus comes to awaken them from their long sleep. They shall freely rise to be reunited with the disembodied but happy spirits to which they belong. We look for a resurrection from among the dead. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Revelation 20:5, 6).

This, according to our text, is wrought entirely by divine power. It must be so; for how could the dead contribute to their own lives? How can bodies which have been dissolved in the sepulcher reconstruct themselves? Here you have in the text the divine personality asserting itself four times- "I will ransom them," "I will redeem them"; "O death, I will be thy plagues"; "O grave, I will be thy destruction." Here we have "I will" four times. Who but he that made can re-make? But all things are possible to the Creator.

We have heard many objections raised to the doctrine of the resurrection. Let them object as long as they please. Grant us a God, and nothing is impossible or even difficult. With a God who can work miracles nothing becomes incredible. Whatsoever the eternal God decreeth concerning the resurrection of his elect he will readily accomplish; for he is abundantly sufficient for it. What a triumph will the resurrection be for the Lord God!

He hath been pleased to give the special honor of it to his own dear Son. By the risen Christ we shall be raised again from the dead. We shall sing hallelujahs to him that was slain. He by death has destroyed death, and by

his resurrection has torn away the gates of the grave. This is our Lord's doings, and we adore him because of it.

Observe, next, that by the resurrection death itself is transformed, and totally overcome. He saith, "O death, I will be thy plagues," as if death were personified, and then itself plagued-its own arrows of pestilence being

shot into itself. Beloved, death no longer kills, but rather admits to a larger life; it no more destroys, but the rather it perfects-I mean not of itself, but through our Lord Jesus Christ. It is no longer death to die; it is no longer punishment to the believer, but a dismissal from banishment. Ye that are in your sins will die in your sins, and to you death is death indeed; but to the child of God, death is so altered that he who hath the power of death, that is, the devil, is sore vexed. He is plagued by seeing the joy with which the believer dies. It is a grand thing to see a man dying full of life: the river of his mortal life comes to an end, but only by widening into the ocean of the glory-life above. Satan gloated over the mischief which he had wrought by death; but lo, it is through

death that Jesus has destroyed him, and delivered his people. God makes his dying people to be like the sun, which never seems so large as when it sets. All the glories of mid-day are eclipsed by the marvels of sunset. Watch the west! See how the clouds are mountains of gold, and anon the skies are seas of fire. All the tapestries of heaven are hung out to welcome the returning hero of the day to his rest beyond the western sea. So does the dying saint light up his dying chamber with heavenly splendor as he sets upon this world to shine in another. Thus the Lord plagues death, leaving the monster powerless to harm or even

terrify the believer.

As for the sepulcher, it is destroyed. "O grave, I will be thy destruction."

No grave shall detain one of the redeemed. The tomb is

*"No more a charnel-house, to fence*

*The relics of lost innocence;*

*A place of ruin and decay*

*The imprisoning stone is rolled away."*

The grave is our bed-chamber, which our Lord himself hath furnished for us by leaving in it his own grave-clothes. It is a retiring-room whose odour is most sweet to love; for

*"There the dear flesh of Jesus lay,*

*And left a blest perfume."*

Death, thou art not death! Grave, thou art no grave! The names remain, but the nature of the things has altered altogether.

To close this first subject-this resurrection will abolish death and every possibility of it in the future. I notice that certain persons, in their anxiety to suck the meaning out of the word "everlasting," so as to avoid

everlasting punishment, have questioned the everlasting nature of heaven.

They have even gone the length of hinting that they are not quite clear that if believers get to heaven they will always remain there. Yes, and this is what it comes to. Nothing is safe from these revolutionists. They would

tear away every covenant blessing from the children of God in their zeal to make the punishment of sin a trifle. To do honor to their own intellect, they would sacrifice the eternal blessedness of the blood-washed! But it is not so. Jesus has said- "Because I live ye shall live also." As long as Christ lives we must live: as long as Christ is in heaven we must be with him where he is, to behold his glory. So long as God is God his children, partakers of the divine nature, must live for ever, and be for ever blessed.

Raised from the dead, and taken up to Christ's right hand, we shall henceforth fear no second death. When sun and moon grow dim with age, and earth's blue skies are rolled

up like a worn-out vesture, we shall enjoy an age like the years of God's right hand, like his own eternity. The great I AM shall be the bliss of every soul whom Christ hath redeemed from the grave, and this shall know no end.

To this the Lord sets his seal. Do you want to see the red wax and the divine impression thereon? Look at the close of the text, "Repentance shall be hid from mine eyes." There doth Jehovah declare his unalterable it must

and shall be even so. That his saints shall rise from the dead is the immutable decree of God. In all this let us rejoice. Our future is bright with glory. These things are revealed to faith, but they are not to be seen of the

eye, nor even conceived in the heart, nor pictured by the imagination.

*"I know not, oh,*

*I know not, what joys await us there!*

*What radiancy of glory!*

*What bliss beyond compare!"*

This much, however, we do know, that there is to be a rising for us, even as our Lord has risen, and we shall be satisfied when we awake in his likeness. Constantly in Scripture is this resurrection used as the figure of

God's delivering and blessing his people; and especially as the figure of regeneration or the giving of a new and spiritual life to those who were by nature dead in trespasses and sins. I intend to use it so in our next line of thought...."-

**Daniel 12:2-3, KJV/MT ; verse 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.**

**vs 3 "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."**

Cf. Matthew 13:43 "Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear, let him hear."

Cf. see also Amos 9:13-15, LXX ; verse 13; "Behold, the days come, saith the Lord, when the harvest shall overtake the vintage, and the grapes shall ripen at seedtime and the mountains shall drop sweet wine, and all the hills shall be planted.

14 And I will turn the captivity of my people Israel, and they shall rebuild the ruined cities, and shall inhabit *them*; and they shall plant vineyards, and shall drink the wine from them; and they shall form gardens, and eat the fruit of them.

15 And I will plant them on their land, and they shall no more be plucked up from the land which I have given them, saith the Lord God Almighty.”

Cf. John 5:28 Marvel not at this; for the hour is coming in which all that are in the graves shall hear His voice

John 5:29 and shall come forth—they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.”

Cf. Acts 24:15 “And I have hope in God, which they themselves also hold, that there shall be a resurrection of the dead, both of the just and unjust.”

Cf. Revelation 20:5 “But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.”

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.”

Matthew Henry ; “ some of those who are raised to life to whom the gospel is a savour of life unto life, but others will be raised by it to shame and contempt, to whom the gospel of Christ will be a savour of death unto death, and Christ himself set for their fall. The net of the gospel encloses both good and bad. But, 3. It must be meant of the general resurrection at the last day: The multitude of those that sleep in the dust shall awake, that is, all, which shall be a great many. Or, Of those that sleep in the dust many shall arise to life and many to shame.

The Jews themselves understand this of the resurrection of the dead at the end of time; and Christ seems to have an eye to it when he speaks of the resurrection of life and the resurrection of damnation (Jn. 5:29); and upon this the Jews are said by St. Paul to expect a resurrection of the dead both of the just and of the unjust, Acts 24:15. And nothing could come in more seasonably here, for, under Antiochus’s persecution, some basely betrayed their religion, others bravely adhered to it.

Now it would be a trouble to them that, when the storm was over, they could neither reward the one nor punish the other; this therefore would be a satisfaction to them, that they would both be recompensed according to their works in the resurrection.

And the apostle, speaking of the pious Jews that suffered martyrdom under Antiochus, tells us that though they were tortured yet they accepted not deliverance, because they hoped to obtain this better resurrection, Heb. 11:35.

... There shall be a glorious reward conferred on those who, in the day of trouble and distress, being themselves wise, did instruct many. Such were taken particular notice of in the prophecy of the persecution (ch. 11:33), that they should do eminent service, and yet should fall by the sword and by flame; now, if there were not another life after this, they would be of all men most miserable, and therefore we are here assured that they shall be recompensed in the resurrection of the just (v. 3):

Those that are wise (that are teachers, so some read it, for teachers have need of wisdom, and those that have wisdom themselves should communicate it to others) shall shine as the brightness of the firmament, shall shine in glory, heavenly glory, the glory of the upper world; and those that by the wisdom they have, and the instructions they give, are instrumental to turn any, especially to turn many to righteousness, shall shine as the stars for ever and ever. Note, 1. There is a glory reserved for all the saints in the future state, for all that are wise, wise for their souls and eternity. A man's wisdom now makes

his face to shine (Eccles. 8:1), but much more will it do so in that state where its power shall be perfected and its services rewarded. 2. The more good any do in this world, especially to the souls of men, the greater will be their glory and reward in the other world. Those that turn men to righteousness, that turn sinners from the errors of their ways and help to save their souls from death (Jam. 5:20), will share in the glory of those they have helped to heaven, which will be a great addition to their own glory. 3.

Ministers of Christ, who have obtained mercy of him to be faithful and successful, and so are made burning and shining lights in this world, shall shine very brightly in the other world, shall shine as the stars. Christ is the sun, the fountain, of the lights both of grace and glory; ministers, as stars, shine in both, with a light derived from him, and a diminutive light in comparison of him; yet to those that are earthen vessels it will be a glory infinitely transcending their deserts.

They shall shine as the stars of different magnitudes, some in less, others in greater lustre; but, whereas the day is coming when the stars shall fall from heaven as leaves in autumn, these stars shall shine for ever and ever, shall never set, never be eclipsed."

John Gill ; "...these at the resurrection shall shine, both in body and soul; their bodies shall be fashioned like to the glorious body of Christ; their souls shall be filled with perfect light and knowledge, and be completely holy, without any sin upon them; and this light and glory that will be upon both soul and body will be like the brightness of the heavens when the sun is risen; yea, it will be like the brightness and glory of the sun itself, as our Lord affirms; having, as it seems, respect to this passage, Matthew 13:43... these are stars in the church of Christ below, who receive their light from Christ the sun of righteousness, and communicate it to his people; so they will continue stars in the Millennium state, and appear exceeding glorious, having the glory of God and Christ upon them, and not only then, but to all eternity. These words are applied to the days of the Messiah by the Jews"

**Hosea 14:5-7;LXX verse 5 ; “I will be to Israel like dew. He shall bloom like a lily, and shoot out his roots like Lebanon.**

**Vs. 6 His branches shall spread; and he shall be like a fruitful olive tree, and like that of Lebanon shall be his fragrance.**

**Vs. 7 They shall return and dwell under his shade; they shall live and be plentifully fed with corn. And he shall flourish like a vine and the memorial of him shall be like the wine of Lebanon.”**

Cf. Isaiah 26:19 “The dead shall rise, and they that are in the tombs shall be raised, and they that are in the earth shall rejoice: for the dew from thee is healing to them: but the land of the ungodly shall perish.”

Micah 5:7 “And the remnant of Jacob shall be among the Gentiles in the midst of many peoples, as dew falling from the Lord, and as lambs on the grass; that none may assemble nor resist among the sons of men.”

John Gill ; “The root of the lily lies buried in the earth a long time, when it seems as if it was dead; but on a sudden it springs out of the earth, and runs up to a great height, and becomes very flourishing; which is not owing to itself, it "toils not"; but to the dew of heaven: so God’s elect in a state of nature are dead, but, being quickened by the grace of God, spring up on a sudden, and grow very fast; which is not owing to themselves, but to the dews of divine grace, the bright shining of the sun of righteousness upon them, and to the influences of the blessed Spirit; and so they grow up on high, into their Head Christ Jesus, and rise up in their affections, desires, faith and hope to heavenly things, to the high calling of God in Christ, and become fruitful in grace, and in good works. The Targum is,

‘they shall shine as the lily;’

and “ They shall be gathered out of the midst of their captivity, they shall dwell under the shadow of their Messiah.”



Matthew Henry ; “...They shall revive as the corn, which, when it is sown, dies first, and then revives, and brings forth much fruit, John. 12:24.

It is promised that God’s people shall be blessings to the world, as corn and wine are. And a very great and valuable mercy it is to be serviceable to our generation. Comfort and honour attend it.”

Pulpit Commentary ; “...So also Isaiah, in a beautiful and highly poetic passage in which

he refers to the resurrection of the dead, says, “Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs.” Here *God*, speaking of himself, says, “I will be as the dew unto Israel.”

The Midrash says ; “...and just as the rose blossoms and opens it’s heart upwards, so will it be for you when you repent before me, your hearts will be turned upwards like the rose’s, and at that moment I will bring the Messiah to you, for it is said : ‘ I will be like the dew to Isreal’ ”

**Isaiah 52:8, KJV; “Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.”**

**Isaiah 52:8 LXX; “For the voice of them that guard thee is exalted, and with the voice together they shall rejoice: for eyes shall look to eyes, when the Lord shall have mercy upon Sion.”**

Dead Sea Scroll; “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.”

cf. Hosea 2: 19-20, LXX; vs.19 ; “ And I will betroth thee to myself for ever; yea, I will betroth thee to myself in righteousness, and in judgment, and in mercy, and in tender compassions; 20 and I will betroth thee to myself in faithfulness: and thou shalt know the Lord.”

John Gill ; “ ‘when the Lord shall bring again Zion’: return His church and people to their former state, from whence they were declined; restore them as at the beginning; revive His work among them; cause His Gospel and ordinances to be professed and

observed in their purity; call in His ancient people the Jews, and bring in the fulness of the Gentiles; pour out His spirit in a plentiful manner on them, and grant His gracious presence to them; so the Targum,

“when He shall return His Shechinah or Divine Majesty to Zion.”

This text is by the Jews.. applied to the times of the Messiah, and to the resurrection of the dead ..”

**Job 5:26, KJV “Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.”**

**Job 5:26 LXX Job 5:26, “ And thou shalt come to the grave like ripe corn reaped in its season, or as a heap of the corn-flour collected in proper time.”**

John Gill ; “...like as a shock of corn cometh in in his season; there is a very great resemblance between ripe corn and old age; corn, when it is in its full ear, and ripe, its ears will hang down; the stalks, being dry and withered, are weak, and not able to bear the weight of them; so old men stoop, their knees bend, the strong men bow themselves, being unable to bear the weight of the body; fields of corn, ripe for the harvest, look white, and so the hairs of a man’s head in old age; the almond tree flourishes, which, when in full bloom, is a lively emblem of the hoary head: and there is a great likeness between ripe corn, and shocks and sheaves of it, and a good old man; a good man is comparable to a corn of wheat that falls into the ground, to which Christ compares himself, Joh 12:24; and to wheat the compares his saints, Mt 13:30; for their choiceness, excellency, purity, and solidity; and these, like a corn of wheat, grow up gradually in grace, in spiritual light, knowledge, faith, and experience, and at length come to maturity; the good work is performed and perfected in them, and they come to the measure of the stature of the fulness of Christ; and then they are cut down with the scythe or sickle of death, which is the proper time, like corn “in his season”; which, if cut before it is ripe, would not be fit for use, and, if it stood longer, would shed and come to nothing: and then, as corn, when cut down and reaped, is put up in shocks and sheaves, which are lifted up from the earth, and made to “ascend”, as the word {r} signifies, and are laid in carts and wagons, and carried home with expressions of joy, (hence we read of the joy of harvest,) and are laid up in the barn or granary; so the saints are carried by angels, the reapers, into Abraham’s bosom, as Lazarus was, into heaven, and as all the elect will be gathered by the angels at the harvest, the end of the world; attended with their shouts and acclamations, and with expressions of joy from Gospel ministers, who now go forth bearing the precious seed of the word, and sow it in tears, but then shall return with joy, bringing their sheaves with them, see Mt 13:30,39 24:31 ;

Ps 126:5,6 - 1Th 2:19,20.

Jamieson, Faucett, Brown ; "... cometh in-literally, "ascends." The corn is lifted up off the earth and carried home; so the good man "is raised into the heap of sheaves" UMBREIT.

Psalm 1:5, LXX; "Therefore the ungodly shall not rise in judgment, nor sinners in the counsel of the just."

Augustine ; "Therefore the ungodly rise not in the judgment" (ver. 5): "therefore," namely, because "as dust they are cast forth from the face of the earth. ..."

Adam Clarke ; "[Pss 1:5](#): Verse 5. *Therefore the ungodly shall not stand*] This refers to the *winnowing* mentioned in the preceding verse. Some of the versions have, *The ungodly shall not arise in the judgment*-they shall have *no resurrection*, except to shame and everlasting contempt. But probably the meaning is, When they come to be judged, they shall be condemned. They shall have nothing to plead in their behalf. That the impious were never to have any resurrection, but be annihilated, was the opinion of several among the Jews, and of some among Christians. The former believe that only the true Israelites shall be raised again; and that the souls of all others, the Christians not excepted, die with their bodies. Such unfounded opinions are unworthy of refutation."

**Psalm 71:20-21, LXX ; vs.20 "What afflictions many and sore hast thou shewed me! yet thou didst turn and quicken me, and broughtest me again from the depths of the earth."**

**Vs.21 Psalm 71:21 Thou didst multiply thy righteousness, and didst turn and comfort me, and broughtest me again out of the depths of the earth.**

Cf. Ephesians 4:9 "(Now the saying, "He ascended" —what does it mean but that He also first descended into the lower parts of the earth?"

The greek word used for “depths” is the same word ἄβυσσος, *bottomless pit*, translit. *abyss*; used in: Romans 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

John Mayer *Thou shalt quicken me again*, etc. “Here Jerome triumphs over the Jews, challenging them when this was ever verified in David, for he was never dead and quickened again; and, therefore, this must needs be expounded of him as that in Psalm 16: "Thou wilt not leave my soul in the grave;" and to "the depths of the earth," here, answer those words, Eph 4:9, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" Yet, this may also be applied to David, being figuratively understood, as a like speech of Hannah, 1 Samuel 2.”

Augustine ; “.... Therein Christ died, wherein thou art to die: and therein Christ rose again, wherein thou art to rise again. By His example He taught thee what thou shouldest not fear, for what thou shouldest hope. Thou didst fear death, He died: thou didst despair of rising again, He rose again. But thou sayest to me, He rose again, do I by any means rise again? But He rose again in that which for thee He received of thee. Therefore thy nature in Him hath preceded thee; and that which was taken of thee, hath gone up before thee: therein therefore thou also hast ascended. Therefore He ascended first, and we in Him: because that flesh is of the human race .... Behold one "again." Hear of its being fulfilled from the Apostle: "If then ye have risen with Christ, the things which are above seek ye, where Christ is sitting on the right hand of God; the things which are above mind ye, not the things which are upon the earth." He then hath gone before: already we also have risen again, but still in hope. Hear the Apostle Paul saying this same thing: "Even we ourselves groan in ourselves, looking for the adoption, the redemption of our body." What is it then that Christ hath granted to thee? Hear that which followeth: "For by hope we are saved: but hope which is seen is not hope. For that which a man seeth, why doth he hope for? But if that which we see not we hope for, through patience we wait for it." We have been brought back therefore again from the bottomless places in hope. Why again? Because already Christ had gone before. But because we shall rise again in substance, for now in hope we are living, now after faith we are walking; we have been brought back from the bottomless places of the earth, by believing in Him who before us hath risen again from the bottomless place of the earth ....”

On vs. 21 Augustine ; “Thou hast multiplied Thy righteousness,"(1) already in me believing, already in those that, first have risen again in hope ...."Thou hast multiplied Thy righteousness, and being turned Thou hast comforted me:" and because of the body to rise again at the end, "even from the bottomless places of the earth again Thou hast brought me back.”

Adam Clarke ; “*Shalt quicken me again*] Shalt revive me-put new life in me. This

has been applied to the passion of our Lord, and his resurrection...”

John Gill ; “...Could the psalm be understood of Christ, this and the preceding clause might be applied to his resurrection from the dead; see # Eph 4:9; and to the resurrection of the saints; on which the faith of Christ and his people is exercised,...”

## Fragments of the Lost Work of Justin on the Resurrection

### Chapter I.-The Self-Evidencing Power of Truth.

### Chapter II.-Objections to the Resurrection of the Flesh.

### Chapter III.-If the Members Rise, Must They Discharge the Same Functions as Now?

### Chapter IV.-Must the Deformed Rise Deformed?

### Chapter V.-The Resurrection of the Flesh is Not Impossible.

### Chapter VI.-The Resurrection Consistent with the Opinions of the Philosophers.

### Chapter VII.-The Body Valuable in God's Sight.

### Chapter VIII.-Does the Body Cause the Soul to Sin?

### Chapter IX.-The Resurrection of Christ Proves that the Body Rises.

### Chapter X.-The Body Saved, and Will Therefore Rise.

## **Fragments of the Lost Work of Justin on the Resurrection**

[Translated by the Rev. M. Dods, M.a.]

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### Chapter I.-The Self-Evidencing Power of Truth.

The word of truth is free, and carries its own authority, disdaining to fall under any skilful argument, or to endure the logical scrutiny of its hearers. But it would be believed for its own nobility, and for the confidence due to Him who sends it. Now the word of truth is sent from God; wherefore the freedom claimed by the truth is not arrogant. For being sent with authority, it were not fit that it should be required to produce proof of what is said; since neither is there any proof beyond itself, which is God. For every proof is more powerful and trustworthy than that which it proves; since what is disbelieved, until proof is produced, gets credit when such proof is produced, and is recognised as being what it was stated to be. But nothing is either more powerful or more trustworthy than the truth; so that he who requires proof of this is like one who wishes it demonstrated why the things that appear to the senses do appear. For the test of those things which are received through the reason, is sense; but of sense itself there is

no test beyond itself. As then we bring those things which reason hunts after, to sense, and by it judge what kind of things they are, whether the things spoken be true or false, and then sit in judgment no longer, giving full credit to its decision; so also we refer all that is said regarding men and the world to the truth, and by it judge whether it be worthless or no. But the utterances of truth we judge by no separate test, giving full credit to itself. And God, the Father of the universe, who is the perfect intelligence, is the truth. And the Word, being His Son, came to us, having put on flesh, revealing both Himself and the Father, giving to us in Himself resurrection from the dead, and eternal life afterwards. And this is Jesus Christ, our Saviour and Lord. He, therefore, is Himself both the faith and the proof of Himself and of all things. Wherefore those who follow Him, and know Him, having faith in Him as their proof, shall rest in Him. But since the adversary does not cease to resist many, and uses many and divers arts to ensnare them, that he may seduce the faithful from their faith, and that he may prevent the faithless from believing, it seems to me necessary that we also, being armed with the invulnerable doctrines of the faith, do battle against him in behalf of the weak.

## Chapter II.-Objections to the Resurrection of the Flesh.

They who maintain the wrong opinion say that there is no resurrection of the flesh; giving as their reason that it is impossible that what is corrupted and dissolved should be restored to the same as it had been. And besides the impossibility, they say that the salvation of the flesh is disadvantageous; and they abuse the flesh, adducing its infirmities, and declare that it only is the cause of our sins, so that if the flesh, say they, rise again, our infirmities also rise with it. And such sophistical reasons as the following they elaborate: If the flesh rise again, it must rise either entire and possessed of all its parts, or imperfect. But its rising imperfect argues a want of power on God's part, if some parts could be saved, and others not; but if all the parts are saved, then the body will manifestly have all its members. But is it not absurd to say that these members will exist after the resurrection from the dead, since the Saviour said, "They neither marry, nor are given in marriage, but shall be as the angels in heaven?"<sup>1</sup> And the angels, say they, have neither flesh, nor do they eat, nor have sexual intercourse; therefore there shall be no resurrection of the flesh. By these and such like arguments, they attempt to distract men from the faith. And there are some who maintain that even Jesus Himself appeared only as spiritual, and not in flesh, but presented merely the appearance of flesh: these persons seek to rob the flesh of the promise. First, then, let us solve those things which seem to them to be insoluble; then we will introduce in an orderly manner the demonstration concerning the flesh, proving that it partakes of salvation.

## Chapter III.-If the Members Rise, Must They Discharge the Same Functions as Now?

They say, then, if the body shall rise entire, and in possession of all its members, it necessarily follows that the functions of the members shall also be in existence; that the womb shall become pregnant, and the male also discharge his function of generation, and the rest of the members in like manner. Now let this argument stand or fall by this

one assertion. For this being proved false, their whole objection will be removed. Now it is indeed evident that the members which discharge functions discharge those functions which in the present life we see but it does not follow that they necessarily discharge the same functions from the beginning. And that this may be more clearly seen, let us consider it thus. The function of the womb is to become pregnant; and of the member of the male to impregnate. But as, though these members are destined to discharge such functions, it is not therefore necessary that they from the beginning discharge them (since we see many women who do not become pregnant, as those that are barren, even though they have wombs), so pregnancy is not the immediate and necessary consequence of having a womb; but those even who are not barren abstain from sexual intercourse, some being virgins from the first, and others from a certain time. And we see men also keeping themselves virgins, some from the first, and some from a certain time; so that by their means, marriage, made lawless through lust, is destroyed.<sup>2</sup> And we find that some even of the lower animals, though possessed of wombs, do not bear, such as the mule; and the male mules do not beget their kind. So that both in the case of men and the irrational animals we can see sexual intercourse abolished; and this, too, before the future world. And our Lord Jesus Christ was born of a virgin, for no other reason than that He might destroy the begetting by lawless desire, and might show to the ruler<sup>3</sup> that the formation of man was possible to God without human intervention. And when He had been born, and had submitted to the other conditions of the flesh, -I mean food, drink, and clothing, -this one condition only of discharging the sexual function He did not submit to; for, regarding the desires of the flesh, He accepted some as necessary, while others, which were unnecessary, He did not submit to. For if the flesh were deprived of food, drink, and clothing, it would be destroyed; but being deprived of lawless desire, it suffers no harm. And at the same time He foretold that, in the future world, sexual intercourse should be done away with; as He says, "The children of this world marry, and are given in marriage; but the children of the world to come neither marry nor are given in marriage, but shall be like the angels in heaven."<sup>4</sup> Let not, then, those that are unbelieving marvel, if in the world to come He do away with those acts of our fleshly members which even in this present life are abolished.

#### Chapter IV.-Must the Deformed Rise Deformed?

Well, they say, if then the flesh rise, it must rise the same as it falls; so that if it die with one eye, it must rise one-eyed; if lame, lame; if defective in any part of the body, in this part the man must rise deficient. How truly blinded are they in the eyes of their hearts! For they have not seen on the earth blind men seeing again, and the lame walking by His word. All things which the Saviour did, He did in the first place in order that what was spoken concerning Him in the prophets might be fulfilled, "that the blind should receive sight, and the deaf hear,"<sup>5</sup> and so on; but also to induce the belief that in the resurrection the flesh shall rise entire. For if on earth He healed the sicknesses of the flesh, and made the body whole, much more will He do this in the resurrection, so that the flesh shall rise

perfect and entire. In this manner, then, shall those dreaded difficulties of theirs be healed.

#### Chapter V.-The Resurrection of the Flesh is Not Impossible.

But again, of those who maintain that the flesh has no resurrection, some assert that it is impossible; others that, considering how vile and despicable the flesh is, it is not fit that God should raise it; and others, that it did not at the first receive the promise. First, then, in respect of those who say that it is impossible for God to raise it, it seems to me that I should show that they are ignorant, professing as they do in word that they are believers, yet by their works proving themselves to be unbelieving, even more unbelieving than the unbelievers. For, seeing that all the heathen believe in their idols, and are persuaded that to them all things are possible (as even their poet Homer says,<sup>6</sup> "The gods can do all things, and that easily; "and he added the word "easily" that he might bring out the greatness of the power of the gods), many do seem to be more unbelieving than they. For if the heathen believe in their gods, which are idols ("which have ears, and they hear not; they have eyes, and they see not"<sup>7</sup> ), that they can do all things, though they be but devils, as saith the Scripture, "The gods of the nations axe devils,"<sup>8</sup> much more ought we, who hold the right, excellent, and true faith, to believe in our God, since also we have proofs [of His power], first in the creation of the first man, for he was made from the earth by God; and this is sufficient evidence of God's power; and then they who observe things can see how men are generated one by another, and can marvel in a still greater degree that from a little drop of moisture so grand a living creature is formed. And certainly if this were only recorded in a promise, and not seen accomplished, this too would be much more incredible than the other; but it is rendered more credible by accomplishment.<sup>9</sup> But even in the case of the resurrection the Saviour has shown us accomplishments, of which we will in a little speak. But now we are demonstrating that the resurrection of the flesh is possible, asking pardon of the children of the Church if we adduce arguments which seem to be secular<sup>10</sup> and physical:<sup>11</sup> first, because to God nothing is secular, not even the world itself, for it is His workmanship; and secondly, because we are conducting our argument so as to meet unbelievers. For if we argued with believers, it were enough to say that we believe; but now we must proceed by demonstrations. The foregoing proofs are indeed quite sufficient to evince the possibility of the resurrection of the flesh; but since these men are exceedingly unbelieving, we will further adduce a more convincing argument still,-an argument drawn not from faith, for they are not within its scope, but from their own mother unbelief,-I mean, of course, from physical reasons. For if by such arguments we prove to them that the resurrection of the flesh is possible, they are certainly worthy of great contempt if they can be persuaded neither by the deliverances of faith nor by the arguments of the world.

#### Chapter VI.-The Resurrection Consistent with the Opinions of the Philosophers.

Those, then, who are called natural philosophers, say, some of them, as Plato, that the



universe is matter and God; others, as Epicurus, that it is atoms and the void;<sup>12</sup> others, like the Stoics, that it is these four—fire, water, air, earth. For it is sufficient to mention the most prevalent opinions. And Plato says that all things are made from matter by God, and according to His design; but Epicurus and his followers say that all things are made from the atom and the void by some kind of self-regulating action of the natural movement of the bodies; and the Stoics, that all are made of the four elements, God pervading them. But while there is such discrepancy among them, there are some doctrines acknowledged by them all in common, one of which is that neither can anything be produced from what is not in being, nor anything be destroyed or dissolved into what has not any being, and that the elements exist indestructible out of which all things are generated. And this being so, the regeneration of the flesh will, according to all these philosophers, appear to be possible. For if, according to Plato, it is matter and God, both these are indestructible and God; and God indeed occupies the position of an artificer, to wit, a potter; and matter occupies the place of clay or wax, or some such thing. That, then, which is formed of matter, be it an image or a statue, is destructible; but the matter itself is indestructible, such as clay or wax, or any other such kind of matter. Thus the artist designs in the clay or wax, and makes the form of a living animal; and again, if his handiwork be destroyed, it is not impossible for him to make the same form, by working up the same material, and fashioning it anew. So that, according to Plato, neither will it be impossible for God, who is Himself indestructible, and has also indestructible material, even after that which has been first formed of it has been destroyed, to make it anew again, and to make the same form just as it was before. But according to the Stoics even, the body being produced by the mixture of the four elementary substances, when this body has been dissolved into the four elements, these remaining indestructible, it is possible that they receive a second time the same fusion and composition, from God pervading them, and so re-make the body which they formerly made. Like as if a man shall make a composition of gold and silver, and brass and tin, and then shall wish to dissolve it again, so that each element exist separately, having again mixed them, he may, if he pleases, make the very same composition as he had formerly made. Again, according to Epicurus, the atoms and the void being indestructible, it is by a definite arrangement and adjustment of the atoms as they come together, that both all other formations are produced, and the body itself; and it being in course of time dissolved, is dissolved again into those atoms from which it was also produced. And as these remain indestructible, it is not at all impossible, that by coming together again, and receiving the same arrangement and position, they should make a body of like nature to what was formerly produced by them; as if a jeweller should make in mosaic the form of an animal, and the stones should be scattered by time or by the man himself who made them, he having still in his possession the scattered stones, may gather them together again, and having gathered, may dispose them in the same way, and make the same form of an animal. And shall not God be able to collect again the decomposed members of the flesh, and make the same body as was formerly produced

by Him?

#### Chapter VII.-The Body Valuable in God's Sight.

But the proof of the possibility of the resurrection of the flesh I have sufficiently demonstrated, in answer to men of the world. And if the resurrection of the flesh is not found impossible on the principles even of unbelievers, how much more will it be found in accordance with the mind of believers! But following our order, we must now speak with respect to those who think meanly of the flesh, and say that it is not worthy of the resurrection nor of the heavenly economy,<sup>13</sup> because, first, its substance is earth; and besides, because it is full of all wickedness, so that it forces the soul to sin along with it. But these persons seem to be ignorant of the whole work of God, both of the genesis and formation of man at the first, and why the things in the world were made.<sup>14</sup> For does not the word say, "Let Us make man in our image, and after our likeness?"<sup>15</sup> What kind of man? Manifestly He means fleshly man, For the word says, "And God took dust of the earth, and made man."<sup>16</sup> It is evident, therefore, that man made in the image of God was of flesh. Is it not, then, absurd to say, that the flesh made by God in His own image is contemptible, and worth nothing? But that the flesh is with God a precious possession is manifest, first from its being formed by Him, if at least the image is valuable to the former and artist; and besides, its value can be gathered from the creation of the rest of the world. For that on account of which the rest is made, is the most precious of all to the maker.

#### Chapter VIII.-Does the Body Cause the Soul to Sin?

Quite true, say they; yet the flesh is a sinner, so much so, that it forces the soul to sin along with it. And thus they vainly accuse it, and lay to its charge alone the sins of both. But in what instance can the flesh possibly sin by itself, if it have not the soul going before it and inciting it? For as in the case of a yoke of oxen, if one or other is loosed from the yoke, neither of them can plough alone; so neither can soul or body alone effect anything, if they be unyoked from their communion. And if it is the flesh that is the sinner, then on its account alone did the Saviour come, as He says, "I am not come to call the righteous, but sinners to repentance."<sup>17</sup> Since, then, the flesh has been proved to be valuable in the sight of God, and glorious above all His works, it would very justly be saved by Him.

We must meet, therefore, those who say, that even though it be the special handiwork of God, and beyond all else valued by Him, it would not immediately follow that it has the promise of the resurrection. Yet is it not absurd, that that which has been produced with such circumstance, and which is beyond all else valuable, should be so neglected by its Maker, as to pass to nonentity? Then the sculptor and painter, if they wish the works they have made to endure, that they may win glory by them, renew them when they begin to decay; but God would so neglect His own possession and work, that it becomes annihilated, and no longer exists. Should we not call this labour in vain? As if a man

who has built a house should forthwith destroy it, or should neglect it, though he sees it falling into decay, and is able to repair it: we would blame him for labouring in vain; and should we not so blame God? But not such an one is the Incorruptible,-not senseless is the Intelligence of the universe. Let the unbelieving be silent, even though they themselves do not believe.

But, in truth, He has even called the flesh to the resurrection, and promises to it everlasting life. For where He promises to save man, there He gives the promise to the flesh. For what is man but the reasonable animal composed of body and soul? Is the soul by itself man? No; but the soul of man. Would the body be called man? No, but it is called the body of man. If, then, neither of these is by itself man, but that which is made up of the two together is called man, and God has called man to life and resurrection, He has called not a part, but the whole, which is the soul and the body. Since would it not be unquestionably absurd, if, while these two are in the same being and according to the same law, the one were saved and the other not? And if it be not impossible, as has already been proved, that the flesh be regenerated, what is the distinction on the ground of which the soul is saved and the body not? Do they make God a grudging God? But He is good, and will have all to be saved. And by God and His proclamation, not only has your soul heard and believed on Jesus Christ, and with it the flesh,<sup>18</sup> but both were washed, and both wrought righteousness. They make God, then ungrateful and unjust, if, while both believe on Him, He desires to save one and not the other. Well, they say, but the soul is incorruptible, being a part of God and inspired by Him, and therefore He desires to save what is peculiarly His own and akin to Himself; but the flesh is corruptible, and not from Him, as the soul is. Then what thanks are due to Him, and what manifestation of His power and goodness is it, if He purposed to save what is by nature saved and exists as a part of Himself? For it had its salvation from itself; so that in saving the soul, God does no great thing. For to be saved is its natural destiny, because it is a part of Himself, being His inspiration. But no thanks are due to one who saves what is his own; for this is to save himself. For he who saves a part himself, saves himself by his own means, lest he become defective in that part; and this is not the act of a good man. For not even when a man does good to his children and offspring, does one call him a good man; for even the most savage of the wild beasts do so, and indeed willingly endure death, if need be, for the sake of their cubs. But if a man were to perform the same acts in behalf of his slaves, that man would justly be called good. Wherefore the Saviour also taught us to love our enemies, since, says He, what thank have ye? So that He has shown us that it is a good work not only to love those that are begotten of Him, but also those that are without. And what He enjoins upon us, He Himself first of all does.<sup>19</sup>

Chapter IX.-The Resurrection of Christ Proves that the Body Rises.

If He had no need of the flesh, why did He heal it? And what is most forcible of all, He raised the dead. Why? Was it not to show what the resurrection should be? How then did

He raise the dead? Their souls or their bodies? Manifestly both. If the resurrection were only spiritual, it was requisite that He, in raising the dead, should show the body lying apart by itself, and the soul living apart by itself. But now He did not do so, but raised the body, confirming in it the promise of life. Why did He rise in the flesh in which He suffered, unless to show the resurrection of the flesh? And wishing to confirm this, when His disciples did not know whether to believe He had truly risen in the body, and were looking upon Him and doubting, He said to them, "Ye have not yet faith, see that it is I; "<sup>20</sup> and He let them handle Him, and showed them the prints of the nails in His hands. And when they were by every kind of proof persuaded that it was Himself, and in the body, they asked Him to eat with them, that they might thus still more accurately ascertain that He had in verity risen bodily; and He did eat honey-comb and fish. And when He had thus shown them that there is truly a resurrection of the flesh, wishing to show them this also, that it is not impossible for flesh to ascend into heaven (as He had said that our dwelling-place is in heaven), "He was taken up into heaven while they beheld,"<sup>21</sup> as He was in the flesh. If, therefore, after all that has been said, any one demand demonstration of the resurrection, he is in no respect different from the Sadducees, since the resurrection of the flesh is the power of God, and, being above all reasoning, is established by faith, and seen in works.

#### Chapter X.-The Body Saved, and Will Therefore Rise.

The resurrection is a resurrection of the flesh which died. For the spirit dies not; the soul is in the body, and without a soul it cannot live. The body, when the soul forsakes it, is not. For the body is the house of the soul; and the soul the house of the spirit. These three, in all those who cherish a sincere hope and unquestioning faith in God, will be saved. Considering, therefore, even such arguments as are suited to this world, and finding that, even according to them, it is not impossible that the flesh be regenerated; and seeing that, besides all these proofs, the Saviour in the whole Gospel shows that there is salvation for the flesh, why do we any longer endure those unbelieving and dangerous arguments, and fail to see that we are retrograding when we listen to such an argument as this: that the soul is immortal, but the body mortal, and incapable of being revived? For this we used to hear from Pythagoras and Plato, even before we learned the truth. If then the Saviour said this, and proclaimed salvation to the soul alone, what new thing, beyond what we heard from Pythagoras and Plato and all their band, did He bring us? But now He has come proclaiming the glad tidings of a new and strange hope to men. For indeed it was a strange and new thing for God to promise that He would not keep incorruption in incorruption, but would make corruption incorruption. But because the prince of wickedness could in no other way corrupt the truth, he sent forth his apostles (evil men who introduced pestilent doctrines), choosing them from among those who crucified our Saviour; and these men bore the name of the Saviour, but did the works of him that sent them, through whom the name itself has been spoken against. But if the flesh do not rise, why is it also guarded, and why do we not rather suffer it to indulge its desires? Why do we not imitate physicians, who, it is said, when they get a

patient that is despaired of and incurable, allow him to indulge his desires? For they know that he is dying; and this indeed those who hate the flesh surely do, casting it out of its inheritance, so far as they can; for on this account they also despise it, because it is shortly to become a corpse. But if our physician Christ, God, having rescued us from our desires, regulates our flesh with His own wise and temperate rule, it is evident that He guards it from sins because it possesses a hope of salvation, as physicians do not suffer men whom they hope to save to indulge in what pleasures they please.

[N.b.-These Fragments are Probably Genuine.]

Psalm 68:6, LXX (Thomson version) ; “God settled the lonely in a family, having brought out with strength them who had been bound ; in like manner them who were rebellious-~~them~~, whose habitation is now in the tombs.”

Cf. Matthew 27:52-53 ; “And the graves were opened; and many bodies of saints who slept were raised,”

53 “And came out of the graves after his resurrection, and went into the holy city, and appeared to many.”

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

Cf. Hosea 13:14 I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction! Repentance shall be hid from Mine eyes."

Cf. 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.

I could find no other commentary that viewed this scripture as I do, that this is referring to the saints who rose at the time of Christ's death or as Gill states in the following of Matthew chapter 27 , they were resurrected at Christ's resurrection ;

“Ver. 52. And the graves were opened, &c.] Which were near the city of Jerusalem: this was a proof of Christ's power over death and the grave, by dying; when he through death, destroyed him that had the power of it, and abolished death itself; and became the plague of death and the destruction of the grave, taking into his hands the keys of hell and death: and many bodies of saints which slept, arose: not that they arose at the time of Christ's death: the graves were opened then, when the earth quaked, and the rocks were rent; but the bodies of the saints did not arise, till after Christ was risen, as appears from the following verse; but because the other event now happened, they are both recorded here: these were saints, and such as slept in Jesus; and of whom he is the first fruits that now rose; and not all, but many of them, as pledges of the future resurrection,

and for the confirmation of Christ's, and the accomplishment of a prophecy in Isa 26:19. And they rose in the same bodies in which they before lived, otherwise they could not be called their bodies, or known by those to whom they appeared: but who they were is not to be known; some have thought them to be the ancient patriarchs, as Adam, Noah, Abraham, Isaac, Jacob, &c. In the Septuagint on Job 42:17, Job is said to be one of them, and a tradition is there recorded, which runs thus:

“it is written, that he rose with whom the Lord rose.”

[my ft] the entire Septuagint Job 42:17 ; (LXX only) Job 42:17 “And Job died, an old man and full of days: and it is written that he will rise again with those whom the Lord raises up. This man is described in the Syriac book *as* living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. [ft]

[ft] Gr. interpreted out of 2) Alex. Semphor, i.e., Zippor}

And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraam. And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job, and after him Asom, who was governor out of the country of Thaeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And *his* friends who came to him were Eliphaz, of the children of Esau, king of the Thaemanites, Baldad sovof the Sauchaeans, Sophar king of the Minaeans.”

But it should seem rather, that they were some later saints, such as Zechariah, the father of John the Baptist, John the Baptist himself, good old Simeon, Joseph the husband of Mary, and others, well known to persons now alive. Some think they were such, as had been martyrs in the cause of religion; and so the Persic version renders the words, "and the bodies of many saints who suffered martyrdom, rose out of the graves".

“Ver. 53. *And came out of the graves after his resurrection, &c.*] The resurrection of Christ; for he rose as the first fruits, as the first begotten of the dead, and the firstborn from the dead; for he was the first that was raised to an immortal life; for though others were raised before him, by himself, and in the times of the prophets, yet to a mortal life; but these saints came forth to the resurrection of life, and therefore it was necessary that Christ the first fruits, should rise first. The Arabic version indeed reads, "after their own resurrection"; and the Ethiopic version, "after they were raised"; both wrong, and scarcely sense:

*and went into the holy city*; the city of Jerusalem, which though now a very wicked city,

was so called, because of the temple, and the worship of God, and his residence in it: the burying places of the Jews were without the city {a},

{a} Vid. Gloss. in T. Bab. Kiddushin, fol. 80. 2. & Maimon. Hilch. Shemitta veyobel, c. 13. sect. 3.

and therefore these risen saints, are said to go into it: and appeared unto many; of their friends and acquaintance, who had personally known them, and conversed with them in their lifetime. These saints, I apprehend, continued on earth until our Lord's ascension, and then joining the retinue of angels, went triumphantly with him to heaven, as trophies of his victory over sin, Satan, death, and the grave."

Conclusion:

Ephesians 1:17-23 ; "17 That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power toward us who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fullness of him that filleth all in all.

The Puritan Samuel Willard gives the following assurance of our identity with Christ Jesus' ascension, "Let Christ's Ascension comfort every true believer in the assurance that he (the believer) will one day go to heaven also. Indeed, may contemplation of this point cause you to consider yourselves to be there already. Remember: Christ, who is there, is your Head, and you are the parts of His body. If the Head is there, the body is sure to follow. He will never be at rest until He has got every one of His body to be there where He is. Think of this: He has gone to take possession for you in your name. He has gone as the Mediator to receive the kingdom of which you are heirs together with Him. His ascension is your guarantee: the kingdom is delivered to Him for you."

In the Hebrew sourced translation of Job 7:21 we read; “And why dost thou not pardon my transgression, and take away my iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall not be.*”

Bible commentators have wrestled with this in verse giving us various interpretations over several centuries as to it’s meaning and there seems to be no consensus discerning the message of Job’s words. However in the Septuagint (Thomson’s translation) the scripture reads “Why has Thou not made an oblivion of my transgression; or a purification for my sin? **Now therefore let me depart into the earth: and when Thou risest in the morning, I am no more.**”

The first part of the verse is virtually the same as the Hebrew (MT/AV/KJV etc.) Job not having yet the knowledge of the planned atonement by the suffering Servant who was yet to come. The remainder of the verse could be interpreted entirely differently than the commentators have using the Septuagint version.

Job is first asking to depart from the earth which does not force the idea of dying but could mean that he is requesting that he be taken from the earth just as was Enoch, in Genesis 5:24 [my ft]

[ft] “And Enoch walked with God: and he *was* not; for God took him.” Or as the LXX ; “And Enoch was well-pleasing to God, and was not found, **because God translated him.**”

The remainder of the verse as Thomson translated it carries the prophetic message that when the Lord Himself was raised in the morning as He did at His Resurrection. Job then would also be raised as would many of the bodies of the fallen saints, from his “sleep” and be translated to heaven ; as stated by



his declaration; “I am no more.” as Enoch’s “translation”. Was not this request granted as we read in Matthew 27:52-53 “And the graves were opened; and many bodies of saints who slept were raised, And came out of the graves after his resurrection, and went into the holy city, and appeared to many.” The term appeared gives the sense of this being just a temporary visitation before their departure or “translation”.

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***“But out of the ground he will cause another to spring up: for the Lord will not cast off the innocent, nor from the ungodly accept a gift: but he will fill the mouth of the upright with laughter, and their lips with songs of thanksgiving: and their enemies shall be clothed with shame: and the dwelling of the wicked shall come to naught.”*** Job 8:19-22 LXX (Charles Thomson version)

I can only confess that in this study I have endeavored to search for the wisdom of God and rely upon others to help direct and assure me that I have in any way found some of the treasure in His word.

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!” Romans 11:33

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