

# Prophecies of the Exaltation of Christ the Messiah

Including His session at the Father's Right Hand as Priest and King and His  
Return to judge the living and the dead.

From prophecies in the Holy Scriptures with cross references and  
commentaries

A comprehensive resource compendium

With respect to the Old Covenant (testament) references, extra attention is  
given to the most ancient texts

“The Lord lives; and blessed *be* my God; and let the God of my salvation be  
exalted.” Psalm 18:46 LXX (ancient Greek Old Testament)

Approximately 978 pages in Word Document “print mode”

**Psalm 57:5** Be thou exalted, O God, above the heavens; and thy glory above all  
the earth.

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Preface to Exaltation Section quoting from Alfred Edersheim: “So it was all  
true, all real, and Christ ‘sat down at the Right Hand of God!’ Henceforth,  
neither doubting, ashamed, nor yet afraid, they ‘were continually in the

Temple, blessing God,' 'And they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that follows. Amen.'

Amen! It is so. Ring out the bells of heaven; sing forth the Angelic welcome of worship; carry it to the utmost bound of earth! Shine forth from Bethany, Thou Sun of Righteousness, and chase away earth's mist and darkness, for Heaven's golden day has broken!"

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**Psalm 68:11-12 LXX (Thomson's version) ; "God the Lord will issue an order to them, who publish good news to the mighty host- the king of the armies of the Beloved [to the army] of the Beloved; to divide spoils for beautifying the house."**

cross references:

Genesis 22:16-18 LXX <sup>16</sup> " I have sworn by myself, says the Lord, because thou hast done this thing, and on my account hast not spared thy beloved son, <sup>17</sup> surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven, and as the sand which is by the shore of the sea, and thy seed shall inherit the cities of their enemies. <sup>18</sup> And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice."

Numbers 31:27 LXX "And ye shall divide the spoils between the

warriors that went out to battle, and the whole congregation."

Zechariah 14:8-11 LXX <sup>8</sup> "And in that day living water shall come forth out of Jerusalem; half of it toward the former sea, and half of it toward the latter sea: and so shall it be in summer and spring. <sup>9</sup> And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one, <sup>10</sup> compassing all the earth, and the wilderness from Gabe unto Remmon south of Jerusalem. And Rama shall remain in its place. From the gate of Benjamin to the place of the first gate, to the gate of the corners, and to the tower of Anameel, as far as the king's winepresses, <sup>11</sup> they shall dwell in the city; and there shall be no more any curse, and Jerusalem shall dwell securely."

Deuteronomy 7:16 LXX "And thou shalt eat all the spoils of the nations which the Lord thy God gives thee; thine eye shall not spare them, and thou shalt not serve their gods; for this is an offence to thee."

Psalms 68:18 LXX "Thou art gone up on high, thou hast led captivity captive, thou hast received gifts for man, yea, for they were rebellious, that thou mightest dwell among them."

Ephesians 4:8-10 <sup>8</sup> "Therefore he saith, When he ascended on high, he led captivity captive, and gave gifts to men. <sup>9</sup> (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended far above all heavens, that he might fill all things.)"

Matthew 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show justice to the Gentiles."

Genesis 22:12 And he said, Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for my

sake thou hast not spared thy beloved son.

Psalm 45:3-7 LXX Gird thy sword upon thy thigh, O Mighty One, in thy comeliness, and in thy beauty; <sup>4</sup> and bend thy bow, and prosper, and reign, because of truth and meekness and righteousness; and thy right hand shall guide thee wonderfully. <sup>5</sup> Thy weapons are sharpened, Mighty One, (the nations shall fall under thee) they are in the heart of the king's enemies. <sup>6</sup> Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness. <sup>7</sup> Thou hast loved righteousness, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows. "

Luke 4:18 "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,"

Isaiah 53:12 "Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many, and was delivered because of their iniquities."

Hebrews 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:"

Genesis 14:18-20 <sup>18</sup> And Melchisedec king of Salem brought forth loaves and wine, and he was the priest of the most high God. <sup>19</sup> And he blessed Abram, and said, Blessed be Abram of the most high God, who made heaven and earth, <sup>20</sup> and blessed be the most high God who delivered thine enemies into thy power. And Abram gave him the tithe of all."

Hebrews 7:2-4 <sup>2</sup> To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; <sup>3</sup> Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like the Son of God; abideth a priest continually. <sup>4</sup> Now consider how great this man was, to whom even the patriarch Abraham gave the tenth of the spoils."

Jude 1:14 Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints,

John Gill on verse 11; "... the church, compared to a woman that keeps at home, Tit\_2:5, who shared in the spoils token out of the hands of Satan, and from among the Gentiles, even converted souls, brought unto her. What is promised to Christ, Isa\_53:12; is said of the church; she being made more than a conqueror through him, and sharing in all his victories and spoils."

George Horne ; "...Thus, in the spiritual war, apostles, confessors, and martyrs, went out to the battle, fought and conquered ; while the benefits of the victory extended to thousands and millions, who without being exposed to their conflicts and torments, have enjoyed the fruit of their labours."

**Psalm 7:6-7 LXX (Thomson's version) ; "Arise, O Lord, in Thine indignation : exalt Thyself in the borders of mine enemies. Awake, O Lord my God, in the judgement Thou hast enjoined, vs. 7 And when the congregation of the tribes encompass Thee; ascend Thou on high above them:"**

Cross references:

**Revelation 11:17** "Saying, We give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. <sup>18</sup> 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 to thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them who destroy the earth."

Psalm 2 LXX (Thomson's version) " Why did the nations rage? And tribes meditate vain things? The kings of the earth combined; and the chiefs assembled together, against the Lord and against His anointed, [saying] : Let us break their bands asunder and throw off from us their yoke. He Who dwelleth in heaven will laugh them to scorn-the Lord will treat them with derision. Then will He speak to them in His wrath and trouble them with His sore displeasure. But as for me, by Him I am appointed king on Sion, His holy mountain. I proclaim the decree of the Lord; to me the Lord said: Thou art My son, this day I have begotten thee, Ask of Me, and I will give thee nations for thine inheritance, and the utmost parts of the earth for thy possession. Thou shalt rule them with a rod of iron. Thou shalt break them to pieces like a potter's vessel. Now therefore, O kings, be wise: Be instructed, all ye, who judge the earth. Serve the Lord with fear: and rejoice for Him with trembling. Keep fast hold of instruction; the Lord may be angry and you may perish out of the right way. When His anger suddenly blazeth forth, happy are all they who have trusted in Him."

Isaiah 66:18-24 ; LXX ; vs. 18 ; "And I know their works and their imagination. I am going to gather all nations and tongues; and they shall come, and see my glory.

19 And I will leave a sign upon them, and I will send forth them that have escaped of them to the nations, to Tharsis, and Phud, and Lud, and Mosoch,

and to Thobel, and to Greece, and to the isles afar off, to those who have not heard my name, nor seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring your brethren out of all nations for a gift to the Lord with horses, and chariots, in litters drawn by mules with awnings, to the holy city Jerusalem, said the Lord, as though the children of Israel should bring their sacrifices to me with psalms into the house of the Lord.

21 And I will take of them priests and Levites, saith the Lord.

22 For as the new heaven and the new earth, which I make, remain before me, saith the Lord, so shall your seed and your name continue.

23 And it shall come to pass from month to month, and from sabbath to sabbath, that all flesh shall come to worship before me in Jerusalem, saith the Lord.

24 And they shall go forth, and see the carcasses of the men that have transgressed against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a spectacle to all flesh.”

**Psalm 68:17 LXX (Thomson’s version) ; “The chariots of God are innumerable: there are thousands of happy attendants. The Lord was among them at Sina.”**

Cross references:

Isaiah 66:18-24 ; LXX ; vs. 18 ; “And I know their works and their imagination. I am going to gather all nations and tongues; and they shall come, and see my glory.

19 And I will leave a sign upon them, and I will send forth them that have escaped of them to the nations, to Tharsis, and Phud, and Lud, and Mosoch, and to Thobel, and to Greece, and to the isles afar

off, to those who have not heard my name, nor seen my glory; and they shall declare my glory among the Gentiles.

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21 And I will take of them priests and Levites, saith the Lord.

22 For as the new heaven and the new earth, which I make, remain before me, saith the Lord, so shall your seed and your name continue.

23 And it shall come to pass from month to month, and from sabbath to sabbath, that all flesh shall come to worship before me in Jerusalem, saith the Lord.

24 And they shall go forth, and see the carcasses of the men that have transgressed against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a spectacle to all flesh.”

Jeremiah 22:4 LXX “For if ye will indeed perform this word, then shall there enter in by the gates of this house kings sitting upon the throne of David, and riding on chariots and horses, they, and their servants, and their people.”

Jeremiah 17:25 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.”

Augustine “...Thus a vast number of saints and believers, who by bearing God become in a manner the chariot of God, he hath signified under this name. By abiding in and guiding this, He conducteth it, as though it were His Chariot, unto the end, as if unto some appointed place. For, “the beginning is Christ; secondly, that are of Christ, at the

appearing of Him; then the end.” This is Holy Church: which is that which followeth, “thousands of men rejoicing.” For in hope they are joyful, until they be conducted unto the end, which now they look for through patience.”

George Horne “When the enemies of man's salvation were vanquished by the resurrection of Christ, and the heathen nations were to own [benefit from] his power, again "the Lord gave the word." It was published at first by apostles, confessors, and martyrs, and hath been since published continually by all the churches who celebrate in their services the victories of their Redeemer ; as in old time, prophets and prophetesses, Moses, Aaron, Miriam, Deborah, and others, with the armies of Israel, sang triumphal songs, on occasion of



temporal but figurative conquests.”

*Psalm 68:18 LXX (Augustine’s Septuagint) ; “Thou hast gone up, on high, Thou hast led captivity captive, Thou hast received gifts in men. For they that believe not to dwell”*

*Psalm 68:18, LXX (Thomson Version) ; “ In this holy place having ascended on high Thou hast led captivity captive, and received gifts in the manner of man in token (for some were incredulous) of Thy dwelling there.”*

*Psalm 68:18 as translated from the old Latin “Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men. Yea for those also that do not believe, the dwelling of the Lord God.”*

*Psalm 68:18 KJV/AV/MT Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.*

Cross references :

Ephesians 4:8 “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.” [ft] it should be noted that LXX Vaticanus reads “received gifts...” but Justin Martyr, Irenaeus, and Tertullian agree with the LXX as quoted by Paul “gave gifts...” (to men).

Vs 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

Vs 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Psalm 24:3 “Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

Psalm 24:7-10 “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of

glory shall come in.

24:8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

24:9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

24:10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

Psalm 47:5 God is gone up with a shout, the LORD with the sound of a trumpet.

Ps 110:1 <<A Psalm of David.>> The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Mr 16:9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Luke 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts 1:2-6 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

vs3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

vs4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

Vs5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Vs 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Hebrews 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

1Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

1 Peter 3:22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

2:39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.'"

Revelation 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Flavel ; “Did Christ ascend so triumphantly, leading captivity captive? How little reason then have believers to fear their conquered enemies? Sin, Satan, and every enemy, were in that day led away in triumph, dragged at Christ's chariot wheels, brought after him as it were in chains. It is a lovely sight to see the necks of those tyrants under the foot of our Joshua. He made at that day, "an open show of them," Col. 2: 15. Their strength is broken for ever. In this he shewed himself more than a conqueror; for he conquered and triumphed too. Satan was then trod under his feet, and he has promised to tread him under our feet also, and that shortly, Rom. 16: 20. some power our enemies yet retain, the serpent may bruise our heel, but Christ has crushed his head.”

Matthew Henry ; “Ver. 18. Thou hast ascended on high. The ark was conducted to the summit of Zion; God himself took possession of the high places of the earth, being extolled and very high. The antitype of the ark, the Lord Jesus, has ascended into the heavens with signal marks of triumph. To do battle with our enemies, the Lord descended and left his throne; but now the fight is finished, he returns to his glory; high above all things is he now exalted.

*Thou hast led captivity captive.* A multitude of the sons of men are the willing captives of Messiah's power. As great conquerors of old led whole nations into captivity, so Jesus leads forth from the territory of his foe a vast company as the trophies of his mighty grace. From the gracious character of his reign it comes to pass that to be led into captivity by him is for our captivity to cease, or to be itself led captive; a glorious result indeed. The Lord Jesus destroys his foes with their own weapons: he puts death to death, entombs the grave, and leads captivity captive.

*Thou hast received gifts for men,* or, received gifts among men: they have paid thee tribute, O mighty Conqueror, and shall in every age continue to do so willingly, delighting in thy reign. Paul's rendering is the gospel one: Jesus has "received gifts for men," of which he makes plentiful distribution,

enriching his church with the priceless fruits of his ascension, such as apostles, evangelists, pastors, and teachers, and all their varied endowments. In him, the man who received gifts for man, we are endowed with priceless treasures, and moved with gratitude, we return gifts to him, yea, we give him ourselves, our all.

*Yea, for the rebellious also:* these gifts the rebels are permitted to share in; subdued by love, they are indulged with the benefits peculiar to the chosen. The original runs, "even the rebellious," or, "even from the rebellious," of which the sense is that rebels become captives to the Lord's power, and tributaries to his throne.

"Great King of grace my heart subdue,  
I would be led in triumph too;  
As willing captive to my Lord,  
To own the conquests of his word."

*That the Lord God might dwell among them.* In the conquered territory, Jah Elohim would dwell as Lord of all, blessing with his condescending nearness those who were once his foes. When Canaan was conquered, and the fort of Zion carried by storm, then was there found a resting place for the ark of God; and so when the weapons of victorious grace have overcome the hearts of men, the Lord God, in all the glory of his name, makes them to be his living temples. Moreover, the ascension of Jesus is the reason for the descent of the Lord God, the Holy Spirit. Because Jesus dwells with God, God dwells with men. Christ on high is the reason for the Spirit below. It was expedient that the Redeemer should rise, that the Comforter should come down."...

Jamiesson, Faucett, Brown ; "18. From the scene of conquest He ascends to His throne, leading— captivity captive—or, "many captives captive" (Judges 5:12). received gifts for men—accepting their homage, even when forced, as that of rebels.

*that the Lord God might dwell*—or literally, "to dwell, O Lord God" (compare Psalm 68:16)—that is, to make this hill, His people or Church, His dwelling. This Psalm typifies the conquests of the Church under her divine leader, Christ. He, indeed, "who was with the Church in the wilderness" (Acts 7:38) is the *Lord*, described in this ideal ascension. Hence Paul (Ephesians 4:8) applies this language to describe His real ascension, when, having conquered sin, death, and hell, the Lord of glory triumphantly entered heaven, attended by throngs of adoring angels, to sit on the throne and wield the scepter of an eternal dominion. The phrase "*received gifts for* (or literally, among) *men*" is by Paul, "gave gifts to men" (Ephesians 4:8). Both describe the acts of a conqueror, who receives and distributes spoils. The Psalmist uses "receiving" as evincing the success, Paul "gave" as the act, of the conqueror, who, having subdued his enemies, proceeds to reward his friends. The special application of the passage by Paul was in proof of Christ's exaltation. What the Old Testament represents of His descending and ascending corresponds with His history. He who descended is the same who has ascended. As then ascension was an element of His triumph, so is it now; and He, who, in His humiliation, must be recognized as our vicarious sacrifice and the High Priest of our profession, must also be adored as Head of His Church and author of all her spiritual benefits."

Adam Clarke; "...Thou hast ascended on high] When the ark had reached the top of Sion, and was deposited in the place assigned for it, the singers joined in the following chorus. This seems to be an allusion to a military triumph. The conqueror was placed on a very elevated chariot. Led captivity captive] The conquered kings and generals were usually tied behind the chariot of the conqueror-bound to it, bound together, and walked after it, to grace the triumph of the victor. ..."

"The Conqueror now coming to fix His abode among the conquered people to organize them under His laws, to govern and dispense justice among them. The whole of this is very properly applied by St. Paul, Ephesians 4:5, to the resurrection and glory of Christ,..."

Spurgeon ; "There is a fullness of victory in His death, for through death He destroyed him that had the power of death, that is, the devil. There is a fullness of efficacy in His resurrection from the dead, for by it, 'we are

begotten again unto a lively hope' (1 Peter 1:3) There is a fullness of triumph in His ascension for 'when he ascended up on high, he led captivity captive, and gave gifts unto men.' (Ephesians 4:8)

Augustine ; "Now Christ hath gone up on high, and sitteth at the right hand of the Father: but unless He were here also on the earth, He would not thence have cried, "Saul, Saul, why persecutest thou me?" [my ft]

[ft] this and the following scripture quoted by Augustine serve to establish Apostolic doctrine that there needs to be no one in Christ's stead though Jesus is now in heaven at the right hand of the Father. Those who are proclaiming the "Vicar of Christ" role from the Vatican in Rome are in error in assuming the need for a supplanter or ""Vicar" of Christ on earth. As Augustine points to the Acts 9:4 verse, Jesus can still present Himself and represent Himself on earth even admonishing Saul (Paul) as in this instance. "Protestants" have, with other scriptures, protested that there is no substitute or assumed delegate who can supplant the Word made flesh or add to, remove, or undermine the word of the Lord as found in the Holy Scriptures. Mark 10:42-45 says : <sup>42</sup>" But Jesus called them, and saith to them, Ye know that they who are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. <sup>43</sup> But so it shall not be among you: but whoever would be great among you, shall be your minister: <sup>44</sup> And whoever of you would be the chief, shall be servant of all. <sup>45</sup> For even the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many."

When the Same saith Himself, "Inasmuch as to one of My least ye have done it, to Me ye have done it:" why do we doubt that He receiveth in His members, the gifts which the members of Him receive?"

"...By the gifts therefore of His grace, He that hath received gifts in men, hath led captive that captivity. For they believed not that they should dwell. For faith hath thence delivered them, in order that now believing they may dwell in the House of God, even they too becoming the House of God, and the Chariot of God, consisting of thousands of men rejoicing."

**Psalm 24:1, and vss. 7-10, LXX, Thomson Version, vs.1 ; A Psalm for David. on the first day of the week**

**The earth is the Lord's and the fullness thereof; the world, and all its inhabitants."**

**And :**

Psalm 24:7, LXX : "Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in."

**Psalm 24:7 LXX (Thomson version) ; "Open wide your gates, ye chiefs! And be opened wide, ye everlasting doors ; that the glorious king may enter."**

**Vs. 8 "Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle.**

**9 Lift up your gates, ye princes; and be ye lift up, ye everlasting doors; and the king of glory shall come in.**

**10 Who is this king of glory? The Lord of hosts, he is this king of glory."**

Cross references :

Daniel 7:13-14 " And I beheld in the vision of the night, and lo! with the clouds of heaven One like a son of man coming! And He advanced to the Ancient of Days and was led into to Him."

Vs.14 "And to him was given the dominion, and the honour, and the kingdom; and all nations, tribes, and languages, shall serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed."

Hebrews 2:14-15 ; "Since then the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage." [my ft]

[ft] the word “deliver” in vs.15 is the same word in the greek as is the word “renew”

John 16:28 “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”

John 16:33 These things I have spoken to you, that in me ye may have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Mark 14:62 “And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

Mark 16:19 “So then after the Lord had spoken to them, he was received up into heaven, and sat on the right hand of God.”

Matthew 28:18 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

Hebrews 9:12 “Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption *for us*.”

Though this scripture speaks primarily of the Lord’s ascension and exaltation, the early churchman Justin demonstrates Christ’s living power in the following and how His resurrection and exaltation are inexorably linked ; i.e. There could be no exaltation without the resurrection ; “Moreover, some of you (Jews) venture to expand the prophecy which runs, ‘Lift up your gates ye rulers, and be ye lifted up, ye everlasting doors, that the King of Glory may enter’... ‘but to this our Christ alone, Who appeared without comeliness and inglorious (at His advent), as Isaiah and David and all the scriptures said ; who is the Lord of Hosts, by the will of the Father Who conferred on Him, who also rose from the dead, and ascended to heaven, as the Psalm and other Scriptures manifested, when they pronounced Him to be Lord of Hosts, and of this you may, if exercised in the name of this very Son of God-Who is the First-Born of every creature, Who became man by the virgin, Who suffered, and was crucified under Pontius Pilate by your nation, Who died, Who rose



from the dead and ascended into heaven –is overcome (victorious) and subdued (His enemies). ”

Christopher Wordsworth, D.D. Ver. 1. “*The earth is the Lord’s*. It is Christ’s, by creation (Psalm 24:2 John 1:1-2), and it is his by resurrection (Matthew 28:18), and by his glorious ascension into heaven, where he is enthroned King of the world in his human nature. This Psalm takes up the language of the first Ascension Psalm (Psalm 24:8.)”[my ft]

[ft] Psalm 24:8, LXX ; “ Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle.”

Matthew Henry ; “...It is likewise to be applied to the dominion Christ has, as Mediator, over the utmost parts of the earth, which are given him for his possession: the Father loveth the Son and hath given all things into his hand, power over all flesh. The apostle quotes this scripture twice together in his discourse about things offered to idols, 1Corinthians 10:26,28.”

Spurgeon ; “Ver. 7. These last verses reveal to us the great representative man, who answered to the full character laid down, and therefore by his own right ascended the holy hill of Zion. Our Lord Jesus Christ could ascend into the hill of the Lord because his hands were clean and his heart was pure, and if we by faith in him are conformed to his image we shall enter too. We have here a picture of our Lord’s glorious ascent. We see him rising from amidst the little group upon Olivet, and as the cloud receives him, angels reverently escort him to the gates of heaven.

The ancient gates of the eternal temple are personified and addressed in song by the attending cohorts of rejoicing spirits.

"Lo his triumphal chariot waits, And angels chant the solemn lay. Lift up your heads, ye heavenly gates; Ye everlasting doors, give way."

F. A. Cox, D.D., L.L.D., 1852 ; From the "Legend of the Songs of the Night," in the Talmud, quoted in "Biblical Antiquities." ; " ‘He heard me”, croaked the raven, "when I was forsaken and alone;" "He heard me", said the wild goat of the rocks, "when my time came, and I brought forth." And the

turtle dove cooed, and the swallow and other birds joined the song, "We have found our nests, our houses, we dwell upon the altar of the Lord, and sleep under the shadow of his wing in tranquillity and peace." "And peace", replied the night, and echo prolonged the sound, when chancleer awoke the dawn, and crowed with joy, "Open the portals, set wide the gates of the world! The King of glory approaches. Awake! Arise, ye sons of men, give praises and thanks unto the Lord, for the King of glory approaches.' "

The sun arose, and David awoke from his melodious rapture. But as long as he lived the strains of creation's harmony remained in his soul, and daily he recalled them from the strings of his harp." By F. A. Cox, D.D., L.L.D., 1852.

Adam Clarke ; "...both among ancients and moderns, have thought **this Psalm speaks of the resurrection of our Lord, and is thus to be understood**. It is easy to apply it in this way: Jesus has conquered sin, Satan, and death, by dying. He now rises from the dead; and, as a mighty Conqueror, claims an entrance into the realms of glory, the kingdom which he has purchased by his blood; there to appear ever in the presence of God for us, to which he purposes to raise finally the innumerable hosts of his followers; for in reference to these, He is the *Lord of hosts*; and, in reference to his victory, He is *the Lord mighty in battle*."

Albert Barnes comments on verse 7 ; "*And the King of glory shall come in - The glorious King. The allusion is to God as a King. On the cover of the ark, or the mercy-seat, the symbol of the divine presence - the Shekinah - rested; and hence, it was natural to say that God would enter through those gates. In other words, the cover of the ark was regarded as his abode - His seat - His throne; and, as thus occupying the mercy-seat, He was about to enter the place of His permanent abode.*"

[ft]The cherubim of the mercy-seat were human figures, each having two wings."

"...Hence, the cherubim, described by Ezekiel, have been regarded as representing the whole creation engaged in the worship and service of God (compare Rev\_4:9-11; Rev\_5:13); and it would be in harmony with this view to suppose that the more strictly human shape of the cherubim of the mercy seat represented the highest form of created intelligence engaged in the devout contemplation of the divine law of love and justice. (Compare 1Pe\_1:12.) It is worthy of notice that the golden cherubim from between which Yahweh spoke Exo\_25:22 to His people bore witness, by their place on the mercy-seat, to His redeeming mercy; while the cherubim that took their stand at the gate of Eden, Gen\_3:24, to keep the way to the tree of life, witnessed to His condemnation of sin in man."

Adam Clarke on verse 8 (“*Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle.*”)

“...Several, both among ancients and moderns, have thought this Psalm speaks of the resurrection of our Lord, and is thus to be understood. It is easy to apply it in this way: Jesus has conquered sin, Satan, and death, by dying. He now rises from the dead; and, as a mighty Conqueror, claims an entrance into the realms of glory, the kingdom which he has purchased by his blood; there to appear ever in the presence of God for us, to which he purposes to raise finally the innumerable hosts of his followers; for in reference to these, He is the Lord of hosts; and, in reference to his victory, He is the Lord mighty in battle.”

Matthew Henry on verse 8; “Doubtless it points at Christ, of whom the ark, with the mercy-seat, was a type. 1. We may apply it to the ascension of Christ into heaven and the welcome given to him there. When he had finished his work on earth he ascended *in the clouds of heaven*, Dan\_7:13, Dan\_7:14. The gates of heaven must then be opened to him, those doors that may be truly called *everlasting*, which had been shut against us, to keep the way of the tree of life, Gen\_3:24. Our Redeemer found them shut, but, having by his blood made atonement for sin and gained a title to *enter into the holy place* (Heb\_9:12), as one having authority, he demanded entrance, not for himself only, but for us; for, as the forerunner, he has for us entered and *opened the kingdom of heaven to all believers*. The keys not only of hell and death, but of heaven and life, must be put into his hand. His approach being very magnificent, the angels are brought in asking, *Who is this King of glory?* For angels keep the gates of the New Jerusalem, Rev\_21:12. When the first-born was brought into the upper world the angels were to worship him (Heb\_1:6); and accordingly, they here ask with wonder, “Who is he? - this that cometh *with dyed garments from Bozrah?* (Isa\_63:1-3), for he appears in that world *as a Lamb that had been slain.*” It is answered that he is *strong and mighty, mighty in battle*, to save his people and subdue his and their enemies. 2. We may apply it to Christ's entrance into the souls of men by his word and Spirit, that they may be his temples. Christ's presence in them is like that of the ark in the temple; it sanctifies them. *Behold, he stands at the door and knocks*, Rev\_3:20. It is required that the gates and doors of the heart be opened to him, not only as admission is given to a guest, but as possession is delivered to the rightful owner, after the title has been contested. This is the

gospel call and demand, that we let Jesus Christ, the King of glory, come into our souls, and welcome him with hosannas, *Blessed is he that cometh*. That we may do this aright we are concerned to ask, *Who is this King of glory?* - to acquaint ourselves with him, whom we are to believe in, and to love above all. And the answer is ready: He is *Jehovah*, and will be *Jehovah our righteousness*, an all-sufficient Saviour to us, if we give him entrance and entertainment. He is *strong and mighty*, and *the Lord of hosts*; and therefore it is at our peril if we deny him entrance; for he is able to avenge the affront; he can force his way, and can break those in pieces with his iron rod that will not submit to his golden sceptre.

In singing this let our hearts cheerfully answer to this call, as it is in the first words of the next psalm, *Unto thee, O Lord! do I lift up my soul.*”

Spurgeon Psa\_24:10 ; “The closing note is inexpressibly grand. Jehovah of hosts, Lord of men and angels, Lord of the universe, Lord of the worlds, is the King of glory. All true glory is concentrated upon the true God, for all other glory is but a passing pageant, the painted pomp of an hour. The ascended Saviour is here declared to be the Head and Crown of the universe, the King of Glory. Our Immanuel is hymned in sublimest strains. Jesus of Nazareth is Jehovah Sabaoth.”

Augustine ; “And the King of glory shall come in.” And the King, in whom we may glory without pride, shall come in: who having overcome the gates of death, and having opened for Himself

the heavenly places, fulfilled that which He said, “Be of good cheer, for I have overcome the world.”

8. “Who is this King of glory?” Mortal nature is awe-struck in wonder, and asks, “Who is this King of glory?” “The Lord strong and mighty.” He whom thou didst deem weak and overwhelmed. “The Lord mighty in battle” (ver. 8). Handle the scars, and thou wilt find them made whole, and human weakness restored to immortality. The glorifying of the Lord, which was owing to earth, where It warred with death, hath been paid.

9. “Take away your gates, ye princes.” Let us go hence straightway into heaven. Again, let the Prophet’s trumpet cry aloud, “Take away too, ye

princes of the air, the gates, which ye have in the minds of men who ‘worship the host of heaven.’”

“And be ye lift up, ye everlasting gates.” And be ye lift up, ye doors of everlasting righteousness, of love, and chastity, through which the soul loveth the One True God, and goeth not a-whoring with the many that are called gods.

“And the King of glory shall come in” (ver. 9). “And the King of glory shall come in,” that He may at the right hand of the Father intercede for us.

“Who is this King of glory?” What! dost thou too, prince of the power of this air, marvel and ask, “Who is this King of glory?” “The Lord of powers, He is the King of glory” (ver. 10). Yea, His Body now quickened, He who was tempted marches above thee; He who was tempted by the angel, the deceiver, goes above all angels. Let none of you put himself before us and stop our way, that he may be

worshipped as a god by us: neither principality, nor angel, nor power, separateth us from the love of Christ. It is good to trust in the Lord, rather than to trust in a prince; that he who glorieth, should glory in the Lord. These indeed are powers in the administration of this world, but “the Lord of powers, He is the King of glory.”

*1 Chronicles 23:25 LXX (Brenton’s version) For David said, The Lord God of Israel has given rest to his people, and has taken up his abode in Jerusalem for ever.”*

*1 Chronicles 23:25 LXX (Thomson’s version) “For David said, The Lord*

**God of Israel hath given His people rest and fixed His abode in Jerusalem forever.”**

1 Chronicles 23:25 KJV/MT/AV “For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever.”

Cross reference:

Zechariah 8:7-8; LXX (Thomson’ version) ; “Thus saith the Lord Almighty : Behold I will save My people from the land of the east and from the land of the west. And I will gather them and dwell in the midst of Jerusalem; and they shall be My people and I will be their God in truth and in righteousness.”

Hebrews 12:22 “But ye are come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>23</sup> To the general assembly and church of the firstborn, who are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,” [my ft]

[ft] **Romans 8:29** For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the Firstborn among many brethren.

Psalms 2:6-9 LXX (Thomson’s version) ; “But as for me, by Him I am appointed king on Sion, His holy mountain.

Vs. 7 I proclaim the decree of the Lord; to me the Lord said: Thou art My son, this day I have begotten thee,

Vs. 8 ask of Me, and I will give thee nations for thine inheritance, and the utmost parts of the earth for thy possession.

Vs. 9 Thou shalt rule them with a rod of iron. Thou shalt break them to pieces like a potter’s vessel.”

Psalms 132:13-18 LXX (Thomson’s version) ; “For the Lord has chosen Sion, and made choice of it for his habitation. Vs. 14 This shall be My rest forever. Here I will dwell, for I have chosen it. Vs.15 With blessings I will bless her provision; and satisfy her poor with bread. Vs 16 Her priests I will clothe with salvation; and her saints shall shout for joy. Vs. 17 I will cause a horn for David to spring up there; I have prepared a lamp for Mine anointed. Vs. 18 His enemies I will clothe with shame; but on him My crown shall

flourish.”

Hebrews 11:16 But now they desire a better *country*, that is, an heavenly: therefore God is not ashamed to be called their God: for he hath prepared for them a city.

Hebrews 4:3 “For we who have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.”

Revelation 21:1-8 “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 shall be with them, *and be* their God. <sup>4</sup> And God shall 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 immoral persons, 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.”

**2 Thessalonians 1:6-7** <sup>6</sup> Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; <sup>7</sup> And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,”

**Acts 7:48-49** <sup>8</sup> Yet the most High dwelleth not in temples made with hands; as saith the prophet, <sup>49</sup> Heaven *is* my throne, and earth *is* my footstool: what house will ye build for me? saith the Lord: or what *is* the place of my rest?”

**Acts 2:25-26** <sup>25</sup> “For David speaketh concerning him, I saw the Lord always before my face, for he is on my right hand, that I should not be moved: <sup>26</sup> Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:”

Ezekiel 37:27-28 LXX (Thomson's version) "And I will place my sanctuary in the midst of them forever. And My habitation shall be among them; and I will be their God and they shall be My people. And the nations shall know that I am the Lord Who sanctifieth them, by My sanctuary being in the midst of them forever."

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

Nehemiah 1: 9 LXX (Thomson's version) "if you then return to Me and keep my commandments and do them, though your dispersion may be to the farthest part of heaven, thence I will gather them and bring them to the place which I have chosen for My name to dwell there."

Psalms 16:9 "therefore my heart was gladdened; and my tongue exulted with joy : moreover my flesh also will dwell in hope;"

Matthew Henry on Zechariah 8:8 "...they were to have a further and a fuller accomplishment in the gospel-church, that *heavenly Jerusalem*, which is from above, is free, and is the *mother of us all*; but the fullest accomplishment of all will be in the future state." [my ft]

[ft] see **Galatians 4:23 - 5:1** <sup>23</sup> "But he *who was* of the bondwoman was born according to the flesh; but he of the freewoman *was* by promise. <sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which beareth children for bondage, which is Hagar. <sup>25</sup> For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. <sup>26</sup> **But Jerusalem which is above is free, which is the mother of us all.** <sup>27</sup> For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she who hath an husband. <sup>28</sup> Now we, brethren, as Isaac was, are the children of promise. <sup>29</sup> But as then he that was born according to the flesh persecuted him *that was born* according to the Spirit, even so *it is* now. <sup>30</sup> Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. <sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free." And **Romans 10:11-17** <sup>11</sup> For the scripture saith, Whoever believeth on him shall not be ashamed. <sup>12</sup> For there is no difference between the Jew and the Greek: for the same Lord over all is rich to all that call upon him. <sup>13</sup> For whoever shall call upon the name of the Lord shall be saved. <sup>14</sup> How then shall they



call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? <sup>15</sup> And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! <sup>16</sup> But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report? <sup>17</sup> So then faith *cometh* by hearing, and hearing by the word of God.”

Philo on Jerusalem (De somniis 2:250 XXXIX.) “But that which is called by the Hebrews the city of God is Jerusalem, which name being interpreted means, "the sight of peace." So that do not look for the city of the living God in the regions of the earth, for it is not made of wood or of stone, but seek it in the soul which is free from war, and which proposes to those who are endowed with acuteness of sight a contemplative and peaceful life;...” [my ft]

[Ft] I think it would be edifying here to include Philo’s historic description of the power of the high priesthood in Jerusalem (from his Legatio ad Gaium 1:278); “...And I am, as you know, a Jew; and Jerusalem is my country, in which there is erected the holy temple of the most high God. And I have kings for my grandfathers and for my ancestors, the greater part of whom have been called high priests, looking upon their royal power (as kings) as inferior to their office as priests; and thinking that the high priesthood is as much superior to the power of a king, as God is superior to man; for that the one is occupied in rendering service to God, and the other has only the care of governing them.”

John Gill: *and unto the city of the living God*; “...the Gospel church is a city, built on Christ, the foundation; and is full of habitants, true believers, at least it will be, in the latter day; it is pleasantly situated by the river of God's love, and by the still waters of Gospel ordinances; it is governed by wholesome laws, of Christ's enacting, and is under proper officers, of his appointing; and is well guarded by watchmen, which he has set upon the walls of it; and it is endowed with many privileges, as access to God, freedom from the arrests of justice, and from condemnation, adoption, and a right to the heavenly inheritance: and this may be called "the city of God", because it is of his building, and here he dwells, and protects, and defends it; and who is styled "the living God", to distinguish him from the idols of the Gentiles, which are lifeless and inanimate, no other than sticks and stones.

*The heavenly Jerusalem*: the church of God goes by the name of Jerusalem often, both in the Old and in the New Testament; with which it agrees in its name, which signifies the vision of peace, or they shall see peace: Christ, the

King of it, is the Prince of peace; the members of it are sons of peace, who enjoy a spiritual peace now, and an everlasting one hereafter: like that, it is compact together, consisting of saints, cemented together in love, in the order and fellowship of the Gospel; and is well fortified, God himself, and his power, being all around it, and having salvation, for walls and bulwarks, and being encamped about by angels; and it is a free city, being made so by Christ, and, through him, enjoying the liberty of grace now, and having a title to the liberty of glory in the world to come; as Jerusalem was, it is the object of God's choice, the palace of the great King, and the place of divine worship: it is called "heavenly", to distinguish it from the earthly Jerusalem; and to express the excellency of it, as well as to point out its original: the members of it are from heaven, being born from above; their conversation is now in heaven; and they are designed for that place; and its doctrines and ordinances are all from thence.

*And to an innumerable company of angels; which are created spirits, immaterial and immortal; very knowing, and very powerful; and swift to do the will of God; they are holy, and immutably so, being the elect of God, and confirmed by Christ: and saints now are brought into a state of friendship with them; and into the same family; and are social worshippers with them; and they have access into heaven, where angels are; and with whom they shall dwell for ever: and, in the present state of things, they share the benefit and advantages of their kind offices; who have, sometimes, provided food for their bodies; healed their diseases; directed and preserved them on journeys; prevented outward calamities; delivered them out of them, when in danger; restrained things hurtful, and cut off their enemies: and, with regard to things spiritual they have, sometimes, made known the mind and will of God unto the saints; have comforted them under their distresses; helped them against Satan's temptations; are present at their death, and carry their souls to glory; and will gather the saints together, at the last day: and, as to the number of them, they are innumerable; they are the armies of heaven; and there is a multitude of the heavenly host; there are more than twelve legions of angels; their number is ten thousand times ten thousand, and thousands of thousands: and this makes both for the glory and majesty of God, whose attendants they are; and for the comfort and safety of saints, to whom they minister, and about whom they encamp:...*"

Josephus (on the meaning of Jerusalem) ; “...where Melchizedek, king of the city of Salem, received him. That name signifies, the righteous king: and such he was without dispute, insomuch that, on this account, he was made the priest of God: however, they afterward called Salem Jerusalem.”

International Standard Bible Encyclopedia “ New **Jerusalem**”

(Grk: *Hierousalem kaine*): This name occurs in Rev 21:2 (21:10, "holy city"). The conception is based on prophecies which predict a glorious future to Jerusalem after the judgment (Isa 52:1). In Revelation, however, it is not descriptive of any actual locality on earth, but allegorically depicts the final state of the church ("the bride," "the wife of the Lamb," Rev 21:2,9), when the new heaven and the new earth shall have come into being. The picture is drawn from a twofold point of view: the new Jerusalem is a restoration of Paradise (Rev 21:6; 22:1,2,14); it is also the ideal of theocracy realized (Rev 21:3,12,14 , 22). The latter viewpoint explains the peculiar representation that the city descends "out of heaven from God" (Rev 21:2,10), which characterizes it as, on the one hand, a product of God's supernatural workmanship, and as, on the other hand, the culmination of the historic process of redemption. In other New Testament passages, where theocratic point of view is less prominent, the antitypical Jerusalem appears as having its seat in heaven instead of, as here, coming down from heaven to earth (compare Gal 4:26; Heb 11:10; 12:22).”

Habbakuk 3:4-13 LXX (Charles Thomson version); “His glory obscured the heavens; and the earth was full of his praise. His splendor will be like light- beaming rays in his hands, which impressed a lasting love of his Majesty. Before him Logos [the word] will march, and advance into the plain. He stood and the earth was shaken: he looked, and nations melted away : the mountains were violently convulsed, the everlasting hills melted. Instead of labours I beheld his marches of old. The dwellings of the Ethiopians shall be terrified! And the tents of the land of Madian! Wast thou, O Lord, angry with the rivers? Or was thy wrath against the rivers? Or thine indignation against a sea, that thou shouldst mount thy horses?”

Thy riding is indeed salvation. Thou hast bent thy bow effectually against  
scepters. The Lord saith, “The land of rivers shall be broken; peoples  
shall see and be in pangs.” Thou art scattering the rolling waters. The deep  
roared. It swelled high. The sun was withdrawn : and the moon stood on its  
orbit. Thy bolts will glance for light, for a glare of the lightening of thine  
arms. With a threat thou canst diminish a land, and with wrath crush  
nations. Thou hast marched forth for the salvation of thy people, to save  
thine anointed One.”

Habakkuk 3:4-13 (A.V./M.T.) <sup>4</sup> “And his brightness was as the light; he  
had horns coming out of his hand: and there was the hiding of his power.  
<sup>5</sup> Before him went the pestilence, and burning coals went forth at his feet.  
<sup>6</sup> He stood, and measured the earth: he beheld, and drove asunder the  
nations; and the everlasting mountains were scattered, the perpetual hills  
did bow: his ways are everlasting. <sup>7</sup> I saw the tents of Cushan in affliction:  
and the curtains of the land of Midian trembled. <sup>8</sup> Was the LORD  
displeased against the rivers? was thy anger against the rivers? was thy  
wrath against the sea, that thou didst ride upon thy horses and thy chariots  
of salvation? <sup>9</sup> Thy bow was made quite naked, according to the oaths of  
the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. <sup>10</sup>  
The mountains saw thee, and they trembled: the overflowing of the water  
passed by: the deep uttered his voice, and lifted up his hands on high. <sup>11</sup>  
The sun and moon stood still in their habitation: at the light of thy arrows  
they went, and at the shining of thy glittering spear. <sup>12</sup> Thou didst march  
through the land in indignation, thou didst thresh the heathen in anger. <sup>13</sup>  
Thou wentest forth for the salvation of thy people, even for salvation with  
thy anointed; thou didst wound the head out of the house of the wicked, by  
laying bare the foundation to the neck. Selah.”

Cross references:

Revelation 6:14 “And the heaven departed as a scroll when it is rolled together; and every mountain and isle were moved out of their places.”

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.”

2 Samuel 22:3 "LXX my God; he shall be to me my guard, I will trust in him: *he is* my protector, and the horn of my salvation, my helper, and my sure refuge; thou shalt save me from the unjust man.

Psalms 18:2 LXX "The Lord is my firm support, and my refuge, and my deliverer; my God is my helper, I will hope in him; *he is* my defender, and the horn of my salvation, and my helper.

Luke 1:69 And hath raised up an horn of salvation for us in the house of his servant David;"

Exodus 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

Psalms 104:2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

Isaiah 60:19 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.

Isaiah 60:20 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.

Daniel 7:14,LXX(Charles Thomson version) , “ And I beheld in the vision of the night, and lo! with the clouds of heaven One like a son of man coming! And He advanced to the Ancient of Days and was introduced to Him.”

Matthew 17:2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

1Timothy 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

2 Thessalonians 1:7-10 <sup>7</sup> And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, <sup>8</sup> In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: <sup>9</sup> Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; <sup>10</sup> When he shall come to be glorified in his saints, and to be admired by all them that believe (because our testimony among you was believed) in that day.

2 Peter 3:10-14 <sup>10</sup> But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are in it shall be burned up. <sup>11</sup> Seeing then *that* all

these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conduct and godliness, <sup>12</sup> Looking for and hasting to the coming of the day of God, when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? <sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, in which dwelleth righteousness. <sup>14</sup> Therefore, beloved, seeing that ye look for such things, be diligent that ye may be found by him in peace, without spot, and blameless.

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.

Revelation 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

John Gill; “*he had horns coming out of his hand*; which the Jewish interpreters understand of Moses having horns or beams of light and glory from the hand and power of God, when he conversed with him on the mount, and the skin of his face shone, where the same word is used as here, Exodus\_34:29 though some of them interpret it of the two tables of the law, which came from the hand of the Lord, edged with glory and brightness, and looked like fire; hence called a "fiery law", Deut.\_33:2. The words may be rendered, as in the margin, "he had beams" coming "out of his side" ; and be understood of Christ, who has beams and rays of glory on all sides of him, all around him; **he is all glory ; he is crowned with glory and honour, and highly exalted at his Father's right hand, above all principalities and powers:** and "horns" being an emblem of power and might, authority and dominion, the phrase may denote that power and authority in heaven and in earth are given to him as Mediator, and exercised by him.”

Again Gill ; “...and what he has done in ages past he can do again; his power, his wisdom, and his grace, are unchangeably the same; and all he does in time, every step he takes, is according to his counsels, purposes, and decrees in eternity, which infallibly come to pass; nor can he be hindered and frustrated in the execution of them; as he has begun, he will go on; as he has set up his kingdom in the world, he will support and maintain it; and though there are many obstructions and remoras in the way of it, he will go on, and remove them, until he has thoroughly established it, and brought it to its highest glory, which he has designed; all mountains and hills are nothing

before him; he can soon make them a plain; see Rev. 11:15, or, "the ways of the world are his"; the world is under his government, and all things in it subject to his providence; he can rule and overrule all things for his own glory, and the good of his interest, and he will do it; everything is subject to his control, and under his direction; not a step can be taken without his will. This the prophet observes along with the above things, to encourage the faith and expectation of the saints, that the work of the Lord will be revived, and his kingdom and interest promoted and established in the world; though there may, and will, be many difficulties and distresses previous to it."

Pulpit Commentary ; "The LXX. has, "It (the word) shall go forth into the plains," which Jerome interprets, "shall make the crooked straight and the rough ways smooth."

Again the Pulpit Commentary vs. 13; "...The "anointed one," again, is not the nation of Israel, for the term is always applied to a single individual and never to the people collectively; so here it is the theocratic king who is meant — first, the representative of David; and secondly, the Messiah. God reveals himself for the salvation of his people in union with the work especially of his anointed Son, Christ. This is how the passage is taken by Eusebius ('Dem. Evang.,' 4:16),..."

**Zechariah (or Zaharias) 8:7-8 LXX (Charles Thomson version); "Thus saith the Lord Almighty, Behold I will save my people from the land of the east and from the land of the west. And I will gather them and dwell in the midst of Jerusalem; and they shall be my people and I will be their God in truth and in righteousness."**

***Zechariah 8:7-8 AV/MT <sup>7</sup> “Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; <sup>8</sup> And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.”***

Cross references:

Isaiah 59:19 “So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.”

Isaiah 59:19 Dead Sea Scroll (vs.19.) “And I will set a sign among them, and I will send from them that escape to the Gentiles, to Carthage, Pul, and Lud, Mesh[ {ech}] Qeshet of Tubal, and Greece. to the isles afar off, that have not heard of my message, nor seen my glory; and they shall tell my glory among the Gentiles. (20.) And they shall bring all your brothers from all Gentiles an offering to YHWH upon horses, and in chariots, and wagons, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, says YHWH,”

Psalms 107:1-7 (Thomson version) ; “O give thanks to the Lord, for He is good : for to everlasting His mercy endureth. (vs. 2) Let this be said by them whom the Lord hath redeemed- whom He hath redeemed from an enemy’s hand (vs.3) whom He hath gathered out of the countries; from the east and west and north and south. (vs.4) They had wandered in the desert in a land without water; they found no way to a city of habitation. (vs.5) They were hungry and thirsty. Their soul within them fainted: (vs.6) then they cried to the Lord in their affliction; and He delivered them from their distresses: (vs.7) and conducted them to a straight road; that they might go to a city of habitation.”

Matthew Henry; “...I will *save them*, will separate them, and will bring them to their own land again; by the prosperity of their land I will invite them back, and at the same time incline them to return; and *they shall dwell in the midst of Jerusalem*, shall choose to dwell there, because it is the holy city, though, upon many other accounts, it was more eligible to dwell in the country; and therefore we find (Neh\_11:2) that *the people blessed all the men*



*who willingly offered themselves to dwell at Jerusalem.*

V. That God would renew his covenant with them, would be faithful to them and make them so to him: *They shall be my people and I will be their God.* That is the foundation and crown of all these promises, and is inclusive of all happiness. They shall obey God's laws, and God will secure and advance all their interests. This contract shall be made, shall be new-made, *in truth* and *in righteousness*. Some think that the former denotes God's part of the covenant (he will be *their God in truth*, he will make good all his promises of favour to them) and the latter man's part of the covenant - they shall be his people in *righteousness*, they shall be a righteous people and shall abound in the *fruits of righteousness*, and shall not, as they have done, deal treacherously and unjustly with their God. See Hos\_2:19, Hos\_2:20. God will never leave nor forsake them in a way of mercy, as he has promised them; and they shall never leave nor forsake him in a way of duty, as they have promised him. These promises were fulfilled in the flourishing state of the Jewish church, for some ages, between the captivity and Christ's time; they were to have a further and a fuller accomplishment in the gospel-church, that *heavenly Jerusalem*, which is from above, is free, and is the *mother of us all*; but **the fullest accomplishment of all will be in the future state."**

Albert Barnes; "...The dispersion, as well as the gathering, was still future. When our Lord came, they had migrated westward. Greece, Italy, Asia minor, were full of them; and from all they were gathered. All Paul's Epistles written to named Churches, were written to Churches formed from converts in the West. In all these countries God would gather His one people, His Church, not of "the Jews only, but also of the Gentiles" Rom\_9:24, grafted into them, as our Lord said, "I say unto you, that many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom (the unbelieving Jews, who were not the remnant) shall be cast out into outer darkness" Mat\_8:11-12."

Barnes on verse 8 "...**They shall dwell in the midst of Jerusalem - Not the literal Jerusalem**; for this would not contain the Jews from all quarters of the world, whom, as they multiplied, the whole land could not contain; but the promised Jerusalem, the Jerusalem, which "should be inhabited as towns

without walls,” to which the Lord should be a wall of fire round about.

**And they shall be My people** - He promises this as to those who were already His people; “I will save My people - and will bring them, and they shall dwell - and they shall be My people.” And this they were to be in a new way, by conversion of heart, as Jeremiah says, “I will give them an heart to know Me, that I am the Lord, and they shall be My people, and I will be their God: for they shall return unto Me with their whole heart” (Jer\_24:7; add Jer\_30:22), and, “This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and will write it in their hearts; and will be their God, and they shall be My people” Jer\_31:33.”

*Micah 4:1-4 LXX (Charles Thomson version); "But it shall come to pass in the last of these days, that the mountain of the Lord shall be conspicuous: it shall be established on the tops of the mountains, and raised high above the hills; and peoples shall hasten to it. vs.2 And many nations shall come- they will say, 'Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; that they may point out to us his ways, and that we may walk in his paths.' vs.3 For out of Sion shall go forth a law; and the word of the Lord from Jerusalem. And he will judge among many peoples, and rebuke nations of extensive power. And they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall no more lift up a sword against nation; nor shall they any more learn to fight. Vs.4 But they shall rest every man under his own vine, and every man under his own fig tree; and there shall be none to make them afraid."*

Cross references:

Isaiah 2:2-4 LXX (Charles Thomson version) ; “ Because in the last days, the mount of the Lord will be conspicuous ; and the house of God will be on the top of mountains ; and exalted above the hills : therefore all the nations will come to it. Many nations indeed will go saying, “Come let us go up to the mount of the Lord ; and the house of the God of Jacob. And he will teach us his way, and we will walk therein.”

Zechariah 8:22 LXX (Charles Thomson version) ; “So many peoples and many nations will come to seek the face of the Lord Almighty at Jerusalem, and to conciliate the favour of the Lord.”

John 6:45 “It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.”

Matthew 28:19 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Mt 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Mr 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

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

John 13:34 A new commandment I give to you, That ye love one another; as I have loved you, that ye also love one another.

Matthew 8:11-12 Jesus speaking; <sup>11</sup> “And I say to you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. <sup>12</sup> But the children of the kingdom shall be cast out into utter darkness: there shall be weeping and gnashing of teeth.”

John 12:31-33 <sup>31</sup> “Now is the judgment of this world: now shall the prince of this world be cast out. <sup>32</sup> And I, if I shall be lifted up from the earth, will draw all {men} to me. <sup>33</sup> (This he said, signifying what death he should die.)”

Galatians 6:2 Bear ye one another's burdens, and so fulfill the law of Christ.

Matthew Henry; “It is a very comfortable *but* with which this chapter begins, and very reviving to those who lay the interests of God's church near their heart and are concerned for the welfare of it. When we sometimes see the corruptions of the church, especially of church-rulers, princes, priests, and prophets, seeking their own things and not the things of God, and when we soon after see the desolations of the church, *Zion* for their sakes *ploughed as a field*, we are ready to fear that it will one day perish between both, that the name of Israel shall be no more in remembrance; we are ready to give up all

for gone, and to conclude the church will have neither root nor branch upon earth. But let not our faith fail in this matter; out of the ashes of the church another phoenix shall arise. In the last words of the foregoing chapter we left *the mountain of the house* as desolate and waste as the *high places of the forest*; and is it possible that such a wilderness should ever become a fruitful field again? Yes, the first words of this chapter bring in *the mountain of the Lord's house* as much dignified by being frequented as ever it had been disgraced by being deserted. Though Zion be ploughed as a field, yet God has not *cast off his people*, but by the fall of the Jews salvation has come to the Gentiles, so that it proves to be the riches of the world, Rom\_11:11, Rom\_11:12. This is the mystery which God by the prophet here shows us, and he says the very same in the first three verses of this chapter which another prophet said by the word of the Lord at the same time (Isa\_2:2-4), that *out of the mouth of these two witnesses* these promises might be established; and very precious promises they are, relating to the gospel-church, which have been in part accomplished, and will be yet more and more, for he is faithful that has promised.

I. That there shall be a church for God set up in the world, after the defection and destruction of the Jewish church, and this in the last days; that is, as some of the rabbins themselves acknowledge, *in the days of the Messiah*. The people of God shall be incorporated by a new charter, a new spiritual way of worship shall be enacted, and a new institution of offices to attend it; better privileges shall be granted by this new charter, and better provision made for enlarging and establishing the kingdom of God among men than had been made by the Old Testament constitution: *The mountain of the house of the Lord* shall again appear firm ground for God's faithful worshippers to stand, and go, and build upon, in their attendance on him, Mic\_4:1. And it shall be a centre of unity to them; a church shall be set up in the world, to which the Lord will be daily *adding such as shall be saved*.

II. That this church shall be firmly founded and well-built: It *shall be established in the top of the mountains*; Christ himself will build it upon a rock; it shall be an impregnable fort upon an immovable foundation, so that the gates of hell shall neither overthrow the one nor undermine the other (Mat\_16:18); its foundations are still in the *holy mountains* (Psa\_87:1), the *everlasting mountains*, which cannot, which shall not, be removed. It shall be established, not as the temple, upon one mountain, but upon many; for the

foundations of the church, as they are sure, so they are large.

III. That it shall be highly advanced, and become eminent and conspicuous: It *shall be exalted above the hills*, observed with wonder for its growing greatness from small beginnings. The kingdom of Christ shall shine with greater lustre than ever any of the kingdoms of the earth did. It shall be as a *city on a hill, which cannot be hid*, Mat\_5:14. The glory of this latter house is greater than that of the former, Hag\_2:9. See 2Co\_3:7, 2Co\_3:8, etc.

IV. That there shall be a great accession of converts to it and succession of converts in it. *People shall flow unto it* as the waters of a river are continually flowing; there shall be a constant stream of believers flowing in from all parts into the church, as the people of the Jews flowed into the temple, while it was standing, to worship there. Then many tribes came to the mountain of the house, to enquire of God's temple; but in gospel-times many nations shall flow into the church, shall *fly like a cloud and as the doves to their windows*. Ministers shall be sent forth to *disciple all nations*, and they shall not *labour in vain*; for, multitudes being wrought upon to believe the gospel and embrace the Christian religion, they shall excite and encourage one another, and shall say, “*Come, and let us go up to the mountain of the Lord* now raised among us, even *to the house of the God of Jacob*, the spiritual temple which we need not travel far to, for it is brought to our doors and set up in the midst of us.” Thus shall people be *made willing in the day of his power* (Psa\_110:3), and shall do what they can to make others willing, as Andrew invited Peter, and Philip Nathanael, to be acquainted with Christ. They shall *call the people to the mountain* (Deu\_33:19), for there is in Christ enough for all, enough for each. Now observe what it is, 1. Which these converts expect to find in *the house of the God of Jacob*. They come thither for instruction: “*He will teach us of his ways*, what is the way in which he would have us to walk with him and in which we may depend upon him to meet us graciously.” Note, Where we come to worship God we come to be taught of him. 2. Which they engage to do when they are thus taught of God: *We will walk in his paths*. Note, Those may comfortably expect that God will teach them who are firmly resolved by his grace to do as they are taught.

V. That, in order to this, a new revelation shall be published to the world, on which the church shall be founded, and by which multitudes shall be brought into it: *For the law shall go forth of Zion, and the word of the Lord from*

*Jerusalem*. The gospel is here called *the word of the Lord*, for *the Lord gave the word, and great was the company of those that published it*, Psa\_68:11. It was of a divine original, a divine authority; it began to be spoken by the Lord Christ himself, Heb\_2:3. And it is *a law*, a law of faith; we are *under the law to Christ*. This was to go forth from *Jerusalem, from Zion*, the metropolis of the Old Testament dispensation, where the temple, and altars, and oracles were, and whither the Jews went to worship from all parts; thence the gospel must take rise, to show the connexion between the Old Testament and the New, that the gospel is not set up in opposition to the law, but is an explication and illustration of it, and a *branch growing out of its roots*. It was in Jerusalem that Christ preached and wrought miracles; there he died, rose again, and ascended; there the Spirit was poured out; and those that were to preach repentance and remission of sins to all nations were ordered to *begin at Jerusalem*, so that thence flowed the streams that were to water the desert world.

VI. That a convincing power should go along with the gospel of Christ, in all places where it should be preached (Mic\_4:3): *He shall judge among many people*. Messiah, the lawgiver (Mic\_4:2.), is here *the judge*, for to him the Father *committed all judgment*, and *for judgment he came into this world*; his word, the *word of his gospel*, that was to go forth from Jerusalem, was the golden sceptre by which he shall rule and judge when he sits as *king on the holy hill of Zion*, Psa\_2:6. By it he shall *rebuke strong nations afar off*; for the Spirit working with the word shall *reprove the world*, Joh\_16:8. It is promised to the Son of David that he shall *judge among the heathen* (Psa\_110:6), which he does when in the chariot of his everlasting gospel he goes forth, and goes on, *conquering and to conquer*.

VII. That a disposition to mutual peace and love shall be the happy effect of the setting up of the kingdom of the Messiah: *They shall beat their swords into plough-shares*; that is, angry passionate men, that have been fierce and furious, shall be wonderfully sweetened, and made mild and meek, Tit\_3:2, Tit\_3:3. Those who, before their conversion, did injuries, and would bear none, after their conversion can bear injuries, but will do none. As far as the gospel prevails it makes men peaceable, for such is *the wisdom from above*; it is *gentle and easy to be entreated*; and if nations were but leavened by it, there would be universal peace. When Christ was born there was universal peace in the Roman empire; those that were first brought into the gospel

church were all of *one heart and of one soul* (Act\_4:32); and it was observed of the primitive Christians how well *they loved one another*. In heaven this will have its full accomplishment. It is promised, 1. That none shall be quarrelsome. The art of war, instead of being improved (which some reckon the glory of a kingdom), shall be forgotten and laid aside as useless. They *shall not learn war any more* as they have done, for they shall have no need to defend themselves nor any inclination to offend their neighbours. *Nation shall no longer lift up sword against nation*; not that the gospel will make men cowards, but it will make men peaceable. 2. That all shall be quiet, both from evil and from the fear of evil (Mic\_4:4): *They shall sit* safely, and none shall disturb them; they shall sit securely, and shall not disturb themselves, every man *under his vine and under his fig-tree*, enjoying the fruit of them, and needing no other shelter than the leaves of them. *None shall make them afraid*; not only there shall be nothing that is likely to frighten them, but they shall not be disposed to fear. under the dominion of Christ, as that of Solomon, there shall be *abundance of peace*. Though his followers have trouble in the world, in him they enjoy great tranquillity. If this seems unlikely, yet we may depend upon it, *for the mouth of the Lord has spoken it*, and no word of his shall fall to the ground; what he has spoken by his word he will do by his providence and grace. He that is the *Lord of hosts* will be the *God of peace*; and those may well be easy whom *the Lord of hosts*, of all hosts, undertakes the protection of.”

John Gill; “ This chapter contains some gracious promises concerning the glory and happiness of the church of Christ in the last days; as of its stability, exaltation, and increase, and of the spread of the Gospel from it, Mic\_4:1; and of the peace and security of it, and constant profession and exercise of religion in it, Mic\_4:3; and of the deliverance of it from affliction and distress, and the ample and everlasting kingdom of Christ in it, Mic\_4:6;”

“*Micah 4:1 - But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains,...*the church of God, called so because it is built by him, and built for a habitation for him; where he will, at the time here referred to, more manifestly dwell in a spiritual manner; and by whom, and by which spiritual and gracious presence of his, it will be made very beautiful and glorious: and it is signified by a "mountain", to denote its visibility, immovableness, and perpetuity; and



is said to be "established in the top of the mountains", with respect to the kingdoms of this world, and especially antichristian churches, which, because of their eminence, and largeness, and national establishment, may seem like mountains; but, in the latter day, the true church of Christ, which now may seem like a mole hill to them, will be above them, and will be in a settled state and condition, and not be fluctuating, and tossed to and fro, and removing here and there, as now; but be fixed and stable, and continue so until the second and personal coming of Christ:

*and it shall be exalted above the hills:* by "hills" may be meant petty kingdoms, inferior to greater monarchies; or religious states, not of Christ's constitution; and the "exaltation" of the church above them denotes her power over them, to enjoy the one, and crush the other: it may respect the glory of the church, both as to things temporal and spiritual; for now will the kingdoms under the whole heaven be given to the saints of the most High; civil government will come into their hands, the kings and princes of the earth being now members of Gospel churches; so that the church will be in a glorious and exalted state, having riches, power, and authority, a large extent everywhere, and a multitude of members, and those of the highest class and rank, as well as of the meaner and lower sort; and all of them possessed largely of the gifts and graces of the Spirit of God, and enjoying the Gospel and Gospel ordinances in their power and purity:

*and the people shall flow unto it:* in great abundance, in large numbers, in company like the flowing streams of a river; and may denote not only their numbers, but their swiftness and readiness to join themselves with the church of God, to hear the word, and partake of the ordinances, and of all the privileges of the house of the Lord. It may be rendered, "they shall look unto it", as the word is translated in Psa\_34:6; and so the Targum here,

"*and the kingdoms shall look (or turn their faces) to serve upon it;*" and this sense is preferred by many learned Jewish writers (n); and the meaning may be, that multitudes, seeing the glory of the church, and the many desirable things in it, shall look to it with a look of love and affection, and with a wishful look, greatly desiring to be admitted into it. In Isa\_2:2; it is said, "and

all nations shall flow unto it": not the people of the Jews only, now converted; or a single and, on only, or some out of that; but all the nations of the world, at least great numbers out of all, by far the greatest in them; such an increase will there be of the churches in the latter day.

Pulpit commentary: "*The word of the Lord*. The revelation of Jehovah, the gospel.*From Jerusalem*. It is obvious that in a defined sense the gospel sprang from Jerusalem, the place where Christ exercised his ministry, died, rose, ascended; where the apostles received their commission and the gift of the Holy Ghost (Luke 24:47; Acts 1:8); the gospel being not set up in opposition to the Law, but being its fulfilment and development."

**Ver. 3.** — The effect of this reception of true religion shall be universal peace. *He shall judge among many people*; or better, *between many peoples*. The Lord shall be the Arbiter to whom all disputes shall be referred, as in the next clause. When his reign is acknowledged and his

Law obeyed, all war and all causes of war shall cease. The gospel is a gospel of peace and love, and when "the kingdoms of this world are become the kingdoms of our Lord and his Christ" (Revelation 11:15), peace and love shall everywhere abound...."

"...The cross has brought the crown, and the Lord Christ now reigneth as King in Zion; but we see not yet all things put under him." There are still many difficulties and discouragements, and there is much to sicken and sadden the hearts of all to whom his Name is precious, and his truth and kingdom dear. And amidst all this we do well, like this seer, to look on to the ultimate complete triumph which the Christ shall assuredly win, and by this bright vision to gain the renewal of heart and hope."

Spurgeon; "...the Church of God, verily, is like this living mountain.

Christ seems to be buried within her ; and when He moves Himself His Church rises with Him. Once He was prostrated in the garden ; then Zion was but a little hill ; then He rose ; and day-by-day as He is lifted up His Church rises with Him ; and in the day when He shall stand o Mount Zion, then shall

His Church be elevated to her utmost height. The fact is, that the Church, though a mountain, is a volcano-not one that spouts fire, but that hath fire within her ; and this inward fire of living truth, and living grace, makes her bulge out, expand her side, and lifts her crest, and upwards she must tower, for truth is mighty, and it must prevail-grace is mighty, and must conquer-Christ is mighty , and He must be King of Kings. Thus you see that there is something more than individual exertions of the Church ; there is a something within her that must make her expand and grow, till she overtops the highest mountains.”

**Daniel 9:26 LXX (Charles Thomson version) ; “and after the sixty two weeks, the Messiah shall be cut off, though there is no crime in him; and he, with the ruler that is coming, will destroy the city and the sanctuary. They shall be destroyed with a deluge, and even to the end of the war determined on in course, with desolations.”**

Cross references:

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

Mark 9:12 “And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.”

Luke 24:26 “Ought not Christ to suffer these things, and to enter into his glory?”

Luke 23:28 “But Jesus turning to them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.”

Matthew 23:38 “Behold, your house is left unto you desolate.

Matthew 24:2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Mark 13:2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

Luke 19:43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

Luke 19:44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Luke 21:6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

Luke 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Acts 6:13-14 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: vs.14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.”

Conservative expositors/commentators agree that when Messiah is “cut off”

that this speaks of His sacrificial and atoning death on Calvary. In this verse it goes on to say that He, the Messiah, with the ruler that is coming will destroy the city (Jerusalem) as occurred in 70 AD by the Romans. This verse prophesied that they would be “with” Jesus Christ in doing so. Jesus of course had not only risen but ascended into heaven by this time, therefore it was “with” the Spirit of Jesus that the Romans destroyed the city that killed (attempted to destroy) their Messiah King and Saviour Jesus Christ.

John Gill ; Ver. 26. “*And after threescore and two weeks, &c.]* To be reckoned from the end of the seven weeks, or forty nine years, which, added to them, make four hundred and eighty three years:

*shall Messiah be cut off, but not for himself;* by whom is designed the same with Messiah the Prince in Daniel 9:25, ...Jesus the true Messiah is intended, with whom the character, dates, and death, and the manner of it, entirely agree: now to his death were to be four hundred and eighty three years; which years ended, as we have observed, in the thirty third year of the vulgar (common) era of Christ, and the nineteenth of Tiberius; when Jesus the true Messiah was cut off in a judicial way; not for any sins of his own, but for the sins of his people, to make satisfaction for them, and to obtain their redemption and salvation; see Isaiah 53:8: or "he is not," as Jarchi, no more in the land of the living, is dead; see Jeremiah 31:15, or "there is," or "will be, none for him," or "with him" , to help and assist him in his great work, Isa 63:5....”

*and the people of the prince that shall come shall destroy the city and the sanctuary;(as in the MT/AV)* that is, the people of the Romans, under Vespasian their prince, emperor, and general, should, in a little time after the cutting off of the Messiah, enter into the land of Judea, and destroy the city of Jerusalem, and the temple that stood in it; though some understand this of Messiah the Prince that should come in his power, and in a way of judgment upon the Jewish nation, and destroy them for their rejection of him; whose people the Romans would be, and under whose direction, and by whose orders, all these judgments should be brought upon the Jews; but many of the Jewish writers themselves interpret it of Vespasian, as Aben Ezra, Jarchi,

Abarbinel, and Jacchiades:

*and the end thereof shall be with a flood:* the end of the city and temple, and of the whole nation, should be by the Roman army, which, like a flood, would overspread the land, and carry all before it. It denotes the number, power, and irresistible force of the enemy, and the sad devastation made by them:

*and unto the end of the war desolations are determined;* from the beginning of the war by the Romans with the Jews, to the end of it, there would be nothing but continual desolations; a dreadful havoc and ruin everywhere; and all this appointed and determined by the Lord, as a just punishment for their sins.”

Albert Barnes “... in the previous verse it is said that the “sixty-two weeks” would extend “unto the Messiah;” that is, either to his birth or to his manifestation as such; and it is not implied anywhere that he would be “cut off” at once on his appearing, nor is such a supposition reasonable, or one that would have been embraced by an ancient student of the prophecies;

(b) the other is, that, in the subsequent verse, it is expressly said that what he would accomplish in causing the oblation to cease would occur “in the midst of the week;” that is, of the remaining one week that would complete the seventy. This could not occur if he were to be “cut off” immediately at the close of the sixty-two weeks.

The careful student of this prophecy, therefore, would anticipate that the Messiah would appear at the close of the sixty-two weeks, and that he would continue during a part, at least, of the remaining one week before he would be cut off. This point could have been clearly made out from the prophecy before the Messiah came...”

*kaâ rath*) means, properly, to cut, to cut (כרת) *Be cut off* - The word used here off, as a part of a garment, 1Sa\_24:5 (6), 11 (12); a branch of a tree, Num\_13:23; the prepuce, Exo\_4:25; the head, 1Sa\_17:51; 1Sa\_5:4; to cut down trees, Deu\_19:5; Isa\_14:8; Isa\_44:14; Jer\_10:3; Jer\_22:7. Then it “..,means to cut off persons, to destroy

“The phrase, ‘that soul shall be cut off from his people,’ ‘from the midst of the people,’ ‘from Israel,’ ‘from the congregation,’ etc., occurs frequently in the Scriptures (compare Gen\_17:14; Lev\_7:20-21; Num\_15:30; Num\_19:13, Num\_19:20; Exo\_12:19, et al.), and denotes the punishment of death in general, without defining the manner. “It is never the punishment of exile.” - Gesenius, Lexicon The proper notion or meaning here is, undoubtedly, that of being cut off by death, and would suggest the idea of a “violent” death, or a death by the agency of others.

It would apply to one who was assassinated, or murdered by a mob, or who was appointed to death by a judicial decree; or it might be applied to one who was cut down in battle, or by the pestilence, or by lightning, or by shipwreck, but it would not naturally or properly be applied to one who had lived out his days, and died a peaceful death. We always now connect with the word the idea of some unusual interposition, as when we speak of one who is cut down in middle life. The ancient translators understood it of a violent death. So the Latin “Vulgate, *occidetur Christus*,” Syriac, “the Messiah shall be slain,” or put to death. It need not be here said that this phrase would find a complete fulfillment in the manner in which the Lord Jesus was put to death, nor that this is the very language in which it is proper now to describe the manner in which he was removed. He was cut off by violence; by a judicial decree: by a mob; in the midst of his way, etc. If it should be admitted that the angel meant to describe the manner of his death, he could not have found a single word that would have better expressed it.

*But not for himself*—“... Theodotion (in the Septuagint), καὶ κρίμα οὐ κ' ἔστιν ἐν αὐτῷ “and there is no crime in him.”

“...Hengstenberg maintains that ... that the meaning here is, that, then, ‘there was nothing to him;’ that is, that he ceased to have authority and power, as in the cutting off of a prince or ruler whose power comes to an end....”

Again Barnes; “...that the Messiah did not die for himself, but that his life was given as a ransom for others.” ... (see Gesenius, Lexicon); and, thus applied, the sense here would be, that after he was cut off, or in consequence of his being cut off, what he before possessed would cease, or there would be “nothing” to him; that is, either his life would cease, or his dominion would cease, or he would be cut off as the Prince - the Messiah.”

“...It might be expected that he would come to rule - to set up a kingdom. But

he would be suddenly cut off by a violent death.”

“All these expectations were blighted by his sudden death, and soon, instead of his delivering the nation from bondage and setting up a visible kingdom, a foreign prince would come with his forces and would sweep away everything. Whether this would be the interpretation affixed to these words before the advent of the Messiah cannot now be determined. We have few remains of the methods in which the Hebrews interpreted the ancient prophecies, and we may readily suppose that they would not be disposed to embrace an exposition which would show them that the reign of the Messiah, as they anticipated it, would not occur, but that almost as soon as he appeared, he would be put to death, and the dominion pass away, and the nation be subjected to the ravages of a foreign power. “And the people of the prince that shall come.” Margin, “And they (the Jews) shall be no more his people; or, the Prince’s (Messiah’s) future people.” This seems to be rather an explanation of the meaning, than a translation of the Hebrew. The literal rendering would be, “and the city, and the sanctuary, the people of a prince that comes, shall lay waste.” On the general supposition that this whole passage refers to the Messiah and his time, the language used here is not difficult of interpretation, and denotes with undoubted accuracy the events that soon followed the “cutting off” of the Messiah.” (my ft.)

(my ft.) Barnes, choosing the Hebrew Massoretic text demonstrates how obscure the MT/AV is (or has become). The Septuagint, in so many instances, is in contrast, much more straight forward and easily understood when compared with the interpretation of the unbelieving Jews- the MT/AV old testament.

*am*) is a word that may well be applied to subjects or *am*) “The word “people armies - such a people as an invading prince or warrior would lead with him for purposes of conquest. It denotes properly

(a) a people, or tribe, or race in general; and then

(b) the people as opposed to kings, princes, rulers (compare *λαός* *laos*, the people as opposed to chiefs in Homer, *Iliad* ii. 365, xiii. 108, xxiv. 28): and then as soldiers, *Jdg\_5:2*. Hence, it may be applied, as it would be understood



to be here, to the soldiers of the prince that should come...”

.habba<sup>â</sup> ) would also imply this הבא) “the phrase “that is to come...”

It would naturally suggest the idea that he would come from abroad, or that he would be a foreign prince - for he would “come” for the purposes of destruction. No one can fail to see the applicability of this to the destruction of Jerusalem by the Roman power, after the Lord Jesus was put to death...”

*Isaiah 65:17-25 LXX (Charles Thomson version) ; “for there shall be a new heaven and the earth shall be new : and they shall no more remember former things, nor shall they ever come again into their mind. But in this they shall find joy and gladness : for behold I am about to make Jerusalem a subject of joy, and this people of mine a subject of rejoicing. And I will exult in Jerusalem and rejoice in my people; and there shall no more be heard therein, the voice of wailing nor the sound of a mournful cry. Nor shall there any more be there an untimely birth, nor an old man, who shall not complete his term. For he who is a hundred years old shall be young; and the sinner, who dieth at a hundred years old shall be young; and the sinner, who dieth at a hundred years, shall be deemed accursed. And they shall build houses and dwell therein: and they shall plant vineyards and eat the fruits thereof. They shall not build, and others inhabit : nor shall they plant and others eat: for according to the days of the tree of that life, shall be the days of this my people: for they shall out wear the works of their toils. My chosen ones shall not labour in vain, nor shall they bring forth children for a curse. Because they are a seed blessed of God, both they and their offspring: therefore it shall come to pass, that before they call I will answer them: and while they are yet speaking I will say, What is the matter. Then shall the wolves and the lambs feed together: and the lion shall eat straw like the ox. But the serpent shall eat dust as bread. They shall not hurt, nor shall they destroy on my holy mountain, saith the Lord.”*

## Cross references: (in reference to the highlighted portion of the above scriptures)

Hebrews 12:22-24 <sup>22</sup> “But ye are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>23</sup> To the general assembly and church of the first-born, who are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, <sup>24</sup> And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than {that of} Abel.”

Revelation 3:12 <sup>12</sup> “Him that overcometh, will I make a pillar in the temple of my God, and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, {which is} new Jerusalem, which cometh down out of heaven from my God: and {I will write upon him} my new name.”

Revelation 21:2 - 22:5 <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 hight 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. <sup>WEB</sup> Revelation 22:1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and on each side of the river, {was there} the tree of life, which bore twelve {kinds of} fruits, {and} yielded her fruit every month: and the leaves of the tree {were} for the healing of the nations. <sup>3</sup> And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: <sup>4</sup> And they shall see his face; and his name {shall be} in their foreheads. <sup>5</sup> And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

Zephaniah 3:17-18 LXX (Charles Thomson version) "The Lord thy God is with thee. He will bring thee gladness and renew thee in his love; and rejoice over thee with joy as in the day of a festival; when I have gathered those of you who have been bruised."

1 Corinthians 15:54-57 <sup>54</sup> "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. <sup>55</sup> O death, where {is} thy sting? O grave, where {is} thy victory? <sup>56</sup> The sting of death {is} sin; and the strength of sin {is} the law. <sup>57</sup> But thanks {be} to God, who giveth us the victory, through our Lord Jesus Christ."

Isaiah 62:4-5 LXX (Charles Thomson version) "And thou shalt no more be called, *Forsaken*; nor shall thy land any more be called, *My Delight*; and that of thy country, *The inhabited land*. Because the Lord is well pleased with thee therefore thy land shall be thickly inhabited: and as a youth cohabiting with a virgin bride, so shall thy sons inhabit it: and as a bridegroom will rejoice in his bride, so will the Lord rejoice over thee."

Luke 15:18 "I will arise and go to my father, and will say to him, Father, I have sinned against heaven, and before thee, <sup>19</sup> And am no more worthy to be called thy son: make me as one of thy hired servants. <sup>20</sup> And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

Hebrews 2:5-12 <sup>5</sup> “For to the angels he hath not put in subjection the world to come, concerning which we speak. <sup>6</sup> But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? <sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: <sup>8</sup> Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing {that is} not made subject to him. But now we see not yet all things subjected to him. <sup>9</sup> But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. <sup>10</sup> For it became him, for whom {are} all things, and by whom {are} all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings. <sup>11</sup> For both he that sanctifieth, and they who are sanctified, {are} all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> Saying, I will declare thy name to my brethren, in the midst of the church will I sing praise to thee.”

Revelation 22:1-5 “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and on each side of the river, {was there} the tree of life, which bore twelve {kinds of} fruits, {and} yielded her fruit every month: and the leaves of the tree {were} for the healing of the nations. <sup>3</sup> And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: <sup>4</sup> And they shall see his face; and his name {shall be} in their foreheads. <sup>5</sup> And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

Revelation 2:7-8 <sup>7</sup> “He that hath an ear, let him hear what the Spirit saith to 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. <sup>8</sup> And to the angel of the church in Smyrna, write; These things saith the first and the last, who was dead, and is alive;”

Matthew Henry on verse 22 “...as the days *of the tree of life*; so the Septuagint. Christ is to them the tree of life, and in him believers enjoy all those spiritual comforts which are typified by the abundance of temporal blessings here promised;...”

“...If these promises were in part fulfilled when the Jews, after their return out of captivity, were settled in peace in their own land and brought as it were into a new world, yet they were to have their full accomplishment in the gospel church, militant first and at length triumphant. *The Jerusalem that is from above is free and is the mother of us all*. In the graces and comforts which believers have in and from Christ we are to look for this new heaven and new earth. It is in the gospel that *old things have passed away and all*

*things have become new*, and by it that those who are in Christ are *new creatures*, 2Co\_5:17. It was a mighty and happy change that was described Isa\_65:16, that *the former troubles were forgotten*; but here it rises much higher: even the *former world* shall be *forgotten* and *shall no more come into mind*. Those that were converted to the Christian faith were so transported with the comforts of it that all the comforts they were before acquainted with became as nothing to them; not only their foregoing griefs, but their foregoing joys, were lost and swallowed up in this. The glorified saints will *therefore* have forgotten this world, because they will be entirely taken up with the other: *For, behold, I create new heavens and a new earth*. See how inexhaustible the divine power is; the same God that created one heaven and earth can create another. See how entire the happiness of the saints is; it shall be all of a piece; with the new heavens God will create them (if they have occasion for it to make them happy) a new earth too. *The world is yours* if you be Christ's, 1Co\_3:22. When God is reconciled to us, which gives us a new heaven, the creatures too are reconciled to us, which gives us a new earth. The future glory of the saints will be so entirely different from what they ever knew before that it may well be called *new heavens and a new earth*, 2Pe\_3:13. *Behold, I make all things new*, Rev\_21:5.

I. There shall be new joys. For, 1. All the church's friends, and all that belong to her, shall rejoice (Isa\_65:18): You shall *be glad and rejoice for ever in that which I create*. The new things which God creates in and by his gospel are and shall be matter of everlasting joy to all believers. *My servants shall rejoice* (Isa\_65:13), at last they shall, though now they mourn. *Enter thou into the joy of thy Lord*. 2. The church shall be the matter of their joy, so pleasant, so prosperous, shall her condition be: *I create Jerusalem a rejoicing and her people a joy*. The church shall not only rejoice but be rejoiced in. Those that have sorrowed with the church shall rejoice with her. 3. The prosperity of the church shall be a rejoicing to God himself, who has pleasure in the prosperity of his servants (Isa\_65:19): *I will rejoice in Jerusalem's joy, and will joy in my people; for in all their affliction he was afflicted*. God will not only rejoice in the church's well-doing, but will himself *rejoice to do her good* and *rest in his love* to her, Zep\_3:17. What God rejoices in it becomes us to rejoice in. 4. There shall be no allay of this joy, nor any alteration of this happy condition of the church: *The voice of weeping shall be no more heard in her*. If this relate to any state of the church in this life, it means no more

than that the former occasions of grief shall not return, but God's people shall long enjoy an uninterrupted tranquillity. But in heaven it shall have a full accomplishment, in respect both of the perfection and the perpetuity of the promised joy; there *all tears shall be wiped away*.

II. There shall be new life, Isa\_65:20. Untimely deaths by the sword or sickness shall be no more known as they have been, and by this means there shall be *no more the voice of crying*, Isa\_65:19. When there shall be *no more death* there shall be *no more sorrow*, Rev\_21:4. As death has reigned by sin, so life shall reign by righteousness, Rom\_5:14, Rom\_5:21. 1. Believers through Christ shall be satisfied with life, though it be ever so short on earth. If an infant end its days quickly, yet it shall not be reckoned to die untimely; for the shorter its life is the longer will its rest be. Though *death reign over those that have not sinned after the similitude of Adam's transgression*, yet they, dying in the arms of Christ, the second Adam, and belonging to his kingdom, are not to be called *infants of days*, but even the child shall be reckoned to *die a hundred years old*, for he shall rise again at full age, shall rise to eternal life. Some understand it of children who in their childhood are so eminent for wisdom and grace, and by death nipped in the blossom, that they may be said to die a hundred years old. And, as for old men, it is promised that *they shall fill their days with the fruits of righteousness*, which they shall *still bring forth in old age, to show that the Lord is upright*, and then it is a good old age. An old man who is wise, and good, and useful, may truly be said to have *filled his days*. Old men who have their hearts upon the world have never filled their days, never have enough of this world, but would still continue longer in it. But that man dies old, and *satur dierum - full of days*, who, with Simeon, having seen God's salvation, desires now to depart in peace. 2. Unbelievers shall be unsatisfied and unhappy in life, though it be ever so long. The sinner, though he live to *a hundred years old*, *shall be accursed*. His living so long shall be no token to him of the divine favour and blessing, nor shall it be any shelter to him from the divine wrath and curse. The sentence he lies under will certainly be executed, and his long life is but a long reprieve; nay, it is itself a curse to him, for the longer he lives the more wrath he treasures up against the day of wrath and the more sins he will have to answer for. So that the matter is not great whether our lives on earth be long or short, but whether we live the lives of saints or the lives of sinners.

III. There shall be a new enjoyment of the comforts of life. Whereas before it was very uncertain and precarious, their enemies *inhabited the houses* which *they built* and *ate the fruit* of the trees which *they planted*, now it shall be otherwise; they shall *build houses and inhabit them*, shall *plant vineyards* and *eat the fruit of them*, Isa\_65:21, Isa\_65:22. Their intimates that the labour of their hands shall be blessed and be made to prosper; they shall gain what they aimed at, and what they have gained shall be preserved and secured to them; they shall enjoy it comfortably, and nothing shall embitter it to them, and they shall live to enjoy it long. Strangers shall not break in upon them, to expel them, and plant themselves in their room, as sometimes they have done: *My elect shall wear out, or long enjoy, the work of their hands*; it is honestly got, and it will wear well; it is *the work of their hands*, which they themselves have laboured for, and it is most comfortable to enjoy that, and not to eat the *bread of idleness*, or *bread of deceit*. If we have a heart to enjoy it, that is the gift of God's grace (Ecc\_3:13); and, if we live to enjoy it long, it is the gift of God's providence, for that is here promised: *As the days of a tree are the days of my people*; as the *days of an oak* (Isa\_6:13), *whose substance is in it, though it cast its leaves*; though it be stripped every winter, it recovers itself again, and lasts many ages; as the *days of the tree of life*; so the Septuagint. Christ is to them the tree of life, and in him believers enjoy all those spiritual comforts which are typified by the abundance of temporal blessings here promised; and it shall not be in the power of their enemies to deprive them of these blessings or disturb them in the enjoyment of them.

IV. There shall be a new generation rising up in their stead to inherit and enjoy these blessings (Isa\_65:23): *They shall not labour in vain*, for they shall not only enjoy the work of their hands themselves, but they shall leave it with satisfaction to those that shall come after them, and not with such a melancholy prospect as Solomon did, Ecc\_2:18, Ecc\_2:19. They shall not beget and *bring forth children for trouble*; *for they are themselves the seed of the blessed of the Lord*, and there is a blessing entailed upon them by descent from their ancestors which *their offspring with them* shall partake of, and shall be, as well as they, *the seed of the blessed of the Lord*. They shall not bring forth for trouble; for, 1. God will make their children that rise up comforts to them; they shall have the joy of seeing them *walk in the truth*. 2. He will make the times that come after comfortable to their children. As they shall be good, so it shall be well with them; they shall not be brought forth to

days of trouble; nor shall it ever be said, *Blessed is the womb that bore not*. In the gospel church Christ's name shall be borne up by a succession. *A seed shall serve him* (Psa\_22:30), *the seed of the blessed of the Lord*.

V. There shall be a good correspondence between them and their God (Isa\_65:24): *Even before they call, I will answer*. God will anticipate their prayers with the blessings of his goodness. David did but say, *I will confess*, and *God forgave*, Psa\_32:5. The father of the prodigal met him in his return. *While they are yet speaking*, before they have finished their prayer, I will give them the thing they pray for, or the assurances and earnest of it. These are high expressions of God's readiness to hear prayer; and this appears much more in the grace of the gospel than it did under the law; we owe the comfort of it to the mediation of Christ as our advocate with the Father and are obliged in gratitude to give a ready ear to God's calls."

John Gill "...the world to come, Heb\_2:5, which Christ is said to be the father of, in the Septuagint version of Isa\_9:6, the Gospel dispensation, the Messiah's future world, as opposed to the legal dispensation."

"...Isa. 65:19 - *And I will rejoice in Jerusalem, and joy in my people*,.... God himself rejoices in his people, as they are considered in Christ; so he did from all eternity, and so he does at the conversion of them; which is the day of their espousals, and when he manifests his love to them, and rejoices over them to do them good, and continues to do so; and he rejoices in the exercise of his own grace in them, and will do so throughout the New Jerusalem state, and to all eternity..."



Hosea 1:10-11 LXX (Charles Thomson version) ; “(Now the number of the children of Israel was like the sand of the sea which cannot be measured nor counted.) *‘But it shall come to pass where it was said to them, ‘you are not my people’ they shall be called children of the Living God, and the children of Juda and the children of Israel shall be gathered together and shall appoint for themselves one head and come up out of the land.’*”

Cross references:

Isaiah 56:3-7 LXX (Charles Thomson version); “Let not the stranger who cleaveth to the Lord say, ‘The Lord will separate me from his people.’ Nor let the eunuch say, ‘I am a dry tree.’ For thus saith the Lord to the eunuchs, Whoever of them shall keep my Sabbaths, and choose the thing sin which I delight and adhere to my covenant; I will give them, in my house and within my walls, an honourable place better than sons, and daughters- I will give them an everlasting name which shall not fail. And with regard to the strangers who cleave to the Lord to serve him and love the name of the Lord-to be his man servants and maid servants, even all who are careful not to profane my Sabbaths and who adhere to my covenant ; them will I bring to my holy mountain and make them joyful in my house of prayer: their burnt offerings, and their sacrifices shall be acceptable on mine altar; for my house shall be called a house of prayer for all the nations.-”

**Romans 9:22-33** “{What} if God, willing to show {his} wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: <sup>23</sup> And that he might make known the riches of his glory on the vessels of mercy, which he had before prepared for glory, <sup>24</sup> Even us whom he hath called, not of the Jews only, but also of the Gentiles. <sup>25</sup> As he saith also in Hosea, I will call them My people, who were not my people; and her Beloved, who was not beloved. <sup>26</sup> And it shall come to pass, {that} in the place where it was said to them, Ye {are} not my people; there shall they be called, The children of the living God. <sup>27</sup> Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: <sup>28</sup> For he will finish the work, and cut {it} short in righteousness: because a short work will the Lord make upon the earth. <sup>29</sup> And as Isaiah said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like Gomorrah. <sup>30</sup> What shall we say then? That the Gentiles who followed not after righteousness, have attained to righteousness, even the righteousness which is by faith: <sup>31</sup> But Israel, who followed after the law of righteousness, hath not attained to the law of righteousness. <sup>32</sup> Why? Because {they sought it} not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; <sup>33</sup> As it is written, Behold, I lay in Sion a stumbling-stone, and rock of offense: and whoever believeth on him shall not be ashamed.”

John Gill ; "...the chapter is concluded with a glorious prophecy of the conversion of the Gentiles, and the calling of the Jews in the latter day; and of the union of Judah and Israel under one Head and Saviour, Christ; and of the greatness and glory of that day, Hos\_1:10."

**"Hosea 1:10 - Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered,....** Though called Loammi, and rejected from being the people of God; yet there is a time when their number, according to the promise made to Abraham, shall be as the sand of the sea, and the stars of heaven; which, as the one cannot be measured, the other cannot be numbered;..."

"...at 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, Rom\_9:24, and which will have a further accomplishment in the latter day, when the fulness of the Gentiles will be brought in, the Jews will be converted, and all Israel saved, Rom\_11:25, then the numbers of the Israel of God, both of Jews and Gentiles, will be as the sand of the sea indeed!

**and it shall come to pass, that in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living God;** that is, in such places where it used to be said, here live Pagans, Turks, or Jews, who worship not the true God, or at least not aright, nor believe in Christ, and profess his name; "there it shall be said to them", by the Lord himself, by his Spirit witnessing their relation to them, and by all good men, and even by the world in general; not only that they are "the people of God", but have a superior privilege, a greater character, and a higher relation, the sons of the living God; the sons of God, not by nature, as

Christ; nor by creation, as angels; nor by office, as civil magistrates; or by profession merely, as nominal Christians; but by adopting grace; which exceeds all other blessings, even of sanctification and justification; makes men honourable; is attended with various privileges, and always continues. The epithet "of the living God" is not without cause put; it stands in opposition to dead idols before worshipped by some who will now be the children of God; and who, as he 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. The Targum is, "and it shall be in the place where they have been carried captive, when they transgressed the law; and it was said to them, ye are not my people; there they shall be converted and increased (or made great); and it shall be said to them, O ye people of the living God."

Matthew Henry ; "... It is certain that this promise had its accomplishment in the setting up of the kingdom of Christ, by the preaching of the gospel, and the bringing in both of Jews and Gentiles to it, for to this these words are applied by St. Paul (Rom\_9:25, Rom\_9:26), and by St. Peter when he writes to the Jews of the dispersion, 1Pe\_2:10. Israel here is the gospel-church, the spiritual Israel (Gal\_6:16), all believers who follow the steps, and inherit the blessing of faithful Abraham, who is the father of all that believe, whether Jews or Gentiles, Rom\_4:11, Rom\_4:12. Now let us see what is promised concerning this Israel.

(1.) That it shall greatly multiply, and the numbers of it be increased; it shall be *as the sand of the sea, which cannot be measured nor numbered*. Though Israel according to the flesh be diminished and made few, the spiritual Israel shall be numerous, shall be innumerable. In the vast multitudes that by the preaching of the gospel have been brought to Christ, both in the first ages of Christianity and ever since, this promise is fulfilled, thousands out of every tribe in Israel, and out of other nations, *a multitude which no man can number*; Rev\_7:4, Rev\_7:9; Gal\_4:27. In this the promise made to Abraham, when God called him Abraham the *high father of a multitude*, had its full accomplishment (Gen\_17:5), and that Gen\_22:17. Some observe that they are here compared to the *sand of the sea*, not only for their numbers, but as the sand of the sea serves for a boundary to the waters, that they shall not overflow the earth, so the Israelites indeed are a wall of defence to the places where they live, to keep off judgments. God can do nothing against Sodom while Lot is there.

(2.) That God will renew his covenant with the gospel-Israel, and will incorporate it a church to himself, by as full and ample a charter as that whereby the Old Testament church was incorporated; nay, and its privileges shall be much greater: "*In the place where it was said unto them, You are not my people*, there shall you be again admitted into covenant, and owned as my people." The *abandoned Gentiles* in their respective places, and the *rejected Jews* in theirs, shall be favoured and blessed. There, where the fathers were cast off for their unbelief, the children, upon their believing, shall be taken in. This is a blessed resurrection, the making of those the people of God that were *not a people*. Nay, but the privilege is enlarged; now it is not only, *You are my people*, as formerly, but *You are the sons of the living God*, whether by birth you were Jews or Gentiles. Israel under the law was *God's son, his first-born*, but then they were as children *under age*; now, under the gospel, they have grown up both to greater understanding and greater liberty, Gal\_4:1, Gal\_4:2. Note, [1.] It is the unspeakable privilege of all believers that they have the living God for their Father, the ever-living God, and may look upon themselves as his children by grace and adoption. [2.] The sonship of believers shall be owned and

acknowledged; it shall be *said to them*, for their comfort and satisfaction, nay, and it shall be said for their honour in the hearing of the world, *You are the sons of the living God*. Let not the saints disquiet themselves; let not others despise them; for, sooner or later, there shall be a manifestation of the children of God, and all the world shall be made to know their excellency and the value God has for them. [3.] It will add much to their comfort, very much to their honour, when they are dignified with the tokens of God's favour in that very place where they had long lain under the tokens of his displeasure. This speaks comfort to the believing Gentiles, that they need not go up to Jerusalem, to be received and owned as God's children; no, they may stay where they are, and *in that place*, though it be in the remotest corner of the earth, *in that place* where they were at a distance, where it was said to them, "*You are not God's people*," but are separated from them (Isa\_56:3, Isa\_56:6), even there, without leaving their country and kindred, they may by faith receive the *Spirit of adoption*, witnessing with their spirits that "*they are the children of God*."

(3.) That those who had been at variance should be happily brought together (Hos\_1:11): *Then shall the children of Judah and the children of Israel be gathered together*. This uniting of Judah and Israel, those two kingdoms that were now so much at variance, biting and devouring one another, is mentioned only as a specimen, or one instance, of the happy effect of the setting up of Christ's kingdom in the world, the bringing of those that had been at the greatest enmity one against another to a good understanding one of another and a good affection one to another. This was literally fulfilled when the Galileans, who inhabited that part of the country which belonged to the ten tribes, and probably for the most part descended from them, so heartily joined with those that were probably called *Jews* (that were of Judea) in following Christ and embracing his gospel; and his first disciples were partly Jews and partly Galileans. The first that were blessed with the light of the gospel were of the *land of Zebulun and Naphtali* (Mat\_4:15); and, though there was no good-will at all between the Jews and the Galileans, yet, upon their believing in Christ, they were happily consolidated, and there were no remains of the former disaffection they had to one another; nay, when the Samaritans believed, though between them and the Jews there was a much greater enmity, yet in Christ there was a perfect unanimity, Act\_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 Eph\_2:14-16. Christ died, to *gather together in one all the children of God that were scattered abroad*, Joh\_11:51; Eph\_1:10.

(4.) That Jesus Christ should be the centre of unity to all God's spiritual Israel. They shall all agree to *appoint to themselves one head*, which can be no other than he whom God has appointed, even Christ. Note, Jesus Christ is the head of the church, the one only head of it, not only a head of government, as of the body politic, but a head of vital influence, as of the natural body. To believe in Christ is to appoint him to ourselves for our head, that is, to consent to God's appointment, and willingly commit ourselves to his guidance and government; and this in concurrence and communion with all good Christians that make him their head; so that, though they are many, yet in him they are one, and so become one with each other. *Qui conveniunt in aliquo tertio inter se conveniunt* - *Those who agree with a third agree with each other*.

(5.) That, having appointed Christ for their head, *they shall come up out of the land*; they shall come, some of all sorts, from all parts, to join themselves to the church, as, under the Jewish economy, they came up from all corners of the land of Israel to Jerusalem, to worship (Psa\_122:4), *Thither the tribes go up*, to which there is a plain allusion in that prophecy of the accession of the Gentiles to the church (Isa\_2:3), *Come, and let us go up to the mountain of the Lord*. It denotes not a local remove (for they are said to be in the same place, Hos\_1:10), but a change of their mind, a spiritual ascent to Christ. They shall *come up from the earth* (so it may be read); for those who have given up themselves to Christ as their head take their affections off from *this earth*, and the things of it, to set them upon *things*

*above* (Col\_3:1, Col\_3:2); for they are not of the world (Joh\_15:19), but have their conversation in heaven. They shall *come up out of the land*, though it be the land of their nativity; they shall, in affection, come out from it, that they may *follow the Lamb whithersoever he goes*. Thus the learned Dr. Pocock takes it.

(6.) That, when all this comes to pass, *great shall be the day of Jezreel*. Though *great* is *the day of Jezreel's* affliction (so some understand it), yet *great shall be the day* of Jezreel's glory. This shall be Israel's day; the day shall be *their own*, after their enemies have long had their day. Israel is here called *Jezreel*, the *seed of God*, the *holy seed* (Isa\_6:13), the *substance* of the land. This seed is now sown in the earth, and buried under the clods; but great shall be its day when the harvest comes. Great was the church's day when there were *added to it daily such as should be saved*; then did the Almighty *do great things* for it.”

**Psalm 9 (entire: espec vss.13 and 14): vss.13-14 LXX (Thomson's version) ;**  
**“Have mercy upon me, O Lord ! Behold my affliction, because of mine**  
**enemies, O Thou Who raisest me up from the gates of death, that I may**  
**proclaim all Thy praises in the gates of the daughter of Sion. Let me exult**  
**with joy for Thy salvation.”**

Cross references:

Psalm 108:1-7 Song of a Psalm by David. “O God, my heart is ready, my heart is ready; I will sing and sing psalms with my glory. <sup>2</sup> Awake, psaltery and harp; I will awake early. <sup>3</sup> I will give thanks to thee, O Lord, among the people; I will sing praise to thee among the Gentiles. <sup>4</sup> For thy mercy is great above the heavens, and thy truth *reaches* to the clouds. <sup>5</sup> Be thou exalted, O God, above the heavens; and thy glory above all the earth. <sup>6</sup> That thy beloved *ones* may be delivered, save with thy right hand, and hear me. God has spoken in his sanctuary; <sup>7</sup> I will be exalted, and will divide Sicima, and will measure out the valley of tents.”

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 will reign for ever and ever.

Psalm 86:13 LXX (Thomson version) ; “For Thy mercy to me hath been great; Thou hast delivered my soul from the deepest mansion of the dead.”

Spurgeon (on Psalm 9) ; “...From a considerable company of learned witnesses gather that the title will bear a meaning far more instructive, without being fancifully forced: it signifies a Psalm concerning the death of the Son.”

“...mystically to the victory of the Son of God over the champion of evil, even the enemy of souls (Psalm\_9:6). We have here before us most evidently a triumphal hymn; may it strengthen the faith of the militant believer, and stimulate the courage of the timid saint, as he sees here The Conqueror, on whose vesture and thigh is the name written, King of kings and Lord of lords.”

“...Here the Psalmist exults over the fallen foe: he bends as it were, over his prostrate form, and insults his once vaunted strength. He plucks the boaster's song out of his mouth, and sings it for him in derision. After this fashion doth our Glorious Redeemer ask of death, “Where is thy sting?” and of the grave, “Where is thy victory?” The spoiler is spoiled, and he who made captive is led into captivity himself. Let the daughters of Jerusalem go forth to meet their King, and praise him with timbrel and harp.”

John Gill; “...I should think, it might be interpreted of the death of the son of perdition, the man of sin and his followers; who may be typified by Goliath, and the Philistines: and so, as Ainsworth observes, as the former psalm was concerning the propagation of Christ's kingdom, this is of the destruction of antichrist. And Jerome, long ago said, this whole psalm is sung by the prophet in the person of the church, concerning antichrist: and to this agrees the Syriac version; which makes the subject of the psalm to be,

"concerning Christ, taking the throne and kingdom, and routing the enemy."

Augustine; "...One intercedeth for the Saints, "who" first "for our sakes became poor, though He was rich;" and it is He who saith, "Who exaltest me from the gates of death (ver. 14), that I may declare all Thy praises in the gates of the daughter of Sion"? For man is exalted in Him, not that Man only which He beareth, which is the Head of the Church...

*Leviticus 16:3-5 LXX (Thomson version) ; vs.3 (In this manner Aaron shall come into that place.) vs.3 With a young bull from the herd for a sin offering shall bring a ram for a whole burnt offering. Vs.4 And he shall put on a holy linen vesture, and shall have linen drawers on his flesh and shall be girded with a linen girdle, and shall put on a tiara. These are holy garments, therefore he shall wash his body with water, and put them on. Vs.6 And he shall take from the congregation of the children of Israel, two he-goats for sin offering, and a ram for a whole burnt offering."*

Cross references :

Ezekiel 10:6 "And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim; then he went in, and stood beside the wheels.

Daniel 12:7 LXX (Thomson version) "And I heard the man with the fine robes who was over the water of the river. He lifted up his right and his left hand to heaven and swore by Him Who liveth forever and ever that it will be until a time of times and the half of a time. When an end is put to the dispersion, they will know all these things."

Revelation 1:13-18 <sup>13</sup> And in the midst of the seven lampstands *one* like the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden band. <sup>14</sup> His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; <sup>15</sup> And his feet like fine brass, as if they burned in a furnace; and his voice as the sound of many waters. <sup>16</sup> And he had in his

right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength. <sup>17</sup> And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying to me, Fear not; I am the first and the last: <sup>18</sup> I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Hebrews 1:3-9 <sup>3</sup> Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; <sup>4</sup> Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. <sup>5</sup> For to which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? <sup>6</sup> And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. <sup>7</sup> And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. <sup>8</sup> But to the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy companions.

Hebrews 7:24 - 8:1 <sup>24</sup> But this *man*, because he continueth ever, hath an unchangeable priesthood. <sup>25</sup> Therefore he is able also to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them. <sup>26</sup> For such an high priest was befitting for us, *who is* holy, blameless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup> Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. <sup>28</sup> For the law maketh men high priests who have infirmity; but the word of the oath, which was after the law, *maketh* the Son, who is consecrated for evermore.

Hebrews 9:11-15 <sup>11</sup> But Christ became an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; <sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctify to the purifying of the flesh: <sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God? <sup>15</sup> And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they who are called may receive the promise of eternal inheritance."

**Hebrews 9:24** "For Christ hath not entered into the holy places made with hands, {which are} the figures of the true; but into heaven itself, now to appear in the presence of God for us:"

Hebrews 9:22-28 <sup>22</sup> And almost all things are by the law cleansed with blood; and without shedding of blood is no remission. <sup>23</sup> *It was* therefore necessary that the patterns of things in the heavens should be



purified with these; but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ hath not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: <sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; <sup>26</sup> For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. <sup>27</sup> And as it is appointed to men once to die, but after this the judgment: <sup>28</sup> So Christ was once offered to bear the sins of many; and to them that look for him he shall appear the second time without sin to salvation.”

John Gill ; and shall be girded with a linen girdle and with the linen mitre shall he be attired, “as the other priests were; which were an emblem of the purity and holiness of Christ, whereby he became a proper and suitable high priest, to make atonement for sin, he having none in himself; and of his mean (humble) estate of humiliation afflictions, and sufferings, whereby he expiated sin, and made reconciliation for iniquity; the high priest on the day of atonement not appearing in his golden garments, as the Jews call others worn by him, because there were some gold in them, as being unsuitable to a day of affliction and humiliation, but in garments of flax, a meaner dress; and which also were an emblem of the righteousness of Christ, and his saints, called fine linen, clean and white; which is wrought out by him, as the author of it, is in him as the subject of it, and worn by him as the Lord our righteousness, and in which, as the instilled head and representative of his people, **he entered into heaven to show it to his Father, and plead it with him:**

these are holy garments; and to be used only in sacred service: there were four more holy garments besides these worn by the high priest, as the breastplate, the ephod, the robe, and the plate of gold, and which also were put on at certain times on this day, as at the offering of the morning and evening sacrifice, and at the slaying and offering of the several creatures on this day.

therefore shall he wash his flesh in water, and so put them on; by dipping, and that in forty seahs of water, as the Targum of Jonathan; and this he did as often as he changed his garments, which were no less than five times on this day. The tradition is (w), no man goes into the court for service, even though clean, until he has dipped himself: the high priest dips five times, and sanctifies, i.e. washes his hands and feet ten times on that day, and all are done in the holy place, over the house of Parvah, excepting this only, that is, first here: Jarchi on the text observes, on this day, he (the high priest) is bound to dipping at every change, and five times he changes, and to two washings of his hands and feet at the laver: this washing may be either an emblem of Christ's baptism, which he submitted to before he entered on his public ministry, and was, by dipping; or rather of his being cleared, acquitted, and justified from all sin, **upon his resurrection from the dead, after he had made atonement for it, and before his entrance into heaven; as he had no sin of his own he needed not the washing of regeneration, or the water of sanctifying grace to be sprinkled on him, to cleanse him from it but inasmuch as he had sin imputed to him, and which he took upon him to make atonement for, it was proper and necessary, when he had made it, that he should be justified in the Spirit, that so he might enter into heaven without sin imputed, as he will appear without it when he comes a second time.**

Leviticus 16:5 - And he shall take of the congregation of the children of Israel,... With whom only the high priest had to do on the day of atonement; as Christ our high priest has only with the Israel of God, the elect, given him by the Father, for whom he offered up himself, and for whose sins he made reconciliation:

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

and one ram for a burnt offering; a type of Christ, mighty to save, this creature being a strong one; and of his dolorous sufferings, this offering being burnt; and of God's gracious acceptance of his sacrifice, which was of a sweet smelling savour to him; the burnt offering following by way of thanksgiving for atonement made by the sin offering graciously accepted by the Lord.”

Keil and Delitzsch “...The white material, therefore, of the dress which Aaron wore, when performing the highest act of expiation under the Old Testament, was a symbolical shadowing forth of the holiness and glory of the one perfect Mediator between God and man, who, being the radiation of the glory of God and the image of His nature, effected by Himself the perfect cleansing away of our sin, and who, as the true High Priest, being holy, innocent, unspotted, and separate from sinners, entered once by His own blood into the holy place not made with hands, namely, into heaven itself, to appear before the face of God for us, and obtain everlasting redemption.”

Redford (from the Pulpit Commentary) ; “Expiation. The blood of the bullock, the blood of the goat, brought in before the mercy-seat, sprinkled seven times, etc. No remission of sins without blood. A tribute to the holiness of God, therefore to the perfection of the Divine government. No peace can be true and abiding which has not its roots in the unchangeableness of God. Notice how the modern feeling of the steadfastness and uniformity of nature vindicates the necessity of a forgiveness of sin which is a maintenance of Law. The sufferings of Christ must be viewed, not as the arbitrary assignment of a penalty, but as the sufferings of the sacrificial Victim, i.e., of him whose blood, that is, his life, was freely offered to seal the covenant, and who, being in the form of a servant, obeyed even unto death; made of a woman, made under the Law, therefore both having a fleshly, mortal nature, and being in a position of obedience, wherein he must, as a true Son, “fulfill all righteousness.” The cross was an open conflict between righteousness and unrighteousness, in which the true representative Seed of the woman, the true Humanity, was bruised, and, as a Victim, laid bleeding and dying on the altar; but in which, at the same time, the acceptance of the offering, as proved by the Resurrection and Ascension, was a manifestation of the victory of righteousness and the putting away of sin. The universality of the expiation

was represented by the offering for priests and people alike, for the holy place, for the very mercy-seat, for all the worship and religious life of the congregation. Apart from the merit of the Saviour’s blood, there is no acceptance of anything which we offer to God.”

*Psalm 72:4-15, LXX (Thomsons version) ; “[4] Let him [the king] judge righteously such of the people as are distressed; and save the children of the needy: and humble oppressors: [5] and continue, as long as the sun and moon, through all generations. [16] Let him descend like rain on a fleece; and like showers gently falling on the ground. [7] In his days let righteousness spring up, with abundance of peace, till the moon is no more. [8] And let him rule from sea to sea; and from the river to the limits of the world. [9] Let the Ethiopians bow down before him; and let his enemies lick the dust. [10] Let the kings of Tharsis and the isles bring gifts; the kings of the Arabs and Saba offer presents. [11] Let all the kings pay him homage-all the nations serve as vassals. [12] Because he delivered the poor from the oppressor, and the needy who had no helper: he will spare the afflicted and needy; and save the lives of those in distress- [14] from usury and injustice he will redeem their lives; and their name will be precious in his sight: [15] and he shall live, and to him shall he given of the gold of Arabia; and prayer shall be made for him continually: and he will be blessed all the day long. [16] Let there be in the land a settlement on the tops of the mountains; the fruit thereof will overtop Lebanon: and they of a city shall flourish like the grass of the earth. [17] Let his name be blessed for ever! His name shall endure longer than the sun: and by him all the tribes of the earth shall be blessed. All the nations shall hail him happy. [18] Blessed be the Lord the God of Israel; Who alone doth wonderful things. [19] And blessed be His glorious name for ever and ever: and let all the earth be filled with His glory. Amen. Amen.”*

Cross references:

Matthew 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

Revelation 18:20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

Psalm 72:7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

72:17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Psalm 89:29 His seed also will I make to endure for ever, and his throne as the days of heaven.

Psalm 89:36 His seed shall endure for ever, and his throne as the sun before me.

Psalm 89:37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

Psalm Psalm 2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

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

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.

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 7:27 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, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Isaiah 49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

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.

Revelation 5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Numbers 14:21 But as truly as I live, all the earth shall be filled with the glory of the LORD.

Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

Isaiah 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Habbakkuk 2:14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

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.

Malachi 1:11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

Matthew 6:10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

Matthew 6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Augustine of verse 5 ; "...He sitteth at the right hand of the Father, this is to endure with the sun. For the brightness of the eternal glory is understood to be the Son: as though the Sun were the Father, and the Brightness of Him His Son. But as these things may be spoken of the invisible Substance of the Creator, not as of that visible creation wherein are bodies celestial, of which bright bodies the sun hath the pre-eminence, from which this similitude hath been drawn:

just as they are drawn even from things earthly, to wit, stone, lion, lamb, man having two sons, and the like: therefore having humbled the false-accuser, He endureth with the sun: because having vanquished the devil by the Resurrection, He sitteth at the right hand of the Father, where He dieth no more, and death no longer over Him shall have dominion. This too is before the moon, as though the First-born from the dead were going before the Church, which is passing on in the departure and succession of mortals. These are "the generations of generations." Or perchance it is because generations are those whereby we are begotten mortally; but generations of generations those whereby we are begotten again immortally. And such is the

Church which He went before, in order that He might endure before the moon, being the First-born of the dead.”

Augustine on verse 7 ; ““There shall arise in His days justice and abundance of peace, until the moon be exalted;” as though it were said, 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.”

*“And He shall live, and there shall be given to Him of the gold of Arabia”* (ver. 15). There would not have been said, “and He shall live” (for of whom could not this be said, though living for ever so brief a space of time on this earth?) unless that life were being recommended to our notice, wherein He “dieth no more, and death over Him shall have no more dominion.” And

thus, “and He shall live,” that was despised in death: for, as another Prophet saith, “there shall be taken away from the earth the life of Him.” But what is, “and there shall be given to Him of the gold of Arabia”? For the fact that from thence even the former Salomon received gold, in this Psalm hath been in a figure transferred unto another true Salomon, that is, the true Peace-maker. For the former did not have dominion “from the river even unto the ends of the round world.” Thus then hath been prophesied, that even the wise men of this world in Christ would believe. But by Arabia we understand the Gentiles; by gold wisdom which doth as much excel among all doctrines as gold among metals.”

Matthew Henry ; This is a prophecy of the prosperity and perpetuity of the kingdom of Christ under the shadow of the reign of Solomon. It comes in, 1. As a plea to enforce the prayer: “Lord, give him thy judgments and thy righteousness, and then he shall judge thy people with righteousness, and so shall answer the end of his elevation, Psalm 72:2. Give him thy grace, and then thy people, committed to his charge, will have the benefit of it.” Because

God loved Israel, he made him king over them to do judgment and justice, 2 Chronicles 9:8. We may in faith wrestle with God for that grace which we have reason to think will be of common advantage to his church. 2. As an answer of peace to the prayer. As by the prayer of faith we return answers to God's promises of mercy, so by the promises of mercy God returns answers to our prayers of faith. That this prophecy must refer to the kingdom of the Messiah is plain, because there are many passages in it which cannot be applied to the reign of Solomon. There was indeed a great deal of righteousness and peace, at first, in the administration of his government; but, before the end of his reign, there were both trouble and unrighteousness. The kingdom here spoken of is to last as long as the sun, but Solomon's was soon extinct. Therefore even the Jewish expositors understand it of the kingdom of the Messiah.

Let us observe the many great and precious promises here made, which were to have their full accomplishment only in the kingdom of Christ; and yet some of them were in part fulfilled in Solomon's reign.

I. That it should be a righteous government (Psalm 72:2): He shall judge thy people with righteousness. Compare Isa\_11:4. All the laws of Christ's kingdom are consonant to the eternal rules of equity; the chancery it erects to relieve against the rigours of the broken law is indeed a court of equity; and against the sentence of his last judgment there will lie no exception. The peace of his kingdom shall be supported by righteousness (Psalm 72:3); for then only is the peace like a river, when the righteousness is as the waves of the sea. The world will be judged in righteousness, Acts 17:31.

II. That it should be a peaceable government: The mountains shall bring peace, and the little hills (Psalm 72:3); that is (says Dr. Hammond), both the superior and the inferior courts of judicature in Solomon's kingdom. There shall be abundance of peace, Psalm 72:7. Solomon's name signifies peaceable, and such was his reign; for in it Israel enjoyed the victories of the foregoing reign and preserved the tranquillity and repose of that reign. But peace is, in a special manner, the glory of Christ's kingdom; for, as far as it prevails, it reconciles men to God, to themselves, and to one another, and slays all enmities; for he is our peace.

III. That the poor and needy should be, in a particular manner, taken under the protection of this government: He shall judge thy poor, Psalm 72:2. Those

are God's poor that are impoverished by keeping a good conscience, and those shall be provided for with a distinguishing care, shall be judged for with judgment, with a particular cognizance taken of their case and a particular vengeance taken for their wrongs. The poor of the people, and the children of the needy, he will be sure so to judge as to save, Psalm 72:4. This is insisted upon again (Psalm 72:12, Psalm 72:13), intimating that Christ will be sure to carry his cause on behalf of his injured poor. He will deliver the needy that lie at the mercy of their oppressors, the poor also, both because they have no helper and it is for his honour to help them and because they cry unto him and he has promised, in answer to their prayers, to help them; they by prayer commit themselves unto him, Psalm 10:14. He will spare the needy that throw themselves on his mercy, and will not be rigorous and severe with them; he will save their souls, and that is all they desire. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Christ is the poor man's King.

IV. That proud oppressors shall be reckoned with: He shall break them in pieces (Psalm 72:4), shall take away their power to hurt, and punish them for all the mischief they have done. This is the office of a good king, ...- To spare the vanquished and debase the proud. The devil is the great oppressor, whom Christ will break in pieces and of whose kingdom he will be the destruction. With the breath of his mouth shall he slay that wicked one (Psalm 11:4), and shall deliver the souls of his people from deceit and violence, (Psalm 72:14). He shall save from the power of Satan, both as an old serpent working by deceit to ensnare them and as a roaring lion working by violence to terrify and devour them. So precious shall their blood be unto him that not a drop of it shall be shed, by the deceit or violence of Satan or his instruments, without being reckoned for. Christ is a King, who, though he calls his subjects sometimes to resist unto blood for him, yet is not prodigal of their blood, nor will ever have it parted with but upon a valuable consideration to his glory and theirs, and the filling up of the measure of their enemies' iniquity.

V. That religion shall flourish under Christ's government (Psalm 72:5): They shall fear thee as long as the sun and moon endure. Solomon indeed built the temple, and the fear and worship of God were well kept up, for some time, under his government, but it did not last long; this therefore must point at Christ's kingdom, all the subjects of which are brought to and kept in the fear of God; for the Christian religion has a direct tendency to, and a powerful



influence upon, the support and advancement of natural religion. Faith in Christ will set up, and keep up, the fear of God; and therefore this is the everlasting gospel that is preached, Fear God, and give honour to him, Revelation 14:7. And, as Christ's government promotes devotion towards God, so it promotes both justice and charity among men (Psalm 72:7): In his days shall the righteous flourish; righteousness shall be practiced, and those that practice righteousness shall be preferred. Righteousness shall abound and be in reputation, shall command and be in power. The law of Christ, written in the heart, disposes men to be honest and just, and to render to all their due; it likewise disposes men to live in love, and so it produces abundance of peace and beats swords into ploughshares. Both holiness and love shall be perpetual in Christ's kingdom, and shall never go to decay, for the subjects of it shall fear God as long as the sun and moon endure; Christianity, in the profession of it, having got footing in the world, shall keep its ground till the end of time, and having, in the power of it, got footing in the heart, it will continue there till, by death, the sun, and the moon, and the stars (that is, the bodily senses) are darkened. Through all the changes of the world, and all the changes of life, Christ's kingdom will support itself; and, if the fear of God continue as long as the sun and moon, abundance of peace will. The peace of the church, the peace of the soul, shall run parallel with its purity and piety, and last as long as these last.

VI. That Christ's government shall be very comfortable to all his faithful loving subjects (Psalm 72:6): He shall, by the graces and comforts of his Spirit, come down like rain upon the mown grass; not on that which is cut down, but that which is left growing, that it may spring again, though it was beheaded. The gospel of Christ distils as the rain, which softens the ground that was hard, moistens that which was dry, and so makes it green and fruitful, Isaiah 55:10. Let our hearts drink in the rain, Hebrews 6:7.

VII. That Christ's kingdom shall be extended very far, and greatly enlarged; considering,

1. The extent of his territories (Psalm 72:8): He shall have dominion from sea to sea (from the South Sea to the North, or from the Red Sea to the Mediterranean) and from the river Euphrates, or Nile, to the ends of the earth. Solomon's dominion was very large (1 Kings 4:21), according to the promise, Genesis 15:18. But no sea, no river, is named, that it might, by these

proverbial expressions, intimate the universal monarchy of the Lord Jesus. His gospel has been, or shall be, preached to all nations (Matthew 24:14), and the kingdoms of the world shall become his kingdoms (Revelation 11:15) when the fulness of the Gentiles shall be brought in. His territories shall be extended to those countries, (1.) That were strangers to him: Those that dwell in the wilderness, out of all high roads, that seldom hear news, shall hear the glad tidings of the Redeemer and redemption by him, shall bow before him, shall believe in him, accept of him, worship him, and take his yoke upon them. Before the Lord Jesus we must all either bow or break; if we break, we are ruined - if we bow, we are certainly made for ever. (2.) That were enemies to him, and had fought against him: They shall lick the dust; they shall be brought down and laid in the dust, shall bite the ground for vexation, and be so hunger-bitten that they shall be glad of dust, the serpent's meat (Genesis 3:15), for of his seed they are; and over whom shall not he rule, when his enemies themselves are thus humbled and brought low?

2. The dignity of his tributaries. He shall not only reign over those that dwell in the wilderness, the peasants and cottagers, but over those that dwell in the palaces (Psalms 72:10): The kings of Tarshish, and of the isles, that lie most remote from Israel and are the isles of the Gentiles (Genesis 10:5), shall bring presents to him as their sovereign Lord, by and under whom they hold their crowns and all their crown lands. They shall court his favour, and make an interest in him, that they may hear his wisdom. This was literally fulfilled in Solomon (for all the kings of the earth sought the wisdom of Solomon, and brought every man his present, 2 Chronicles 9:23, 2Chronicles 9:24), and in Christ too, when the wise men of the east, who probably were men of the first rank in their own country, came to worship him and brought him presents, Matthew 2:11. They shall present themselves to him; that is the best present we can bring to Christ, and without that no other present is acceptable, Rom\_12:1. They shall offer gifts, spiritual sacrifices of prayer and praise, offer them to Christ as their God, on Christ as their altar, which sanctifies every gift. Their conversion to God is called the offering up, or sacrificing, of the Gentiles, Rom\_15:16. Yea, all kings shall, sooner or later, fall down before him, either to do their duty to him or to receive their doom from him, Psa\_72:11. They shall fall before him, either as his willing subjects or as his conquered captives, as suppliants for his mercy or expectants of his judgment. And, when the kings submit, the people come in of course: All

nations shall serve him; all shall be invited into his service; some of all nations shall come into it, and in every nation incense shall be offered to him and a pure offering, Mal\_1:11; Rev\_7:9.

VIII. That he shall be honoured and beloved by all his subjects (Psa\_72:15): He shall live; his subjects shall desire his life (O king! live for ever) and with good reason; for he has said, Because I live, you shall live also; and of him it is witnessed that he liveth, ever liveth, making intercession, Heb\_7:8, Heb\_7:25. He shall live, and live prosperously; and, 1. Presents shall be made to him. Though he shall be able to live without them, for he needs neither the gifts nor the services of any, yet to him shall be given of the gold of Sheba - gold, the best of metals, gold of Sheba, which probably was the finest gold; for he that is best must be served with the best. Those that have abundance of the wealth of this world, that have gold at command, must give it to Christ, must serve him with it, do good with it. Honour the Lord with thy substance. 2. Prayers shall be made for him, and that continually. The people prayed for Solomon, and that helped to make him and his reign so great a blessing to them. It is the duty of subjects to make prayers, intercessions, and giving of thanks, for kings and all in authority, not in compliment to them, as is too often done, but in concern for the public welfare. But how is this applied to Christ? He needs not our prayers, nor can have any benefit by them. But the Old Testament saints prayed for his coming, prayed continually for it; for they called him, He that should come. And now that he has come we must pray for the success of his gospel and the advancement of his kingdom, which he calls praying for him (Hosanna to the Son of David, prosperity to his reign), and we must pray for his second coming. It may be read, Prayer shall be made through him, or for his sake; whatsoever we ask of the Father shall be in his name and in dependence upon his intercession. 3. Praises shall be made of him, and high encomiums given of his wisdom, justice, and goodness: Daily shall he be praised. By praying daily in his name we give him honour. Subjects ought to speak well of the government that is a blessing to them; and much more ought all Christians to praise Jesus Christ, daily to praise him; for they owe their all to him, and to him they lie under the highest obligations.

IX. That under his government there shall be a wonderful increase both of meat and mouths, both of the fruits of the earth in the country and of the people inhabiting the cities, Psa\_72:16. 1. The country shall grow rich. Sow

but a handful of corn on the top of the mountains, whence one would expect but little, and yet the fruit of it shall shake like Lebanon; it shall come up like a wood, so thick, and tall, and strong, like the cedars of Lebanon. Even upon the tops of the mountains the earth shall bring forth by handfuls; that is an expression of great plenty (Gen\_41:47), as the grass upon the house top is said to be that wherewith the mower fills not his hand. This is applicable to the wonderful productions of the seed of the gospel in the days of the Messiah. A handful of that seed, sown in the mountainous and barren soil of the Gentile world, produced a wonderful harvest gathered in to Christ, fruit that shook like Lebanon. The fields were white to the harvest, Joh\_4:35; Mat\_9:37. The grain of mustard-seed grew up to a great tree. 2. The towns shall grow populous: Those of the city shall flourish like grass, for number, for verdure. The gospel church, the city of God among men, shall have all the marks of prosperity, many shall be added to it, and those that are shall be happy in it.

X. That his government shall be perpetual, both to his honour and to the happiness of his subjects. The Lord Jesus shall reign for ever, and of him only this must be understood, and not at all of Solomon. It is Christ only that shall be feared throughout all generations (Psa\_72:5) and as long as the sun and moon endure, Psa\_72:7. 1. The honour of the princes is immortal and shall never be sullied (Psa\_72:17): His name shall endure for ever, in spite of all the malicious attempts and endeavours of the powers of darkness to eclipse the lustre of it and to cut off the line of it; it shall be preserved; it shall be perpetuated; it shall be propagated. As the names of earthly princes are continued in their posterity, so Christ's in himself. ... - His name shall descend to posterity. All nations, while the world stands, shall call him blessed, shall bless God for him, continually speak well of him, and think themselves happy in him. To the end of time, and to eternity, his name shall be celebrated, shall be made use of; every tongue shall confess it and every knee shall bow before it. 2. The happiness of the people if universal too; it is complete and everlasting: Men shall be blessed, truly and for ever blessed, in him. This plainly refers to the promise made unto the fathers that in the Messiah all the nations of the earth should be blessed." Gen\_12:3.

John Gill ; "***he shall save the children of the needy***; whose parents being needy, they are so too, in a spiritual sense, and in distressed circumstances.

Such Christ saves from their sins; from the curses and condemnation of the law: from, wrath to come, and out of the hands of all their enemies;

***and shall break in pieces the oppressor***; the tyrant Satan, the god of this world; that has usurped a power over it; who works in the children of disobedience, and leads captive the people of God in their unregenerate state: the "calumniator", as some render the word; the accuser of the brethren: "the defrauder" , as others: who beguiled our first parents, and deceives mankind. Now it was foretold of Christ that he should break his head; and he was manifested in the flesh to destroy his works; and him himself; and he has broke him and all his schemes in pieces, and spoiled all his principalities and powers: The Syriac Version reads, "tyrants" or "oppressors", in the plural number; and it may include the Jews, who were the persecutors and oppressors of the first Christians; and Rome, Pagan and Papal; antichrist, and all the antichristian states, which have been, or will be, broken to pieces by Christ; who will rule them with a rod of iron, and break them in pieces as a potter's vessel, Rev\_2:27.

**Psa 72:5 - *They shall fear thee***,.... The King Messiah, the Judge of the poor, and the destroyer of the oppressor: either the tyrants and oppressors themselves shall fear him, and such who have been aiding and assisting to them; see Rev\_11:11; or rather the people of God, the poor of the people, and children of the needy, judged and saved by Christ; who shall fear the Lord, both internally and externally, in the exercise of grace, and in the performance of religious worship; in all the parts of it, which are both included in the fear of the Lord; of which there will be many instances, both among Jews and Gentiles, in the latter day; see Hos\_3:5; and this they shall do,

***as long as the sun and moon endure, throughout all generations***; or, "with the sun, and before the moon, generation of generations" ; that is, to the end of the world, until sun and moon shall be no more: so long will Christ have a seed to serve him::; see Psa\_89:36.

**Vs. 6 - *He shall come down like rain upon the mown grass***,.... That is, the

King and King's Son, the Messiah, whose coming is compared to rain, and showers of it; see Hos\_6:3; and may be understood of his incarnation; when, like rain, he came down from heaven; not by an illapse or entrance of the human nature, which before was not in him; nor by local motion of his divine Person, with which that will not agree; but by assumption of human nature into union with him, as the Son of God; which was an instance of his condescending grace: like rain, he had no father as man; see Job\_38:28; but was born of a virgin, through the power of the Holy Ghost; which was very marvellous, like the dew that fell on Gideon's fleece, when the earth about it was dry; which some think is here referred to. The word used signifies also a shorn fleece of wool; and so it is rendered by the Septuagint, and those versions which follow that: or, "shorn grass", shorn by locusts, as the Targum; rather by sheep, who, as by classical writers (s), are said to sheer the grass by biting it. Or, "like rain upon the fleece" (t); and as the rain is the gift of God to persons undeserving, in consequence of a decree, Job\_28:26; sometimes comes suddenly, and is very grateful and refreshing; so Christ is the free gift of God to sinners, and by a decree of his; and his coming was suddenly, into his temple, and was welcome to them that looked for him; as he still is to all sensible sinners. Or this may be interpreted of the coming of Christ into the hearts of his people, by the communications of his Spirit and grace, which, like rain, came down from heaven; are dependent on the will of God, are free grace gifts, and given in abundance; and, like rain, refresh, revive, and make fruitful. Or else this may be applied to the administration of Christ's offices; as his prophetic office, his Gospel and doctrine, being from heaven, like rain, and falling, by divine direction, sometimes in one place, and sometimes in another; and like it in its effects, softening, quickening, and fructifying; and more especially it may respect the administration of his kingly office, since he is in the context spoken of as a King and Judge, and that in the latter day; whose administrations, though just and righteous; yet not cruel and severe, but mild and gentle; his commands are not grievous, nor his yoke heavy; though he will rule the wicked with a rod of iron, he holds forth the sceptre of grace and mercy to his own people; and when his kingdom shall come in all its glory, it will be times refreshing from the presence of the Lord; and his favour will be as the cloud of the latter rain; see Act\_3:19;

***Psa 72:7 - In his days shall the righteous flourish,....*** As the grass of the field, Psa\_72:16; the dews and rain of grace descending upon them; and as a branch, Pro\_11:28. They being branches in Christ the vine, flourish and bring forth fruit; and as the palm tree, Psa\_92:12; which the more it is pressed with weights, the more it grows; so they, the more they are afflicted, as the Israelites, the more they grow in grace and experience, and become fruitful in every good word and work; which is owing to their being planted in a good soil, in the house and courts of the Lord, where the word is preached, and ordinances administered; to their being rooted and grounded in the love of God and grace of Christ; to their being watered continually with the dews of divine favour; enjoying the bright shining of the sun of righteousness, and the refreshing gales of the divine Spirit, like the south wind upon them, causing their spices to flow out. The Targum is,

"in his days the righteous shall be multiplied;"

when the forces and fulness of the Gentiles shall be brought in, and the nation of the Jews shall be born at once: in the latter days of the Messiah, all the Lord's people shall be righteous; and none but righteous persons shall dwell in the new heavens and earth, Isa\_60:21, 2Pe\_3:13. This is to be understood not of persons outwardly righteous only; nor that are so in their own conceit; nor that seek for righteousness by the works of the law, or depend on an external profession of religion; for such never flourish, nor grow in grace, who have no grace to grow in: but of such that are justified by the righteousness of Christ, have faith in him, and the seed of grace implanted in them. This is interpreted of the Messiah, by a Jewish writer (x); who observes, that in his days the priesthood shall return, and the rod of Aaron shall flourish;

***and abundance of peace, so long as the moon endureth;*** alluding, no doubt, to the name of Solomon, which signifies peace; and to that peace and prosperity which were enjoyed under his reign, and was a shadow of what would be in the times of Christ: universal peace, in a temporal sense, was in the times of Augustus, in which Christ was born, and in whose reign the temple of Janus was shut, a sure sign of peace (y). Spiritual peace was made

with God by his blood, and all things were reconciled by him, whether in heaven or in earth; Jew and Gentile were made both one, and reconciled in one body; and abundance of spiritual peace is enjoyed by those that believe in Christ: they are kept in perfect peace, and filled with it; and in the latter day there will be abundance of peace among the saints, There will be no disputes nor discord among them; no envying nor vexing one another; no animosities or contentions about religious matters; for they will then see eye to eye: and they will be at peace with the men of the world; there will be no more wars in the earth, nor bloodshed, nor persecution. And this shall endure till there is no moon, till there shall be no need of one; as there will not in the New Jerusalem state, in which there will be no night.”

*Isaiah 22:20-24, LXX (Thomson version) “ it shall come to pass in that day, that I will call my servant Eliakim son of Chelkias, [21] and clothe him with thy robe. And this crown of thine I will confirm to him, and I will commit to his hands this office of thine : and he shall be as a father to the inhabitants of Jerusalem, and to them who dwell in Juda. [22] And I will give him the glory of David, and he shall rule and there shall be no antagonist; and on his shoulder I will lay the key of the house of David; and he will open and none shall shut; and he will shut and none shall open: [23] and I will make him a ruler in a sure place, and he shall be a throne of glory for the house of his father. [24] And on him will rely with confidence, every honourable man in his father's house, from the least even to the greatest. On him they shall be dependant in that day.”*

*Isaiah 22:20-24, Dead Sea Scroll, verse 20 ; “And it will be in that day that*



*I will call to my servant to Eliakim, son of Hilkiah (21) And I will cause him to be dressed in your tunic and will strengthen him with your girdle and I will give your government into his hand and he shall be as a father to the inhabitants of Jerusalem and to the house of Judah. (22) And I will give him the key of the house of David upon his shoulder and he will open and no one shall shut and shut and no one will open. (23) And I will drive him as a nail in an established place and he shall be for a throne of glory for his father's house. (24) And they shall hang upon him all the glory of the house of his father, and all the offspring and the produce of all the vessels, from the small vessels as basins to all containers like pitchers."*

Cross references:

Revelation 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;"

Revelation 1:18 "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Isaiah 6:1 "And it came to pass in the year in which king Ozias died, *that* I saw the Lord sitting on a high and exalted throne, and the house was full of his glory."

John Gill ; *that I will call my servant Eliakim, the son of Hilkiah*; "whom Kimchi thinks was the same with Azariah the son of Hilkiah, who might have two names, and was a ruler over the house of God in the times of Hezekiah, 1 Chronicles 6:13 this man, by the character given him, was a good man, a faithful, diligent, and constant servant of the Lord, and therefore he delighted to raise him to great honour and dignity: he did not seek great things for himself, nor did he thrust himself into the office, but the Lord called him to it in his providence, and put him into it; he did, as Kimchi observes, put it into the heart of Hezekiah to appoint him governor in the room of Shebna. This man was a type of Christ; his name agrees with him which signifies, "my God will raise up"; that is, the dead by him, 1 Corinthians 6:14 and so does the character of a servant, frequently given to Christ in this book; see Isa 42:1 nor did Christ take any office to himself, but was called unto it by his Father,

Heb 5:4.”

Matthew Henry ; “Eliakim's advancement is further described by the laying of the *key of the house of David upon his shoulders*, Isa\_22:22. Probably he carried a golden key upon his shoulder as a badge of his office, or had one embroidered upon his cloak or robe, to which this alludes. Being over the house, and having the key delivered to him, as the seals are to the lord-keeper, *he shall open and none shall shut, shut and none shall open*. He had access to *the house of the precious things, the silver, and the gold, and the spices*; and to the *house of the armour and the treasures* (Isa\_39:2), and disposed of the stores there as he thought fit for the public service. He put whom he pleased into the inferior offices and turned out whom he pleased. Our Lord Jesus describes his own power as Mediator by an allusion to this (Rev\_3:7), that *he has the key of David*, wherewith *he opens and no man shuts*, *he shuts and no man opens*. His power in the kingdom of heaven, and in the ordering of all the affairs of that kingdom, is absolute, irresistible, and uncontrollable. 2. That he should be fixed and confirmed in that office. he shall have it for life, and not *durante bene placito* - *during pleasure* (Isa\_22:23): *I will fasten him as a nail in a sure place*, not to be removed or cut down. Thus lasting shall the honour be that comes from God to all those who use it for him. Our Lord Jesus is *as a nail in a sure place*: his kingdom cannot be shaken, and he himself is still the same. 3. That he should be a great blessing in his office; and it is this that crowns the favours here conferred upon him. God *makes his name great*, for he shall be a blessing, Gen\_12:2. (1.) He shall be a blessing to his country (Isa\_22:21): *He shall be a father to the inhabitants of Jerusalem and to the house of Judah*. he shall take care not only of the affairs of the king's household, but of all the public interests in Jerusalem and Judah. Note, Rulers should be fathers to those that are under their government, to teach them with wisdom, rule them with love, and correct what is amiss with tenderness, to protect them and provide for them, and be solicitous about them as a man is for his own children and family. It is happy with a people when the court, the city, and the country, have no separate interests, but all centre in the same, so that the courtiers are true patriots, and whom the court blesses the country has reason to bless too; and when those who are fathers to Jerusalem, the royal city, are no less so to the house of Judah. (2.) He shall be a blessing to his family (Isa\_22:23,

Isa\_22:24): *He shall be for a glorious throne to his father's house.* The consummate wisdom and virtue which recommended him to this great trust made him the honour of his family, which probably was very considerable before, but now became much more so.”

“...Eliakim being preferred, *all the glory of his father's house* was hung upon him; they all made their court to him, and his brethren's sheaves bowed to his.”

“...Eliakim was compared to *a nail in a sure place*, in pursuance of which comparison all the relations of his family (which, it is likely, were numerous, and that was the glory of it) are said to have a dependence upon him, as in a house the vessels that have handles to them are hung up upon nails and pins. It intimates likewise that he shall generously take care of them all, and bear the weight of that care: *All the vessels*, not only *the flagons*, but *the cups*, *the vessels of small quantity*, the meanest that belong to his family, shall be provided for by him. See what a burden those bring upon themselves that undertake great trusts; they little think how many and how much will hand upon them if they resolve to be faithful in the discharge of their trust. Our Lord Jesus, having the key of the house of David, is as a *nail in a sure place*, and all *the glory of his father's house hangs* upon him, is derived from him, and depends upon him; even the meanest that belong to his church are welcome to him, and he is able to bear the stress of them all. That soul cannot perish, nor that concern fall to the ground, though ever so weighty, that is by faith hung upon Christ.”

**Micah 5:2 LXX; “And thou, Bethleem, house of Ephratha, art few in**

*number to be reckoned among the thousands of Juda; yet out of thee shall one come forth to me, to be a ruler of Israel; and his goings forth were from the beginning, even from eternity.”*

*LXX (Charles Thomson version) ; “But as for thee, Bethlehem, thou house of Ephratha, art thou too little to be one of the chiliads of Juda? Out of thee one shall come forth for me to be the chief of Israel. His goings forth have been from the beginning—from the days of an age.”*

*NKJ Micah 5:2 “ But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting.”*

### Cross references:

Psalm 93:2 Thy throne is prepared of old: thou art from everlasting.

John 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

Amos 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

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

Luke 23:38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

Revelation 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

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

Psalm 102:25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

John Gill ; Ver. 2. “But thou, Bethlehem Ephratah”, &c.] But though Jerusalem should be besieged and taken, and the land of Judea laid waste (see verse 1), yet, before all this should be, the Messiah should be born in Bethlehem, of which this is a prophecy, as is evident from “Mt 2:4-6”; the place is called by both the names it went by, to point it out the more

distinctly, and with the greater certainty, “Genesis 35:19” [my ft]

[ft] Ge 35:19 “And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.”

the former signifies “the house of bread”, and a proper place for Christ to be born in, who is the Bread of Life; and it has the name of the latter from its fruitfulness, being a place of pasture, and as we find it was at the time of our Lord’s birth; for near it shepherds were then watching over their flocks; and it is here added, to distinguish it from another Bethlehem in the tribe of Zebulun, “Jos 19:15”; from which tribe the Messiah was not to come, but from the tribe of Judah; and in which this Bethlehem was, and therefore called, by Matthew, Bethlehem in the land of Judah; as it appears this was, from “Ru 1:1,2”; and from the Septuagint version of “Joshua 15:60” [my ft]

[ft] rather it is found in the LXX in verse 60 as follows ; “ Joshua 15:59 ; “ and Magaroth, and Baethanam, and Thecum; six cities, and their villages; Theco, and Ephratha, this is Baethleem, and Phagor, and Aetan, and Culon, and Tatam, and Thobes, and Carem, and Galem, and Thether, and Manocho: eleven cities, and their villages”

[though] *thou be little among the thousands of Judah*”; this supplement of ours is according to Kimchi’s reading and sense of the words; which, in some measure, accounts for the difference between the prophet and the Evangelist Matthew, by whom this place is said to be “not the least”, “Mt 2:6” [my ft]

[ft my note] however it is interesting to compare with Isaiah 60:22 ;LXX ; The little one shall become thousands, and the least a great nation; I the Lord will gather them in due time.”

as it might, and yet be little; besides, it might be little at one time, in Micah’s time, yet not little at another time; in Matthew’s; it might be little with respect to some circumstances, as to pompous buildings, and number of inhabitants, and yet not little on account of its being the birth place of great men, as Jesse, David, and especially the Messiah:...”

...”[yet] out of thee shall he come forth unto me [that is] to be ruler in”

“Israel”; ...” the Messiah is intended, as the Targum, Jarchi, and Kimchi confess, and other Jewish writers. The Targum is,

“out of thee shall come forth before me the Messiah, that he may exercise

dominion over Israel.”

Jarchi’s note is,

“out of thee shall come forth unto me Messiah, the son of David;”

and so he says, “the stone which the builders refused”, &c. “Ps 118:22”; plainly suggesting that that passage also belongs to the Messiah, as it certainly does. Kimchi’s paraphrase is,

“although thou art little among the thousands of Judah, of thee shall come forth unto me a Judge, to be ruler in Israel, and this is the King Messiah.”

And Abarbinel ..., mentioning those words in “Mic 4:13”; “arise, and thresh, O daughter of Zion”, observes,

“this speaks concerning the business of the King Messiah, who shall reign over them, and shall be the Prince of their army; and it is plain that he shall be of the house of David: and it is said, “O thou, Bethlehem Ephratah”, which was a small city, in the midst of the cities of Judah; and “although thou art little in the thousands of Judah, out of thee shall come forth unto me” a man, a ruler in Israel, “whose goings forth are from the days of old”; the meaning is, the goings forth of the family of that ruler are from the days of old; that is, from the seed of David, and a rod from the stem of Jesse, who was of Bethlehem Judah.”

So Abendana ..., a more modern Jew, paraphrases the words thus,

“out of thee shall come forth unto me a Judge, that is to be ruler in Israel, and this is the King Messiah; for because he is to be of the seed of David, from Bethlehem he will be.”

To which may be added R. Isaac {ft]

[ft] Chizzuk Emuiah, par. 1. p. 279., who, having cited this passage, observes, and, He, the ruler in Israel, is the King Messiah, who shall come forth from the seed of David the king; who was of Bethlehem Judah,...”

...” but God exalted him to be a Prince, as well as a Saviour, unto Israel, whose goings forth [have been] of old, from everlasting”; which is said of him, not because his extraction was from David, who lived many ages before him; for admitting he was “in [him], in his loins”, as to his human nature, so long ago, yet his “goings forth” were not from thence: nor because he was prophesied of and promised very early, as he was from the beginning of the

world;...”

Adam Clarke ; “ Thousands of Judah- The tribes were divided into small portions called thousands;...”Whose goings forth have been from of old- In every age, from the foundation of the world, there has been some manifestation of the Messiah. He was the hope, as He was the salvation, of the world, from the promise to Adam in paradise, to His manifestation in the flesh four thousand years after.

From everlasting- ..., “From the days of all time;” from time as it came out of eternity. That is, there was no time in which he has not been going forth-coming in various ways... And He that came forth the moment that time had its birth, was before that time in which he began to come forth to save the souls that he had created.

He was before all things. As he is the Creator of all things, so he is the Eternal, and no part of what was created.”

C.H. Spurgeon ; “ “Out of thee,” saith Jehovah, speaking by the mouth of Micah, “out of thee shall he come forth unto me.” It is a sweet thought that Jesus Christ, did not come forth without his Father’s permission, authority, consent, and assistance. He was sent of the Father, that he might be the Savior of men. We are, alas I too apt to forget, that while there are distinctions as to the persons in the Trinity, there are no distinctions of honor; and we do very frequently ascribe the honor of our salvation, or at least the depths of its mercy and the extremity of its benevolence, more to Jesus Christ than we do to the Father. This is a very great mistake. What if Jesus came? Did not his Father send him? If he was made a child did not the Holy Ghost beget him? If he spake wondrously, did not his Father pour grace into his lips, that he might be an able minister of the new covenant? If his Father did forsake him when he drank the bitter cup of gall, did he not love him still? and did he not, by-and by, after three days, raise him from the dead, and at last receive him up on high, leading captivity captive? Ah! beloved, he who knoweth the Father, and the Son, and the Holy Ghost as he should know them, never setteth one before another, he is not more thankful to one than the other, he sees them at Bethlehem, at Gethsemane, and on Calvary, all equally engaged in the work of salvation. “He shall come forth unto me.”

Exodus 12:41-42 , LXX vs. 41 : “ And it came to pass after the four hundred and thirty years, all the forces of the Lord came forth out of the land of Egypt

by night.”

vs. 42 ; “It is a watch kept to the Lord, so that he should bring them out of the land of Egypt; that very night is a watch kept to the Lord, so that it should be to all the children of Israel to their generations.”

Spurgeon ; “Everything was brought out of Egypt; not even Joseph’s bones were left behind. The Egyptians could not say that they had a scrap of the Israelites’ property-not even one of their kneading troughs, or one of their old garments. And when Christ shall have conquered all things to himself, the Christian shall not have lost one atom by the toils of Egypt, but shall be able to say, “O death where is thy sting? O grave, where is thy victory?” O hell, where is thy triumph?”

John Gill ; “This is that night of the Lord to be much observed of all the children of Israel in their generations in successive ages unto the coming of the Messiah, for the reasons before given; and the selfsame night is worthy the remembrance of all the spiritual Israel of God, of all true believers in Christ; for that very night after Christ had ate the passover with his disciples, he was betrayed by one of them; and to perpetuate the memory of this, and of His sufferings and death, an ordinance is appointed to be observed until His second coming, see 1Corinthians 11:23-26, and the ancient Jews themselves have had some notion of the appearance of the Messiah at this time; for they not only expect His coming at the time of the passover, and speak of their redemption by him in the month of Nisan, as before observed on Ex 12:14...”



**John 8:21” Then said Jesus again to them, I am going away, and ye shall seek me, and shall die in your sins: where I go, ye cannot come.”**

### Cross references:

Matthew 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

John 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

John 13:33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

Mt 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

Mt 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.”

John Gill ; *whither I, go ye cannot come*, “signifying, that whereas he was going to his Father, to heaven and glory; to enjoy eternal happiness at his Father's right hand, in the human nature; they should never come there, but w  
Joh 13:33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. ilst many sat down in the kingdom of heaven, with their fathers Abraham, Isaac, and Jacob, who should come from afar, they would be shut out, and not suffered to enter in.”

Matthew Henry ; “I. The wrath threatened (Joh 8:21): *Jesus said again unto them* that which might be likely to do them good. He continued to teach, in kindness to those few who received his doctrine, though there were many that resisted it, which is an example to ministers to go on with their work, notwithstanding opposition, because a remnant shall be saved. Here Christ changes his voice; he had *pipied to them* in the offers of his grace, and they *had not danced*; now he mourns to them in the denunciations of his wrath, to try if they would lament. He said, *I go my way, and you shall seek me, and shall die in your sins. Whither I go you cannot come*. Every word is terrible, and bespeaks spiritual judgments, which are the sorest of all judgments;

worse than war, pestilence, and captivity, which the Old Testament prophets denounced. Four things are here threatened against the Jews.

1. Christ's departure from them: *I go my way*, that is, "It shall not be long before I go; you need not take so much pains to drive me from you, I shall go of myself." They said to him, *Depart from us, we desire not the knowledge of thy ways*; and he takes them at their word; but woe to those from whom Christ departs. Ichabod, the glory is gone, our defence is departed, when Christ goes. Christ frequently warned them of his departure before he left them: he *bade often farewell*, as one *loth to depart*, and willing to be invited, and that would have them *stir up themselves to take hold on him*.

2. Their enmity to the true Messiah, and their fruitless and infatuated enquiries after another Messiah when he was gone away, which were both their sin and their punishment: *You shall seek me*, which intimates either, (1.) Their *enmity* to the *true Christ*: "You shall seek to ruin my interest, by persecuting my doctrine and followers, with a fruitless design to root them out." This was a continual vexation and torment to themselves, made them incurably *ill-natured*, and brought *wrath upon them* (God's and their own) *to the uttermost*. Or, (2.) Their *enquiries* after *false Christs*: "You shall continue your expectations of the Messiah, and be the self-perplexing seekers of a Christ to come, when he is already come;" like the Sodomites, who, being struck with blindness, wearied themselves to find the door. See Rom\_9:31, Rom\_9:32.

3. Their final impenitency: *You shall die in your sins*. Here is an error in all our English Bibles, even the old bishops' translation, and that of Geneva (the Rhemists only excepted), for all the Greek copies have it in the singular number, *en tē hamartia humōn* - *in your sin*, so all the Latin versions; and Calvin has a note upon the difference between this and Joh\_8:24, where it is plural, *tais hamartiais*, that here it is meant especially of the sin of unbelief, *in hoc peccato vestro* - *in this sin of yours*. Note, Those that live in unbelief are for ever undone if they die in unbelief. Or, it may be understood in general, *You shall die in your iniquity*, as Eze\_3:19, and Eze\_33:9. Many that have long lived in sin are, through grace, saved by a timely repentance from *dying in sin*; but for those who go out of this world of probation into that of retribution under the guilt of sin unpardoned, and the power of sin unbroken, there remaineth no relief: salvation itself cannot save them, Job\_20:11;

Eze\_32:27.

4. Their eternal separation from Christ and all happiness in him: *Whither I go you cannot come*. When Christ left the world, he went to a state of perfect happiness; he went to paradise. Thither he took the penitent thief with him, that did not die in his sins; but the impenitent not only *shall not* come to him, but they *cannot*; it is morally impossible, for heaven would not be heaven to those that die unsanctified and unmeet for it. You cannot come, because you have *no right* to enter into that Jerusalem, Rev\_22:14. *Whither I go you cannot come*, to fetch me thence, so Dr. Whitby; and the same is the comfort of all good Christians, that, when they get to heaven, they will be out of the reach of their enemies' malice.

II. The jest they made of this threatening. Instead of trembling at this word, they bantered it, and turned it into ridicule (Joh\_8:22): *Will he kill himself?* See here, 1. What slight thoughts they had of Christ's threatenings; they could make themselves and one another merry with them, as those that mocked the messengers of the Lord, and turned the *burden of the word of the Lord* into a *by-word*, and *precept upon precept, line upon line*, into a merry song, Isa\_28:13. But *be ye not mockers, lest your bands be made strong*. 2. What ill thoughts they had of Christ's meaning, as if he had an inhuman design upon his own life, to avoid the indignities done him, like Saul. This is indeed (say they) to go whither we cannot follow him, for we will never *kill ourselves*. Thus they make him not only such a one as themselves, but worse; yet in the calamities brought by the Romans upon the Jews many of them in discontent and despair did kill themselves. They had put a much more favourable construction upon this word of his (Joh\_7:34, Joh\_7:35): *Will he go to the dispersed among the Gentiles?* But see how indulged malice grows more and more malicious.

III. The confirmation of what he had said.”

**John 12:16 “These things His disciples understood not at the first: but when Jesus was glorified, then they remembered that these things were written concerning Him, and that they had done these things to Him.”**

Augustine rightly tells us ; “Whatever doubt a man hath in his mind when he heareth the Scriptures of God, let him not depart from Christ; when Christ hath been revealed to him in the words, let him then be assured that he hath understood; but before he arriveth at the understanding of Christ, let him not presume that he hath understood. “For Christ is the end of the law for righteousness to every one that believeth.”

**Psalm 2:8 LXX, Thomson version ; “ Ask of Me, and I will give thee nations , and the utmost parts of the earth for thy possession,”**

Note that the meaning of “‘utmost’ or ‘ends’ of the earth” here comes from the greek word πέρατα “perata” .. that enjoins the idea of “completion”, “limit”, and “boundary”

John 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Psalm 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.

Psalm 72:8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Daniel 7:13-14, NKJV <sup>13</sup> " I was watching in the night visions, And behold, *One* like the Son of Man,

Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. <sup>14</sup> Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion *is* an everlasting dominion, Which shall not pass away, And His kingdom *the one* Which shall not be destroyed.

Isaiah 49:6 Thomson version ; “Moreover He said to me, It is a great thing for thee to be called My servant to re-establish the tribes of Jacob and bring back the dispersion of Israel. Behold I have given thee for the everlasting testament of a race-for the light of the nations; that thou mayst be for salvation to the farthest parts of the earth.”

Revelation 5:11-14 <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.”

John Gill ; “Ver. 8. Ask of me, &c.] Jehovah is either here again introduced speaking, or these words are a continuation of the Son’s account of what his Father said unto Him; which do not suppose any superiority in the one, or inferiority in the other; but are only expressive of the Father’s great respect and affection for His Son, as such a way of speaking among men shows, Esther 5:3; Mt 14:7; and of the great interest the Son had in his Father, who could ask nothing but he had it; and shows the perfect harmony, agreement, and unity between them: see 1Kings 3:5; Christ, in the council and covenant of grace and peace, asked many things of his Father, which were granted; He asked for the persons of all the elect to be His bride and spouse, and His heart’s desire was given him, and the request of His lips was not withheld from Him: He asked for all the blessings of grace for them; for spiritual life here, and eternal life hereafter; and all were given Him, and put into His hands for them, Psalm 20:2-4; and here it is promised Him, “and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession;” by “the Heathen”, and “the uttermost parts of the earth”, are meant God’s elect among the Gentiles, and who live in the distant parts of the world; which are Christ’s other sheep, the Father has given to him as his portion, and whom he has made his care and charge: as if it was not enough that He should be King of Zion, or have the government over His chosen ones among the Jews, He commits into His hands the Gentiles also; see Isaiah 49:6; and these are given Him as His inheritance and possession, as

His portion, to be enjoyed by Him; and who esteems them as such, and reckons them a goodly heritage, and a peculiar treasure, His jewels, and the apple of His eye. These words respect the calling of the Gentiles under the Gospel dispensation; and the amplitude of Christ's kingdom in all the earth, which shall be from sea to sea, and from the rivers to the ends of the earth."

Calvin ; "...the more obvious meaning is, that the Father will deny nothing to his Son which relates to the extension of His kingdom to the uttermost ends of the earth. But, in this wonderful matter, Christ is introduced as presenting Himself before the Father with prayers, in order to illustrate the free liberality of God in conferring upon men the honor of constituting His own Son Governor over the whole world. As the Eternal

Word of God, Christ, it is true, has always had in His hands by right sovereign authority and majesty, and as such can receive no accessions thereto; but still He is exalted in human nature, in which He took upon Him the form of a servant. This title, therefore, is not applied to Him only as God, but is extended to the whole person of the Mediator; for after Christ had emptied Himself there was given to Him a name which is above every name, that before Him every knee should bow, (Philippians 2:9) David, as we know, after having obtained signal victories reigned over a large extent of territory, so that many nations became tributaries to Him; but what is here said was not fulfilled in him. If we compare his kingdom with other monarchies it was confined within very narrow boundaries. Unless, therefore, we suppose this prophecy concerning the vast extent of kingdom to have been uttered in vain and falsely, we must apply it to Christ, Who alone has subdued the whole world to Himself and embraced all lands and nations under His dominion. Accordingly, here, as in many other places, the calling of the Gentiles is foretold, to prevent all from imagining that the Redeemer who was to be sent of God was King of one nation only. And if we now see His kingdom divided, diminished, and broken down, this proceeds from the wickedness of men, which renders them unworthy of being under a reign so happy and so desirable. But although the ingratitude of men hinders the kingdom of Christ from prospering it does not render this prediction of none effect, inasmuch as Christ collects the dispersed remnants of His people from all quarters, and in the midst of this wretched desolation, keeps them joined together by the sacred bond of faiths so that not one corner only, but the whole world is subjected to His authority. Besides, however insolently the

ungodly may act, and however they may reject His sovereignty, they cannot, by their rebellion, destroy His authority and power. To this subject also belongs what immediately follows:”...

9. “Thou shalt break them with a rod of iron, and dash them in pieces like a potter’s vessel.”

Calvin continues ; “This is expressly stated to teach us that Christ is furnished with power by which to reign even over those who are averse to His authority, and refuse to obey Him. The language of David implies that all will not voluntarily receive His yoke, but that many will be stiff-necked and rebellious, whom notwithstanding He shall subdue by force, and compel to submit to him. It is true, the beauty and glory of the kingdom of which David speaks are more illustriously displayed when a willing people run to Christ in the day of His power, to show themselves His obedient subjects; but as the greater part of men rise up against Him with a violence which spurns all restraint, it was necessary to add the truth, that this King would prove Himself superior to all such opposition. Of this unconquerable power in war God exhibited a specimen, primarily in the person of David, who, as we know, vanquished and overthrew many enemies by force of arms. But the prediction is more fully verified in Christ, Who, neither by sword nor spear, but by the breath of His mouth, smites the ungodly even to their utter destruction.

It may, however, seem wonderful that, while the prophets in other parts of Scripture celebrate the meekness, the mercy, and the gentleness of our Lord, He is here described as so rigorous, austere, and full of terror. But this severe and dreadful sovereignty is set before us for no other purpose than to strike alarm into His enemies; and it is not at all inconsistent with the kindness with which Christ tenderly and sweetly cherishes His own people. He who shows himself a loving shepherd to his gentle sheep, must treat the wild beasts with a degree of severity either to convert them from their cruelty, or effectually to restrain it. Accordingly in Psalm 110:5, after commendation is pronounced upon the obedience of the godly Christ is immediately armed with power to destroy, in the day of His wrath, kings and their armies who are hostile to Him. And certainly both these characters are with propriety ascribed to Him: for He was sent by the Father to cheer the poor and the wretched with the tidings of salvation, to set the prisoners free, to heal the sick, to bring the

sorrowful and afflicted out of the darkness of death into the light of life, (Isaiah 61:1) and as, on the other hand, many by their ingratitude, provoke His wrath against them, He assumes, as it were, a new character, to beat down their obduracy. It may be asked, what is that iron scepter which the Father hath put into the hand of Christ, wherewith to break in pieces his enemies? I answer, The breath of his mouth supplies to Him the place of all other weapons, as I have just now shown from Isaiah. Although, therefore, Christ move not a finger, yet by His speaking He thunders awfully enough against His enemies, and destroys them by the rod of His mouth alone. They may fret and kick, and with the rage of a madman resist Him never so much, but they shall at length be compelled to feel that he whom they refuse to honor as their King is their Judge. In short, they are broken in pieces by various methods, till they become His footstool. In what respect the doctrine of the gospel is an iron rod, may be gathered from Paul's Epistle to the Corinthians in 2 Corinthians 10:4) where he teaches that the ministers of Christ are furnished with spiritual weapons that cast down every high thing which exalteth itself against Christ, etc. I allow that even the faithful themselves may be offered in sacrifice to God, that he may quicken them by His grace, for it is meet we should be humbled in the dust, before Christ stretch forth his hand to save us. But Christ trains his disciples to repentance in such a way as not to appear terrible to them; on the contrary, by showing them his shepherd's rod, he quickly turns their sorrow into joy; and so far is He from using his iron rod to break them in pieces, that He rather protects them under the healing shadow of His hand, and upholds them by His power. When David speaks, therefore, of breaking and bruising, this applies only to the rebellious and unbelieving who submit to Christ, not because they have been subdued by repentance, but because they are overwhelmed with despair. Christ does not, indeed, literally speak to all men; but as He denounces in His word whatever judgments He executes upon them, He may be truly said to slay the ungodly man with the breath of His mouth, (2 Thessalonians 2:8.) The Psalmist exposes to shame their foolish pride by a beautiful similitude; teaching us, that although their obstinacy is harder than the stones, they are yet more fragile than earthen vessels. Since, however, we do not see the enemies of the Redeemer immediately broken in pieces, but, on the contrary, the Church herself appears rather to be like the frail earthen vessel under their iron hammer. The godly need to be admonished to regard the judgments



which Christ daily executes as presages of the terrible ruin which remains for all the ungodly, and to wait patiently for the last day, when He will utterly consume them by the flaming fire in which He will come. In the meantime, let us rest satisfied that He “rules in the midst of His enemies.”

Adam Clarke ; “Verse 8. *Ask of me, and I shall give thee*] Here a *second* branch of Christ's office as Saviour of the world is referred to; viz., his *mediatorial* office. Having died as an *atoning sacrifice*, and *risen again* from the dead, he was now to *make intercession* for mankind; and in virtue and on account of what he had done and suffered, he was, *at his request*, to have the *nations for his inheritance, and the uttermost parts of the earth for his possession*. He was to become supreme Lord in the mediatorial kingdom; in consequence of which he sent his apostles throughout the habitable globe to preach the Gospel to every man.’

Matthew Henry ; “The agreement is, in short, this: the Son must undertake the office of an intercessor, and, upon that condition, he shall have the honour and power of a universal monarch; see Isaiah 53:12, Therefore will I divide him a portion with the great, because he made intercession for the transgressors. He shall be a priest upon his throne, and the counsel of peace shall be between them both, Zechariah 6:13.

(1.) The Son must ask. This supposes his putting himself voluntarily into a state of inferiority to the Father, by taking upon him the human nature; for, as God, he was equal in power and glory with the Father and had nothing to ask. It supposes the making of a satisfaction by the virtue of which the intercession must be made, and the paying of a price, on which this large demand was to be grounded; see John 17:4-5. The Son, in asking the heathen for his inheritance, aims, not only at his own honour, but at their happiness in him; so that he intercedes for them, ever lives to do so, and is therefore able to save to the uttermost.

(2.) The Father will grant more than to the half of the kingdom, even to the kingdom itself. It is here promised him,

[1.] That his government shall be universal: he shall have the heathen for

his inheritance, not the Jews only, to whose nation the church had been long confined, but the Gentiles also. Those in the uttermost parts of the earth (as this nation of ours) shall be his possession, and he shall have multitudes of willing loyal subjects among them. Baptized Christians are the possession of the Lord Jesus; they are to him for a name and a praise. God the Father gives them to him when by his Spirit and grace he works upon them to submit their necks to the yoke of the Lord Jesus. This is in part fulfilled; a great part of the Gentile world received the gospel when it was first preached, and Christ's throne was set up there where Satan's seat had long been. But it is to be yet further accomplished when the kingdoms of this world shall become the kingdoms of the Lord and of his Christ, Revelation 11:15. Who shall live when God doeth this?

[2.] That it shall be victorious: Thou shalt break them (those of them that oppose thy kingdom) with a rod of iron, Psalm 2:9. This was in part fulfilled when the nation of the Jews, those that persisted in unbelief and enmity to Christ's gospel, were destroyed by the Roman power, which was represented Daniel 2:40 by feet of iron, as here by a rod of iron. It had a further accomplishment in the destruction of the Pagan powers, when the Christian religion came to be established; but it will not be completely fulfilled till all opposing rule, principality, and power, shall be finally put down, 1 Corinthians 15:24; Ps 110:5-6. Observe, How powerful Christ is and how weak the enemies of his kingdom are before him; he has a rod of iron wherewith to crush those that will not submit to his golden sceptre; they are but like a potter's vessel before him, suddenly, easily, and irreparably dashed in pieces by him; see Revelation 2:27.

"Thou shalt do it, that is, thou shalt have leave to do it."

Nations shall be ruined, rather than the gospel church shall not be built and established. I have loved thee, therefore will I give men for thee, Isaiah 43:4.

"Thou shalt have power to do it; none shall be able to stand before thee; and thou shalt do it effectually."

Those that will not bow shall break.

In singing this, and praying it over, we must give glory to Christ as the eternal Son of God and our rightful Lord, and must take comfort from this promise, and plead it with God, that the kingdom of Christ shall be enlarged and established and shall triumph over all opposition.”

*Isaiah 52:15 LXX ;”Thus shall many nations wonder at Him; and kings shall keep their mouths shut: for they to whom no report was brought concerning Him, shall see; and they who have not heard shall consider.”*  
*Qumran ( Dead Sea) scroll reads;”So shall He startle many nations; the kings shall shut their mouths at Him: for that which was not told to them shall they see; and that which they had not heard shall they consider.”*

The LXX and the Dead Sea Scroll version of Isaiah 52:15 differ from the Massoretic /Hebr.

Isaiah 52:15 “So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider.”

cross references:

Zechariah 2:13 “ Be silent, O all flesh, before the LORD: for He is raised up out of His holy habitation.”

**Isaiah 49:7, LXX** “Thus saith the Lord that delivered thee, the God of Israel, Sanctify him that despises his life, him that is abhorred by the nations that are the servants of princes: kings shall behold him, and princes shall arise, and shall worship him, for the Lord's sake: for the Holy One of Israel is faithful, and I have chosen thee.”

John 3:3 Jesus answered and said to him, Verily, verily, I say to thee, Except a man be

born again, he cannot see the kingdom of God.

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

Isaiah 66:16, LXX (Thomson version) ; “And I will leave among them a sign, and those of them who escape I will send to the nations-to Thar- sis and Phud and Lud and Mosach and to Thobel and Greece and to the far distant isles. They who have not heard My name nor seen My glory-even they shall proclaim My glory among the nations;”

Mt 28:19 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

Joel 2:32 LXX (Thomson version) ; “But whoever will call on the name of the Lord shall be saved; for on mount Sion and in Jerusalem shall be the Saviour, as the Lord hath said, and the publishers of glad tidings, whom the Lord hath called.”

**Acts 2:5-24** <sup>5</sup> And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. <sup>6</sup> Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. <sup>7</sup> And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? <sup>8</sup> And how hear we every man in our own tongue, wherein we were born? <sup>9</sup> Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, <sup>10</sup> Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, <sup>11</sup> Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. <sup>12</sup> And they were all amazed, and were in doubt, saying one to another, What meaneth this? <sup>13</sup> Others mocking said, These men are full of new wine. <sup>14</sup> But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: <sup>15</sup> For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. <sup>16</sup> But this is that which was spoken by the prophet Joel; <sup>17</sup> 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: <sup>18</sup> And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup> And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: <sup>21</sup> And it shall come to pass, *that* whosoever shall call on

the name of the Lord shall be saved. <sup>22</sup> Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: <sup>23</sup> Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: <sup>24</sup> Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”

Matthew Henry; “great ones of the nation shall show Him respect: Kings shall shut their mouths at Him, that is, they shall not open their mouths against Him, as they have done, to contradict and blaspheme His sacred oracles; nay, they shall acquiesce in, and be well pleased with, the methods He takes of setting up His kingdom in the world; they shall with great humility and reverence receive His oracles and laws, as those who, when they heard Job’s wisdom, after His speech spoke not again, Job 29:9, 22. . Kings shall see and arise, ch. 49:7. (3.) The mystery which was kept secret from the beginning of the world shall by him be made known to all nations for the obedience of faith, as the apostle speaks, Rom. 16:25, 26. That which had not been told them shall they see; the gospel brings to light things new and unheard of, which will awaken the attention and engage the reverence of kings and kingdoms. This is applied to the preaching of the gospel in the Gentile world, Rom. 15:21. These words are there quoted according to the Septuagint translation: “To whom he was not spoken of they shall see, and those that have not heard shall understand.” As the things revealed had long been kept secret, so the persons to whom they were revealed had long been kept in the dark; but now they shall see and consider the glory of God shining in the face of Christ, which before they had not been told of- they had not heard. That shall be discovered to them by the gospel of Christ which could never be told them by all the learning of their philosophers, or the art of their diviners, or any of their pagan oracles. Much had been said in the Old Testament concerning the Messiah; much had been told them, and they had heard it. But, as the queen of Sheba found concerning Solomon, what they shall see in him, when he comes, shall far exceed what had been told them. Christ disappointed the expectations of those who looked for a Messiah according to their fancies, as the carnal Jews, but outdid theirs who looked

for such a Messiah as was promised. According to their faith, nay, and beyond it, it was to them.”

John Gill ; “The kings shall shut their mouths at him; astonished at the glories and excellencies of His person and office, as outshining theirs; at His wonderful works of grace and salvation, and as having nothing to object to His doctrines; and if they do not profess them, yet dare not blaspheme them. It seems to denote a reverent attention to them, and a subjection to Christ and His ordinances; and must be understood of their subjects as well as of themselves.”

Keil and Delitzsch (excerpts) ; “The Servant of Jehova, Whose inhuman sufferings excite such astonishment, is exalted on high, so that from utter amazement the nations tremble, and their kings are struck dumb.”...just as His degradation was the deepest degradation possible, so His glorification would be of the loftiest kind.” and concerning the “speechless” (NLT) kings they comment: “They will tremble with astonishment within themselves..., being electrified, as it were, by the surprising change that has taken place in the Servant of Jehovah. The reason why kings ‘shut their mouths at Him’ is expressly stated, viz., what was never related they see, and had ever been reported they perceive; i.e., it was something going far beyond all that had ever been reported to them outside the world of nations, or come to their knowledge within it.”

And: “The shutting of their mouth is the involuntary effect of the overpowering impression, or the manifestation of their extreme amazement at one so suddenly brought out of the depths, and lifted up to so great a height.”

And : “The Servant of Jehovah, Whose inhuman sufferings excite such astonishment, is exalted on high; so that from utter amazement the nations tremble, and their kings are struck dumb.”

Joseph A. Alexander: “His exaltation shall bear due proportion to His humiliation; the contempt of men shall be exchanged for wonder and respect.” (from Alexander’s Commentary on Isaiah p.287)

Leupold “So the amazement of the nations will be over the happy turn for the better that the lot of the Servant will take...”

“Never was a man brought so low, never was anyone raised so high.”

Regarding the word “sprinkle”, “startle” or even “springing up” or sprouting up” (Hebrew: “naza”)...”this verb may also be applied to the springing or leaping of living beings, caused by the excess of emotion.” [my note]

[ft]This sounds very Pentecostal! the reference is found on page 503 vol.7 Keil and Delitzsch “Commentary on the Old Testament” also the first meaning as defined by Gesenius is “ ‘to exult’ with joy,...”with the other meanings ( sprinkle, spatter,) following, yet Gesenius quotes Hiphil; “to cause to exult, i.e. to fill any one with joy;...Isa 52:15 so shall He fill many people with joy because of Himself.”

It should as well be noted that the verb is “ startle” in the Qumran Dead Sea Scroll.

Calvin ; “...The cause of their astonishment was this, that he dwelt among men without any outward show; and the Jews did not think that the Redeemer would come in that condition or attire. When he came to be crucified, their horror was greatly increased. Paul describes this humiliation and subsequent exaltation of Christ, when he says,

“Who, being in the form of God, thought it not robbery to make himself equal to God, but emptied himself, taking upon him the form of a servant, made in the likeness of man, and found in fashion as a man, humbled himself, being made obedient even to death, and the death of the cross. Wherefore also God hath raised him to the highest exaltation, and hath given him a name which is above every name; that at the name of Jesus should bow every knee of those that are in heaven and in earth and in hell; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (<501706>Philippians 2:6-11)

It was therefore necessary that Christ should first be humbled and covered with shame, and that exaltation to which he was about to be raised was not all at once visible; but the shame of the cross was followed by a glorious resurrection attended by the highest honor.”

Spurgeon; “He who on earth became obedient unto death has now gone *into the glory*, but he is still over the house of God, conducting its affairs. *He deals prudently still*. Our fears lead us to judge that the affairs of Christ’s kingdom are going amiss, but we may rest assured that all is well, for the Lord hath put all things under the feet of Jesus, and made him to be head over all things to his church. The pleasure of the Lord shall prosper in the hand of Jesus still.”

*“What they have not heard “He means that this astonishment will not arise merely from Christ’s outward appearance, but on the contrary, from the preaching of the Gospel, for, though He had risen from the dead, yeat ll would have thought that He was still a dead man, if the glory of His resurrection had not been proclaimed. By the preaching of the Gospel, therefore, were revealed those things which formerly had neither been seen nor heard; for this doctrine was conveyed to kings and nations that were very far off, and even to the very ends of the world.” (author unknown)*

*Isaiah 11:1-9, LXX (Thomson version) ; vs.1 ; "And there shall spring up a shoot from the root of Jessai -even from that root shall spring up a blooming shoot;*

*vs.2 and the Spirit of God will rest upon him- a spirit of wisdom and understanding; a spirit of counsel and majesty; a spirit of knowledge and pity-*

*vs3 by this spirit he will be filled with the fear of God. He will not judge according to opinion, nor will he reprove according to report;*

*vs 4 but he will administer justice to the lowly, and work conviction in the meek of the earth. And he will smite the earth with the word of his mouth, and with a breath from his lips destroy the wicked.*

*vs 5 His loins will be girded with saving goodness, and his reins clothed with truth.*

*Vs 6 And a wolf shall pasture with a lamb ; and a leopard shall lie down with a kid; and the calf, and bull and lion shall pasture together; and a little child shall lead them.*



*Vs 7 The cow and bear shall feed together; and together their young shall herd; and the lion shall eat chaff like an ox.*

*Vs 8 And the sucking child shall lay it's hand on the holes of asps and on the bed of young asps.*

*Vs. 9 And they shall not hurt nor have power to destroy anyone on the mountain which is My sanctuary. Because the whole earth is filled with the knowledge of the Lord as abundant water covereth depths of seas."*

*Isaiah 11:1 KJV/MT* (Massoretic Text) *"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:*

*Dead Sea Scroll Isa.11.1*And there shall come a rod out of the stem of Jesse and a branch (Nazar) from His roots will bear fruit." [ft]

#### Cross references:

Job 14:7 LXX (Thomson version) ; "For there is hope for a tree; for if it lopped, it may sprout again, and the tender branch may not fail."

Psalms 45:6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness.

2 Samuel 22:51 LXX (Thomson version) ; "He is magnifying the deliverances of His own king, and shewing mercy to His anointed-to David and His seed forever."

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 winepress of the fierceness and wrath of Almighty God. <sup>16</sup> And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

John Gill gives an overview of this chapter ; "This chapter is a prophecy of the Messiah, and gives an account of his descent, as man; of his qualifications for his office, as a Judge and King; of his performance of it; of

the peaceableness of his kingdom; of the spread of it among the Gentiles, by the preaching of the Gospel; and of the last and general conversion of the Jews. His original and descent from David the son of Jesse, under the titles of a rod and branch, is described as mean and obscure, expressed by stem and roots, Isaiah 11:1 his gifts and qualifications for his work, in general and particular, Isaiah 11:2 the performance of it, both with respect to good men and bad men, in the fear of the Lord, with all equity, righteousness, and readiness, Isaiah 11:3 the peaceableness of his kingdom is figuratively expressed, by the agreement of savage and tame creatures, the former becoming the latter, and so losing their malignant and hurtful nature, through the efficacy of the Gospel, spreading the knowledge of Christ all over the world, Isaiah 11:6 particularly among the Gentiles, comparable to those savage creatures, who, upon the exhibition of Christ in the Gospel; should seek to him, and find rest in him, Isaiah 11:10 which will be followed or accompanied with a collection of the Jews out of all lands, and the conversion of them, which will be brought about by the power and grace of God, all impediments being by him removed out of the way; the consequences of which will be, peace among themselves, and obedience among the Gentiles, Isaiah 11:11.”

John Gill on verse 1...” that He should be the King Messiah, and be so great as was foretold He should; and have that power, authority, and wisdom He had; and do such mighty works as He did; and especially be the author of eternal salvation; and bring forth such fruits, and be the cause of such blessings of grace, as He was: or else because of His kingly power and majesty, the rod or branch being put for a sceptre, and so a symbol of that; to which the Targum agrees, paraphrasing the words thus,

“and a King shall come forth from the sons of Jesse:”

and the sense is, that though Jesse’s or David’s family should be brought so very low as to be as the stem or stump of a tree, without a body, branches, leaves, and fruit; yet from thence should arise a mighty King, even the King Messiah, who is spoken of by so many august names and titles, Isaiah 9:6. And in that day there shall be a root out of Jesse,”- ... “so the Targum, “and the Messiah shall be anointed (or exalted) from His children’s children.”

Matthew Henry ; “...He comes forth out of the stem, or stump, of Jesse.

When the royal family, that had been as a cedar, was cut down, and only the stump of it left, almost levelled with the ground and lost in the grass of the field (Dan. 4:15), yet it shall sprout again (Job 14:7); nay, it shall grow out of his roots, which are quite buried in the earth, and, like the roots of flowers in the winter, have no stem appearing above ground. The house of David was reduced and brought very low at the time of Christ's birth, witness the obscurity and poverty of Joseph and Mary. The Messiah was thus to begin His estate of humiliation, for submitting to which He should be highly exalted, and would thus give early notice that His kingdom was not of this world."..." . That He should be every way qualified for that great work to which He was designed, that this tender Branch should be so watered with the dews of heaven as to become a strong rod for a sceptre to rule, “

Keil and Delitzsch ..." In the humble beginning there lies a power which will carry it up to a great height by a steady and certain process ( Ezek. 17:22,23) The twig which is shooting up on the ground will become a tree, and this tree will have a crown laden with fruit. Consequently the state of humiliation will be followed by one of exaltation and perfection.” [ft2]

[ft2 Keil and Delitzsch. also make note of the hebrew word *netzer* for “ Branch” as used here ; “...the ‘ netzer’, i.e., a fresh green shoot ( from ‘natzer’, to shine or blossom). In the historical account of the fulfillment, even the ring of the words of the prophecy is noticed: the ‘netzer’, at first so humble and insignificant, was a poor despised ‘ Nazarene (Matt.2:23) But the expression ‘ yiphreh’ “ ( shall grow)” shows at once that it will not stop at this lowliness of origin. The shoot will bring forth fruit...”

Keil and Delitzsch ; “...Out of the stumps of Jesse, ie., out of the remnant of the chosen royal family which has sunk down to the insignificance of the house from which it sprang, there comes forth a twig [my ft]

[ft] {kho'-ter}

which promises to supply the place of the trunk and crown; and down below, in the roots covered with earth, and only rising a little above it, there shows itself a ‘netzer’, i.e., a fresh green shoot (from natzer), to shine or blossom). ... the netzer, at first so humble and insignificant, was a poor despised Nazarene ...” and “ ‘The shoot will bring forth fruit...’ In the humble beginning there lies a power which will carry it up to a great height by a

steady and certain process (Ezekiel 17:22-23). The twig which is shooting up on the ground will become a tree, and this tree will have a crown laden with fruit. Consequently the state of humiliation will be followed by one of exaltation and perfection.”

Hengstenberg ; “ Christ was to be represented as He in whom the Davidic Kingdom attains to its full truth and glory.”...

“ The circumstance that the words in the first verse are completed in the number seven, [my ft]

[ft] according to the relationship of the hebrew alphabet correlating with their numbering system

divided into three and four, intimates that the Prophet here enters upon the territory of the revelation of a mystery of the Kingdom of God.”...”The house of David shall be exalted at a time when He is most humbled.”

Hengstenberg quoting Calvin ; “The Prophet does not mention David ; but rather Jesse. For so much was the dignity of that family diminished, that it seemed to be a rustic, ignoble family, rather than a royal one.” and then quotes Psalm 113:7-8 , [my ft]

[ft] but rather I will quote from versus 3 through 9 of the Septuagint ( Thomson version) ; “ From the rising of the sun to its going down ; let the name of the Lord be praised. The Lord is high over all the nations : His glory is above the heavens. Who is like the Lord our God Who dwelleth on high, and superintendeth the thing below Him in heaven and on the earth? Who raiseth the distressed from the ground, and lifteth the needy from a dunghill : to seat him with princes ; with the chiefs of his people. Who setteth the barren women in a family making her a joyful mother of children.”

Hengstenberg continues ; “...The mention of Jesse’s name thus explained, agrees, then, with the birth of Christ at Bethlehem, announced by Isaiah’s cotemporary, Micah. Christ was born at Bethlehem, because that residence waa peculiar to the family of David during its lowliness”...” A shoot proceeding from his roots (ie., the cut-off stem of Jesse) shall grow up into a stately fruitful tree ; or : As a tree cut down throws out from its roots a young shoot which, at first inconsiderable, grows up into a stately fruit-bearing tree, so from the family buried in contempt and lowliness, a ‘ King’ shall arise

who, at first humble and unheeded, shall afterwards attain to great glory.'... -  
“...this shoot shall attain to importance and glory”...” First, there is the bestowal of the Spirit of the Lord whereby He is enabled to bear fruit; then, the fruit-bearing itself.”

“Branch” is a well known name of the Messiah; see Gill on “Isaiah 4:2” the word Netzer, here used, is the name of the city of Nazareth .. which perhaps was so called, from the trees, plants, and grass, which grew here; and so our Lord’s dwelling here fulfilled a prophecy, that he should be called a Nazarene; or an inhabitant of Netzer, Mt 2:23.”

Some may take exception that I, or others, would use this verse as a word picture of a “scion” springing out from the earth ( ie. buried in the garden earth and stone) or fallen tree trunk as did Jesus, out from His grave, but the same picture, as a negative is seen in Isaiah 14:19a (MT/KJV) ; “ But thou art cast out of thy grave like an abominable branch,...” or as the Dead Sea Scroll ; “ But you are sent out of your grave (like) a hated [N]azarene”... [my ft]

[ft] the word and letter in parenthesis are apparently lost in the 2000+ year old DSS (Dead Sea Scroll) document, perhaps many of the undecipherable scrolls will someday be retrieved and made legible by software developed by the Xerox Corporation’s Digital Imaging Technology Center, Webster, N.Y.. See “Xerox World” Spring 1998 issue with the article titled ; “Dead Sea Scrolls”, page 10.

Justin ; “ And a Star of Light has arisen and a flower has sprung from then root of Jesse-this Christ.”

Gill on verse 2; “ **And the Spirit of the Lord shall rest upon him**,.... The rod and branch, the King Messiah, so qualifying him for his office, and the discharge of it. This shows that Christ's kingdom is of a spiritual nature, and administered in a spiritual manner, for which he was abundantly furnished by the "Spirit of the Lord" resting on him; by whom is meant the third Person in the Trinity, so called, not because created by him, for not any created spirit is meant, but because he proceeded from him; he is the one Jehovah with him, a divine Person, truly God, yet distinct both from the Father and the Son; so that here is a clear proof of the trinity of Persons. Christ was filled with the Spirit from the womb, and he descended and rested upon him at his baptism; he was anointed with him to be Prophet, Priest, and King, and received his gifts and graces from him without measure, which abide with him, and are designed in the following words:

**the spirit of wisdom and understanding**; which appeared in his disputation with the doctors; in his answers to the ensnaring questions of the Scribes and Pharisees; in the whole of his ministry; and in his conduct at his apprehension, trial, condemnation, and death; as also in the wisdom, knowledge, and understanding he imparted to his disciples, and does more or less to all his people:

**the spirit of counsel and might**; of "counsel", which fitted him to be the wonderful Counsellor, and qualified him to give suitable and proper advice to the sons of men; and of "might" or "power", to preach the Gospel with authority; do miracles in the confirmation of it; bear the sins of his people, and the punishment due to them; obtain eternal redemption for them; and engage with all their enemies and conquer them:

**the spirit of knowledge, and of the fear of the Lord**; and so as man had the "knowledge" of God the Father; of his mind and will; of the Scriptures, and things contained therein; of the law and Gospel; all the treasures of wisdom and knowledge were hid in him, which he communicates to his saints; and "of the fear of the Lord", and so had a reverence of him, a strict regard to his will, and always did the things which pleased him; see Hebrews 5:7 this verse is also applied to the Messiah, both by ancient and modern Jews."

Keil and Delitzsch; **"Isaiah 11:6-9 -**

The fruit of righteousness is peace, which now reigns in humanity under the rule of the Prince of Peace, and even in the animal world, with nothing whatever to disturb it. *"And the wolf dwells with the lamb, and the leopard lies down with the kid; and calf and lion and stalled ox together: a little boy drives them. And cow and bear go to the pasture; their young ones lie down together: and the lion eats shopped straw like the ox. And the suckling plays by the hole of the adder, and the weaned child stretches its hand to the pupil of the basilisk-viper. They will not hurt nor destroy in all my holy mountain: for the land is filled with knowledge of Jehovah, like the waters covering the sea."* The fathers, and such commentators as Luther, Calvin, and Vitranga, have taken all these figures from the animal world as symbolical. Modern rationalists, on the other hand, understand them literally, but regard the whole

as a beautiful dream and wish. It is a prophecy, however, the realization of which is to be expected on this side of the boundary between time and eternity, and, as Paul has shown in Rom 8, is an integral link in the predestined course of the history of salvation (Hengstenberg, Umbreit, Hofmann, Drechsler). There now reign among irrational creatures, from the greatest to the least, - even among such as are invisible, - fierce conflicts and bloodthirstiness of the most savage kind. But when the Son of David enters upon the full possession of His royal inheritance, the peace of paradise will be renewed, and all that is true in the popular legends of the golden age be realized and confirmed. This is what the prophet depicts in such lovely colours. The wolf and lamb, those two hereditary foes, will be perfectly reconciled then. The leopard will let the teasing kid lie down beside it. The lion, between the calf and stalled ox, neither seizes upon its weaker neighbour, nor longs for the fatter one. Cow and bear graze together, whilst their young ones lie side beside in the pasture. The lion no longer thirsts for blood, but contents itself, like the ox, with chopped straw. The suckling *mulcere*) by the adder's hole, and the child ,*לולו* pursues its sport (*pilpel* of just weaned stretches out its hand boldly and fearlessly to me'ürath tziph'ōni. "... It is evident from Jer\_8:17 that tziph'ōni is the name of a species of snake "The look of a snake, more especially of the basilisk (not merely the basilisk-lizard, but also the basilisk-viper), was supposed to have a paralyzing and bewitching influence; but now the snake will lose this pernicious power (Isa\_65:25), and the basilisk become so tame and harmless, as to let children handle its sparkling eyes as if they were jewels. ..."

"The fact that peace prevails in the animal world, and also peace between man and beast, is then attributed to the universal prevalence of the knowledge of God, in consequence of which that destructive hostility between the animal world and man, by which estrangement and apostasy from God were so often punished (2Ki\_17:25; Eze\_14:15, etc.: see also Isa\_7:24), have entirely come to an end. The meaning of "the earth" is also determined by that of "all my holy mountain." The land of Israel, the dominion of the Son of David in the more restricted sense, will be from this time forward the paradisaical centre, as it were, of the whole earth - a prelude of its future state of perfect and universal glorification (Isa\_6:3, "all the earth"). It has now become full of "the knowledge of Jehovah," i.e., of that experimental knowledge which consists in the fellowship of love..."

Gill on verses 4-9; **“Isaiah 11:4 - But with righteousness shall he judge the poor,....** The poor sinner, that is sensible of his spiritual poverty, and comes and acknowledges his sins and transgressions, and prays for pardoning grace and mercy, and hungers and thirsts after righteousness; such Christ justifies with his own righteousness, acquits and discharges them from all sin and condemnation, as also protects and defends them against all their enemies and oppressors:

**and reprove with equity for the meek of the earth;** that is, shall take the part of the meek, the lowly, and the humble, who are under a sense of their sins and unworthiness, apply to him for grace, righteousness, pardon, and eternal life; and for their sakes reprove wicked men that would distress and crush them; and in a just and equitable manner, in a way of righteous retaliation, render tribulation to them that trouble them:

**and he shall smite the earth with the rod of his mouth:** that is, either he shall smite the consciences of earthly and unregenerate men, by the ministration of his word, the rod of his strength, so that they shall be convinced of sin, and humbled for it, and be brought to repentance towards God, and faith in himself; or he shall smite the nations of the earth, the antichristian states, and destroy them, Rev\_19:15.

**and with the breath of his lips shall he slay the wicked;** either by the words of his mouth, as before; see Hos\_6:5 so that they become dead men in their own apprehensions, have no hope of life and salvation by their own works, see themselves dead in law, and liable to eternal death and damnation; or this is to be understood of the destruction of the wicked at the last day, by a sentence of condemnation pronounced upon them by Christ; and particularly of antichrist, the wicked and lawless one, the man of sin and son of perdition, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming, 2 Thessalonians\_2:4”

**Isaiah 11:5 - And righteousness shall be the girdle of his loins,....** He shall



be adorned with it, strengthened by it, and ready at all times to perform it; he loved righteousness, and did acts of righteousness throughout the whole course of his life; and, by his active and passive obedience, wrought out an everlasting righteousness for his people; he is a King that reigns in righteousness, righteousness is the sceptre of his kingdom; all his administrations of government are righteous; just and true are all his ways:

**and faithfulness the girdle of his reins;** he was faithful to God, that appointed him as King and Head of the church; faithful as a Prophet, in declaring his mind and will; and is a faithful High Priest, as well as a merciful one...”

**Isaiah 11:6 - And the wolf also shall dwell with the lamb,**.... This, and the three following verses Isa\_11:7, describe the peaceableness of the Messiah's kingdom; and which the Targum introduces in this manner,

"in the days of the Messiah of Israel, peace shall be multiplied in the earth."

The wild and tame creatures shall agree together, and the former shall become the latter; which is not to be understood literally of the savage creatures, as if they should lose their nature, and be restored, as it is said, to their paradisiacal estate, which is supposed to be the time of the restitution of all things; but figuratively of men, comparable to wild creatures, who through the power of divine grace, accompanying the word preached, shall become tame, mild, meek, and humble; such who have been as ravenous wolves, have worried Christ's sheep, made havoc of them, breathing out slaughter and threatenings against them, as did Saul, through converting grace, become as gentle and harmless as lambs, and take up their residence in Christ's fold, and dwell with, yea, some of them even feed, Christ's lambs and sheep, as the above mentioned person: (Paul)

**and the leopard shall lie down with the kid;** such who are like the leopard, for the fierceness of his nature, and the variety of his spots; who can no more change their hearts and their actions, than that creature can change its nature

and its spots; are so wrought upon by the power of divine grace, as to drop their rage against the saints, alter their course of life, and attend on the word and ordinances, lie down beside the shepherds' tents, where the church feeds her kids, or young converts:

**and the calf and the young lion and the fatling together;** either dwell and feed together, or lie down together, or walk together, since it follows:

**and a little child shall lead them;** become through the grace of God so tractable, that they shall be led, guided, and governed by the ministers of the Gospel, Christ's babes and sucklings, to whom he reveals the great things of his Gospel, and out of whose mouths he ordains praise. Bohlius (a) interprets this little child of Christ himself, by whom they should be led and directed, see Isa\_9:6 and the following passages are referred to the times of the Messiah by the Jewish writers (b); and Maimonides (c) in particular observes, that they are not to be understood literally, as if the custom and order of things in the world would cease, or that things would be renewed as at the creation, but in a parabolical and enigmatical sense; and interprets them of the Israelites dwelling safely among the wicked of the nations of the world, comparable to the wild beasts of the field.

**Isa 11:6 – (Clarke)**

**The wolf also shall, etc. “Then shall the wolf,” etc. “...The wolf and the leopard not only forbear to destroy the lamb and the kid, but even take their abode and lie down together with them. The calf, and the young lion, and the fatling, not only come together, but are led quietly in the same band, and that by a little child. The heifer and the she-bear not only feed together, but even lodge their young ones, for whom they used to be most jealously fearful, in the same place. All the serpent kind is so perfectly harmless, that the sucking infant and the newly weaned child puts his hand on the basilisk’s den, and plays upon the hole of the aspic. The lion not only abstains from preying on the weaker animals, but becomes tame and domestic, and feeds on straw like the ox. ...”**

Wesley ; **“Isa 11:6** - The wolf - The creatures shall be restored to that state of innocency in which they were before the fall of man. Men of fierce, and cruel dispositions, shall be so transformed by the grace of Christ, that they shall become gentle, and tractable. A child - They will submit their rebellious wills to the conduct of the meanest persons that speak to them in Christ's name.”

John Gill on verse 7; **“Isa 11:7 - And the cow and the bear shall feed,**.... That is, together, in one church state, at one table, or in one pasture, upon the wholesome food of the Gospel, the salutary doctrines of Christ; who though before of different dispositions, the one tame and gentle, useful and profitable, dispensing the milk of the divine word, and gracious experience; the other cruel and voracious, barbarous and inhuman, worrying the lambs and sheep of Christ; but now of the same nature, and having no ill will to one another, and being without fear of each other:

**their young ones shall lie down together;** those like the calf and the young bear, shall lie in the green pastures of Gospel ordinances, and do no injury, the latter to the former, being of one mind, and agreeing in doctrine and practice:

**and the lion shall eat straw like the ox;** kings shall be nursing fathers to the church, and feed on the same Gospel provisions; and there shall be a great agreement between them who were before comparable to lions for their strength, power, and cruelty, and ministers of the Gospel, who are compared to oxen, for their strength and laboriousness, 1Co\_9:9 "straw" here denotes true doctrine, though elsewhere false, see 1Co\_3:12.”

**Isa 11:8 - And the sucking child shall play on the hole of the asp,**.... Without fear or danger:

**and the weaned child shall put his hand on the cockatrice's den;** and suffer no damage: the meaning is explained in the next words, and to be understood of regenerate persons, both of new born babes, or just born, and all such who are weaned from their own righteousness, and live by faith on

Christ, who shall not be hurt by the poison of false teachers, nor by the force of violent persecutors, now no more,

Matthew Henry on versus 2-9; “II. That he should be every way qualified for that great work to which he was designed, that this tender branch should be so watered with the dews of heaven as to become a strong rod for a sceptre to rule, Isa\_11:2. 1. In general, *the Spirit of the Lord shall rest upon him*. The Holy Spirit, in all his gifts and graces, shall not only come, but rest and abide upon him; he shall have the Spirit not by measure, but without measure, the fulness of the Godhead dwelling in him, Col\_1:19; Col\_2:9. He began his preaching with this (Luk\_4:18), *The Spirit of the Lord is upon me*. 2. In particular, the spirit of government, by which he should be every way fitted for that judgment which the Father has committed to him and *given him authority to execute* (Joh\_5:22, Joh\_5:27), and not only so, but should be made the fountain and treasury of all grace to believers, that from his fulness they might all receive the Spirit of grace, ...”(1.) He shall have *the spirit of wisdom and understanding, of counsel and knowledge*; he shall thoroughly understand the business he is to be employed in. *No man knows the Father but the Son*, Mat\_11:27. What he is to make known to the children of men concerning God, and his mind and will, he shall be himself acquainted with and apprised of, Joh\_1:18. He shall know how to administer the affairs of his spiritual kingdom in all the branches of it, so as effectually to answer the two great intentions of it, the glory of God and the welfare of the children of men. The terms of the covenant shall be settled by him, and ordinances instituted, in wisdom: treasures of wisdom shall be hid in him; he shall be our counsellor, and shall be made of God to us wisdom. (2.) *The spirit of courage, or might, or fortitude*. The undertaking was very great, abundance of difficulty must be broken through, and therefore it was necessary that he should be so endowed that he *might not fail or be discouraged*, Isa\_42:4.”

“... (3.) The spirit of religion, or *the fear of the Lord*; not only he shall himself have a reverent affection for his Father, as his servant (Isa\_42:1), and he was heard in *that he feared* (Heb\_5:7), but he shall have a zeal for religion, and shall design the advancement of it in his whole undertaking. Our faith in Christ was never designed to supersede and jostle out, but to increase and support, our fear of the Lord.

III. That he should be accurate, and critical, and very exact in the administration of his government and the exercise of the power committed to him (Isa\_11:3): The Spirit wherewith he shall be clothed *shall make him of quick understanding in the fear of the Lord* - ...” Note, 1. Those are most truly and valuably intelligent that are so in the fear of the Lord, in the business of religion, for that is both the foundation and top-stone of wisdom. 2. By this it will appear that we have the Spirit of God, if we have spiritual senses exercised, and are of *quick understanding in the fear of the lord*. Those have divine illumination that know their duty and know how to go about it. 3. *Therefore* Jesus Christ had the spirit without measure, that he might perfectly understand his undertaking; and he did so, as appears not only in the admirable answers he gave to all that questioned with him, which proved him to be of *quick understanding in the fear of the Lord*, but in the management of his whole undertaking. He has settled the great affair of religion so unexpectedly well (so as effectually to secure both God's honour and man's happiness) that, it must be owned, he thoroughly understood it.

IV. That he should be just and righteous in all the acts of his government, and there should appear in it as much equity as wisdom. He shall judge as he expresses it himself, and as he himself would be judged of, Joh\_7:24. 1. Not according to outward appearance (Isa\_11:3): *he shall not judge after the sight of his eyes*, with respect of persons (Job\_34:19) and according to outward shows and appearances, not *reprove after the hearing of his ears*, by common fame and report, and the representations of others, as men commonly do; nor does he judge of men by the fair words they speak, *calling him, Lord, Lord*, or their plausible actions before the eye of the world, which they do to be seen of men; but he will judge by the hidden man of the heart, and the inward principles men are governed by, of which he is an infallible witness. Christ will judge the secrets of men (Rom\_2:16), will determine concerning them, not according to their own pretensions and appearances (that were to *judge after the sight of the eyes*), not according to the opinion others have of them (that were to judge after the hearing of the ears), but we are sure that *his judgment is according to truth*. 2. He will judge righteous judgment (Isa\_11:5): *Righteousness shall be the girdle of his loins*. He shall be righteous in the administration of his government, and his righteousness shall be his girdle; it shall constantly compass him and cleave to him, shall be his ornament and honour; he shall gird himself for every action, shall gird on his

sword for war in righteousness; his righteousness shall be his strength, and shall make him expeditious in his undertakings, as a man with his loins girt. In conformity to Christ, his followers must have the girdle of truth (Eph\_6:14) and it will be the stability of the times. Particularly, (1.) He shall in righteousness plead for the people that are poor and oppressed; he will be their protector (Isa\_11:4): *With righteousness shall he judge the poor*; he shall judge in favour and defence of those that have right on their side, though they are poor in the world, and because they are poor in spirit. It is the duty of princes to defend and deliver the poor (Psa\_82:3, Psa\_82:4), and the honour of Christ that he is the poor man's King, Psa\_72:2, Psa\_72:4. He shall *debate with evenness for the meek of the earth*, or of the land; those that bear the injuries done them with meekness and patience are in a special manner entitled to the divine care and protection. *I, as a deaf man, heard not, for thou wilt hear*, Psa\_38:13, Psa\_38:14. Some read it, *He shall reprove or correct the meek of the earth with equity*. If his own people, the meek of the land, do amiss, he will *visit their transgression with the rod*. (2.) He shall in righteousness plead against his enemies that are proud and oppressors (Isa\_11:4): *But he shall smite the earth*, the man of the earth, that doth oppress (see Psa\_10:18), the men of the world, that *mind earthly things* only (Psa\_17:14); these he shall smite *with the rod of his mouth*, the word of his mouth, speaking terror and ruin to them; his threatenings shall take hold of them, and be executed upon them. *With the breath of his lips*, by the operation of his Spirit, according to his word, and working with and by it, *he shall slay the wicked*. He will do it easily, with a word's speaking, as he laid those flat who came to seize him, by saying *I am he*, Joh\_18:6. Killing terrors shall arrest their consciences, killing judgments shall ruin them, their power, and all their interests; and in the other world everlasting tribulation will be recompensed to those that trouble his poor people. The apostle applies this to the destruction of the man of sin, whom he calls *that wicked one* (2Th\_2:8) *whom the Lord will consume with the spirit of his mouth*. And the Chaldee here reads it, *He shall slay that wicked Romulus*, or Rome, as Mr. Hugh Broughton understands it.

V. That there should be great peace and tranquillity under his government; this is an explication of what was said in Isa\_9:6, that he should be the Prince of peace. Peace signifies two things: -

1. Unity or concord, which is intimated in these figurative promises, that

even *the wolf shall dwell peaceably with the lamb*; men of the most fierce and furious dispositions, who used to bite and devour all about them, shall have their temper so strangely altered by the efficacy of the gospel and grace of Christ that they shall live in love even with the weakest and such as formerly they would have made an easy prey of. So far shall the sheep be from hurting one another, as sometimes they have done (Eze\_34:20, Eze\_34:21), that even the wolves shall agree with them. Christ, who is our peace, came to slay all enmities and to settle lasting friendships among his followers, particularly between Jews and Gentiles: when multitudes of both, being converted to the faith of Christ, united in one sheep-fold, then the wolf and the lamb dwelt together; the wolf did not so much as threaten the lamb, nor was the lamb afraid of the wolf. *The leopard shall not only not tear the kid, but shall lie down with her: even their young ones shall lie down together*; and shall be trained up in a blessed amity, in order to the perpetuating of it. *The lion shall cease to be ravenous and shall eat straw like the ox*, as some think all the beasts of prey did before the fall. *The asp and the cockatrice shall cease to be venomous*, so that parents shall let their children *play* with them and *put their hands* among them. A generation of vipers shall become a seed of saints, and the old complaint of *homo homini lupus - man is a wolf to man*, shall be at an end. Those that inhabit the holy mountain shall live as amicably as the creatures did that were with Noah in the ark, and it shall be a means of their preservation, for *they shall not hurt nor destroy* one another as they have done. Now, (1.) This is fulfilled in the wonderful effect of the gospel upon the minds of those that sincerely embrace it; it changes the nature, and makes those that trampled on the meek of the earth, not only meek like them, but affectionate towards them. When Paul, who had persecuted the saints, joined himself to them, then the *wolf dwelt with the lamb*. (2.) Some are willing to hope it shall yet have a further accomplishment in the latter days, when *swords shall be beaten into ploughshares*.

2. Safety or security. Christ, the great Shepherd, shall take such care of the flock that those who would hurt them shall not; they shall not only not destroy one another, but no enemy from without shall be permitted to give them any molestation. The property of troubles, and of death itself, shall be so altered that they shall not do any real hurt to, much less shall they be the destruction of, any that *have their conversation in the holy mountain*, 1Pe\_3:13. *Who, or what, can harm us, if we be followers of him that is good?*

God's people shall be delivered, not only from evil, but from the fear of it. Even *the sucking child* shall without any terror *play upon the hole of the asp*; blessed Paul does so when he says, *Who shall separate us from the love of Christ?* and, *O death! where is thy sting?*

*Lastly*, Observe what shall be the effect, and what the cause, of this wonderful softening and sweetening of men's tempers by the grace of God. 1. The effect of it shall be tractableness, and a willingness to receive instruction: *A little child shall lead those* who formerly scorned to be controlled by the strongest man. Calvin understands it of their willing submission to the ministers of Christ, who are to instruct with meekness and not to use any coercive power, but to be as *little children*, Mat\_18:3. See 2Co\_8:5. 2. The cause of it shall be the knowledge of God. The more there is of that the more there is of a disposition to peace. They shall thus live in love, *for the earth shall be full of the knowledge of the Lord*, which shall extinguish men's heats and animosities. The better acquainted we are with the God of love the more shall we be changed into the same image and the better affected shall we be to all those that bear his image. The earth shall be as full of this knowledge as the channels of the sea are of water - so broad and extensive shall this knowledge be and so far shall it spread - so deep and substantial shall this knowledge be, and so long shall it last. There is much more of the knowledge of God to be got by the gospel of Christ than could be got by the law of Moses; and, whereas *then* in *Judah* only was God known, now *all shall know him*, Heb\_8:11. But that is knowledge falsely so called which sows discord among men; the right knowledge of God settles peace.

Spurgeon ; "... Now, beloved friends, our Divine Lord has gone away from us up into 'His rest in glory'. ' This Man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God ; from henceforth expecting till His enemies be made His footstool.' He is taking His rest now, for His work is done. There is nothing for Him to do, or for us to do, by way of perfecting righteousness and salvation ; Christ has accomplished it all, and now He rests. It must be divinely glorious to Him thus to sit down on the right hand of God. "... Now He rests, and with an unbroken calmness of spirit waits until the ages shall have rolled on, till the end shall come, till He shall have trodden Satan finally beneath His feet, till He shall send out that last great summons, " Gather My saints together unto Me ; those that have



made a covenant with Me by sacrifice.” Till then, He rests in glory, and His rest is glorious.”

Matthew Henry ; “Some understand this of the death of Christ (the triumphs of the cross made even that glorious), others of his ascension, when he sat down to rest at the right hand of God. Or rather it is meant of the gospel church, that Mount Zion of which Christ has said, This is my rest, and in which he resides.”

John Gill leaves open several possibilities of interpretation of this Messianic passage ; “ Some understand it of His death, which, though ignominious in itself, yet glorious in its consequences; a glorious display of the condescension and love of Christ was made in it; and glorious things have been effected by it: others, of His grave, which was an honourable man’s; His grave was made with the rich; though perhaps better of His rest in glory; when He had done His work, and sat down at the right hand of God, He was crowned with glory and honour; or rather it may design His church, which is His rest, Ps 132:13,14 which is glorious, with his righteousness, grace, and presence, and being put in order by Him, as an army with banners; and especially it will be, when all the glorious things spoken of it shall be fulfilled.”

“This chapter commences with the full Messianic strain ; ‘there shall come forth a rod out of the stem of Jesse;’ and the music wells, in the Hebrew rhythm of thought, into a sublime prophecy of the reign of Christ. This ‘Root of Jesse’ is to be in ensign of the people,’ and

“We are thus led to understand the words, ‘this rest’, to it shall applying to the triumph of the Savior.” (from the “Pulpit Commentary” ; W.M.S.)

Isaiah 11:10, LXX (Charles Thomson Version) ; “Therefore there shall be in

that day the root of Jesse, even He Who riseth up to rule nations : in Him nations will put their trust, and His resting place shall be glorious.”

*Isaiah 11:10 Dead Sea Scrolls, “There shall be in that day a root of Jesse who shall stand as an ensign of the people to Him shall the Gentiles pursue and His resting place shall be glory.”*

*Isaiah 11:10a Hippolytus’ LXX; “There shall come forth a rod out of the root of Jesse, and a flower shall grow up out of it.”*

*Isaiah 11:10, KJV/MT. “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.”*

Romans 15:12 “And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.” Note that the New Testament quote of this verse is closer to the Septuagint than the Dead Sea Scroll and the King James Version.

Isaiah 59:19-21 (Charles Thomson version) “and they from the west shall revere the name of the Lord; and they from the risings of the sun, his glorious name. For he will come like an impetuous stream- for the wrath of the Lord will come with fury. Vs. 20 For the sake of Sion the Deliverer will come, and turn away ungodliness from Jacob. Vs.21 And this shall be my covenant with them, said the Lord, this spirit of mine which is upon thee, and these words which I have put in thy mouth shall not fail from thy mouth, nor from the mouth of thy seed, (for the Lord hath spoken) from this time forth forever.”

Alfred Edersheim ; “In Abram the stem was cut down to a single root. This root first sprang up into the patriarchal family, then expanded into the tribes of Israel, and finally blossomed and bore fruit in the chosen people. But even

this was only a means to an end. Israel had possessed, so to speak, the three crowns separately. It had the priesthood in Aaron, the royal dignity in David and his line, and the prophetic office. But in the "last days" the triple crown of priest, king, and prophet has been united upon Him Whose it really is, even JESUS, a "Prophet like unto Moses," the eternal priest "after the order of Melchizedek," and the real and ever reigning "Son of David." And in Him all the promises of God, which had been given with increasing clearness from Adam onwards to Shem, then to Abraham, to Jacob, in the law, in the types of the Old Testament, and, finally, in its prophecies have become "Yea and amen," till at the last all nations shall dwell in the tents of Shem."

C.H. Spurgeon ; "...think of Christ's rest in His grave. the Divine Son of God in due time condescended to take upon Himself the mantle of our inferior race. He appeared at Bethlehem, a Man-child, having assumed our nature in its utmost weakness. He lived here upon earth a toilsome life; little rest did He know. His labor afforded Him sweet solace, for in doing the will of His Father He had meat to eat of which even His disciples knew not; but rest was seldom His portion. He had come here to serve, not to be served, to toil with all His strength; but, at last, His labors were all over, and He bowed His head, and said, "It is finished." Christ did not fall asleep until His work was all done; there was nothing more for that dear and most precious body to do. There it hangs upon the cross, still and quiet. I see Joseph and his friends extracting the nails, bringing the body down the ladder, reverently washing it, wrapping it in fine linen and costly spices, and then laying it in the tomb of honor. Men designed that he should be buried in a felon's grave; but it was not so, for he made His grave with the rich and honorable counselor, Joseph of Arimathaea." "I conducted you to the place of His rest where Joseph and Nicodemus and the godly women laid him in the grave, and there He rested. I like to think of that Jewish Sabbath, when He took His greater Sabbath, resting, seeing no corruption, as He would have done in that time, in such a hot climate, if it had not been for the preserving power of God, and the nature of His body, which could not see corruption because it had no taint of sin about it. there the Great Champion lay and rested. I do not wonder that the angels came and sat, one at the head and the other at the foot of the spot where He had lain, for there was something very glorious and sublime about

that rest.

While He lay there, He was the terror of His foes; they sealed the tomb, and set a watch, lest he should escape them after all. In the tomb, He was the grief of His friends, for they thought He was gone for ever. Had they but known what they ought to have known, had they but remembered and understood what Christ had told them, they would have realized that He was but resting a little while, and that he would soon rise again in glorious triumph from the dead. I say that, even while He sleeps there in that new tomb, His rest is glorious, —

He hath performed it all, and now He rests. He who is Himself life and immortality lies there locked in the arms of death. He who makes all spirits, and gives breath to every nostril that breathes, deigns for a little season to surrender Himself as a captive in the bonds of death, — in that very act destroying death for all His people, putting an end to sin, achieving the eternal purpose of the blessed God, and opening the kingdom of heaven to all believers. Oh, tread lightly o'er the spot where our dear Lord once slept, for in that sleep He was truly glorious!

Now, beloved friends, our divine Lord has gone away from us up into His *rest in glory*. 'this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made his footstool.' He is taking His rest now, for His work is done. there is nothing for Him to do, or for us to do, by way of perfecting righteousness and salvation; Christ has accomplished it all, and now He rests. It must be divinely glorious to Him thus to sit down on the right hand of God. He is not now fighting as a warrior, for He has already been to Edom, and has returned with his garments dyed in blood, having trodden all His enemies in the winepress of His wrath. Now He rests, and with an unbroken calmness of spirit waits until the ages shall have rolled on, till the end shall come, till He shall have trodden Satan finally beneath His feet, till he shall send out that last great summons, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." till then, He rests in glory, and His rest is glorious.

I suspect, however, that my text specially relates to the rest that is *to come to this earth in the latter days*. I will not go into the question of dates, or the arrangement of future events; if you read the chapter from which our text is

taken, you have the great fact plainly foretold: “But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of His reins. the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ don. they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” I do not know that everybody will be converted, but everybody will be enlightened; and every harmful agency will be restrained from evil. If the wolf still remains a wolf, it will dwell with the lamb without injuring it. though shall be such {lays of happiness and peace on earth yet, that men shall hang the sword upon the wall, and study war no more; children shall ask their fathers what was the ancient use of swords, and spears, and helmets, and guns, for they shall be no more employed in destroying precious lives. the power of sin shall be broken, and there shall be a general spreading of the principles of life, and light, and truth, and love, and liberty, over the whole earth. Well may we sing, —

*“O long expected day, begin;*

*dawn on these realms of woe and sin!”*

When that day of the Lord comes, ‘His rest shall be glorious.’ then shall men say, “the King of glory reigns, His unsuffering kingdom is established on the earth.” We may not live to see that day, and we cannot tell when it will be; it is a pity ever to dogmatize about prophecy, which will always be understood when it is fulfilled, but probably most of it not till then. When all the prophecies in that wonderful Book of the Revelation have been fulfilled, in the light that we shall then have, we shall wonder that we did not understand it before; but we do not, we cannot, we shall not comprehend its mysteries until Providence shall loose every seal, and spread the Book open before us; but, certainly, whenever Christ’s reign on earth begins, ‘His rest shall be glorious.’ ”

Hippolytus ; “For these are truly divine and glorious things, and things well

calculated to benefit the soul. The prophet, in using the expression, a lion's whelp, means him who sprang from Judah and David according to the flesh, who was not made indeed of the seed of David, but was conceived by the (power of the) Holy Ghost, and came forth from the holy shoot of earth. For Isaiah says, "There shall come forth a rod out of the root of Jesse, and a flower shall grow up out of it." That which is called by Isaiah a flower, Jacob calls a shoot. For first he shot forth, and **then he flourished in the world."**

*Keil and Delitzsch ; "...And it will come to pass in that day: the root-sprout of Jesse, which stands as a banner of the peoples, for it will nations ask, and its place of rest is glory."* The first question which is disposed of here, has reference to the apparent restriction thus far of all the blessings of this peaceful rule to Israel and the land of Israel. This restriction, as we now learn, is not for its own sake, but is simply the means of an unlimited extension of this fulness of blessing. The proud tree of the Davidic sovereignty is hewn down, and nothing is left except the root. The new David is *shoresh Yishai* (the root-sprout of Jesse), and therefore in a certain sense the root itself, because the latter would long ago have perished if it had not borne within itself from the very commencement Him who was now about to issue from it. But when He who had been concealed in the root of Jesse as its sap and strength should have become the rejuvenated root of Jesse itself

(cf., Rev\_22:16), He would be exalted from this lowly beginning *l'nēs 'ammin*, into a banner summoning the nations to assemble, and uniting them around itself. Thus visible to all the world, He would attract the attention of the heathen to Himself, and they would turn to Him with zeal, and His *menuchâh*, i.e., the place where He had settled down to live and reign (for the word in this local sense, compare Num\_10:33 and Psa\_132:8, Psa\_132:14), would be glory, i.e., the dwelling-place and palace of a king whose light shines over all, who has all beneath His rule, and who gathers all nations around Himself."

John Gill ; **"and his rest shall be glorious;** "...Some understand it of his death, which, though ignominious in itself, yet glorious in its consequences; a glorious display of the condescension and love of Christ was made in it; and

glorious things have been effected by it: others, of his grave, which was an honourable man's; his grave was made with the rich; though perhaps better of his rest in glory; when he had done his work, and sat down at the right hand of God, he was crowned with glory and honour; or rather it may design his church, which is his rest, Psa\_132:13 which is glorious, with his righteousness, grace, and presence, and being put in order by him, as an army with banners; and especially it will be, when all the glorious things spoken of it shall be fulfilled."

Barnes ; "**There shall be a root of Jesse** - There shall be a sprout, shoot, or scion of the ancient and decayed family of Jesse; see the note at Isa\_5:1. - Chaldee, 'There shall be a son of the sons of Jesse.' The word "root" here *shoresh* - is evidently used in the sense of **a root that, is alive when the tree is dead;** a root that sends up a shoot or sprout; and is thus applied to him who should proceed from the ancient and decayed family of Jesse; see Isa\_53:2. Thus in Rev\_5:5, the Messiah is called 'the" root" of David,' and in 'Rev\_22:16, 'the root and the offspring of David

**Which shall stand** - There is reference here, doubtless, to the fact that military ensigns were sometimes raised on mountains or towers which were permanent, and which, therefore, could be rallying points to an arm or a people. The idea is, that the root of Jesse, that is, the Messiah, should be conspicuous, and that the nations should flee to him, and rally around him as a people do around a military standard."

**Shall be glorious** - Hebrew, 'Shall be glory.' That is, shall be full of glory and honor. It shall be such as shall confer signal honor on his reign. The Chaldee understands this of his place of residence, his palace, or court. 'And the place of his abode shall be in glory.' The Vulgate renders it, 'and his sepulchre shall be glorious.' "

Barnes ; "**In that day** - That future time referred to in this whole prophecy. The word "day" is often used to denote a long time - or the time during which anything continues, as "the day" denotes all the hours until it is terminated by night. So "day" denotes the time of a man's life - 'his day;' or time in general; or the time when one shall be prominent, or be the principal object at that time. Thus it is applied to the time of the Messiah, as being the period of the

world in which he will be the prominent or distinguished object; Joh\_8:56 : 'Abraham rejoiced to see my day;' Luk\_17:24 : 'So shall the Son of man be in his day.' The expression here means, that somewhere in that future time, when the Messiah should appear, or when the world should be put under him as the Mediator, the event would take place which is here predicted. As the word 'day' includes "all" the time of the Messiah, or all his reign from his first to his second advent, it is not to be supposed that the event would take place when he was personally on earth. Isaiah saw it in vision, as "one" of the events which was to occur after the 'root of Jesse' should stand as an ensign to the nations.

Matthew Henry ; "...It had a further reference to the days of the Messiah and the accession of the Gentiles to his kingdom; for to these the apostle applies Isa\_11:10, of which the following verses are a continuation. Rom\_15:12, *There shall be a root of Jesse; and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.* That is a key to this prophecy, which speaks of Christ as the root of Jesse, or *a branch out of his roots* (Isa\_11:1), *a root out of a dry ground*, Isa\_53:2. He is the *root of David* (Rev\_5:5), the *root and offspring of David* Rev\_22:16.

1. *He shall stand*, or be set up, *for an ensign of the people*. When he was crucified he was *lifted up from the earth*, that, as an ensign of beacon, he might *draw the eyes and the hearts of all men unto him*, Joh\_12:32. He is set up as an ensign in the preaching of the everlasting gospel, in which the ministers, as standard-bearers, ....under which we may enlist ourselves, to engage in a holy war against sin and Satan. Christ is the ensign to which *the children of God that were scattered abroad are gathered together* (Joh\_11:51), and in him they meet as the centre of their unity.

2. *To him shall the Gentiles seek*. We read of Greeks that did so (Joh\_12:21, *We would see Jesus*), and upon that occasion Christ spoke of his being lifted up, to draw all men to him. The apostle, from the Septuagint (or perhaps the Septuagint from the apostle, in the editions after Christ) reads it (Rom\_15:12), *In him shall the Gentiles trust*; they shall seek to him with a dependence on him.

3. *His rest shall be glorious*. Some understand this of the death of Christ (the triumphs of the cross made even that glorious), others of his ascension, when he sat down to rest at the right hand of God. Or rather it is meant of the



gospel church, that Mount Zion of which Christ has said, *This is my rest*, and in which he resides. This, though despised by the world, having upon it the beauty of holiness, is truly glorious, a *glorious high throne*, Jer\_17:12.

4. Both Jews and Gentiles shall be gathered to him, Isa\_11:11. A remnant of both, a little remnant in comparison, which shall be recovered, as it were, with great difficulty and hazard. As formerly God delivered his people, and gathered them out of all the countries whither they were scattered (Psa\_106:47; Jer\_16:15, Jer\_16:16), so he will a second time, in another way, by the powerful working of the Spirit of grace with the word. He *shall set his hand* to do it; he shall exert his power, the *arm of the Lord shall be revealed* to do it. (1.) There shall be a remnant of the Jews gathered in: *The outcasts of Israel and the dispersed of Judah* (Isa\_11:12), many of whom, at the time of the bringing of them in to Christ, were *Jews of the dispersion, the twelve tribes that were scattered abroad* (Jam\_1:1; 1Pe\_1:1), shall flock to Christ; and probably more of those scattered Jews were brought into the church, in proportion, than of those which remained in their own land. (2.) Many of *the nations*, the Gentiles, shall be brought in by the lifting up of the ensign. Jacob foretold concerning Shiloh that *to him should the gathering of the people be*. Those that were strangers and foreigners shall be made nigh. The Jews were jealous of Christ's going to the dispersed among the Gentiles and of his *teaching the Gentiles*, John\_7:35....”

**Isaiah 11:12, LXX, ((Thomson version) ; “And He will erect a standard for the nations, and gather together the outcasts of Israel, and assemble the dispursed of Juda from the four quarters of the earth.”**

Cross references :

Isaiah 11:10 “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Isa 18:3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

Isa 59:19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

Isa 62:10 LXX (Thomson version) “Go through my gates and prepare the way for my people and throw the stones out of the way.”

Isaiah 11:12 – John Gill on verse 12 ; “**And he shall set up an ensign for the nations**,.... For the gathering of them, for the calling of the Gentiles, that is, the Lord would do it; he who before is said to set his hand a second time to recover his people, whether among Jews or Gentiles; this he has done in the ministration of the Gospel, in which Christ is lifted up and held forth as the only Saviour of lost sinners, the sole author and glorious Captain of salvation, for them to flee to, and lay hold on; and this he still does, and will continue to do, until all his people are gathered in from the several parts of the world:

**and shall assemble the outcasts of Israel**; so those of his people among the ten tribes, that were scattered about in various countries, when the Gospel was preached throughout the world by the apostles, were called by it, and gathered into Gospel churches among the Gentiles, of whom the first churches of Christ consisted; and so it will be in the latter day, when all Israel shall be saved:

**and gather together the dispersed of Judah**; the Jews, scattered about like lost sheep, among each of the nations of the world; some of which were looked up, and found out, and brought into the sheepfold, in the first times of Christianity; and others will be in the latter day:..”

*Zechariah 14:3-5, LXX (Thomson version), verse 3 : “From this city, the Lord indeed will come forth and draw up in array in the day of battle:*

*Verse 4 and on that day His feet will stand on the Mount of Olives over against Jerusalem on the east side, and the Mount of Olives shall be cleft, east and west, a very great chasm. And the half of the mount will lean to the north and the half of it to the south.*

*Verse 5 And the valley of My mountains shall be blocked up as it was in the days of the earthquake-in the days of Ozias, king of Juda.*

*And when the Lord my God shall come and all the holy ones with Him,”*

*Zechariah 14:3-5, “Authorized version”, verse 3 “Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.*

*4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst of it toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*

*5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach to Azal: yea, ye shall flee, as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.”*

Cross references:

Joel 3:2 “I will also gather all nations, And bring them down to the Valley of

Jehoshaphat; And I will enter into judgment with them there On account of My people, My heritage Israel, Whom they have scattered among the nations; They have also divided up My land.”

Ezekiel 11:23, LXX, “And the glory of the Lord went up from the midst of the city, and stood on the mountain which was in against the city.”

Acts 1:9-11 “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel;

11 Who also said, Ye men of Galilee, why stand ye gazing up to heaven? this same Jesus who is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

1 Thessalonians 3:13 To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Jude 1:14 Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints,

Colossians 1:12 Giving thanks to the Father, who hath made us qualified to be partakers of the inheritance of the saints in light:

2 Thessalonians 1:10 when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Revelation 19:7-19 “Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith to me, Write, Blessed {are} they who are called to the marriage supper of the Lamb. And he saith to me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said to me, See {thou do it} not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

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.

12 His eyes {were} as a flame of fire, and on his head {were} many crowns; and he had a name written, that no man knew, but he himself.

13 And he {was} clothed with a vesture dipped in blood: and his name is called, The Word of God.

14 And the armies {which were} in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on {his} vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and assemble yourselves to the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all {men}, {both} free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, assembled to make war against him that sat on the horse, and against his army.”

Matthew 16:27 For the Son of man will come in the glory of his Father, with his angels; and then he will reward every man according to his works.

Mark 8:38 Whoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also will the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Zec 12:9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then will he sit upon the throne of his glory:

Luke 9:26 For whoever shall be ashamed of me, and of my words, of him will the Son of man be ashamed, when he shall come in his own glory, and {in that of his} Father, and of the holy angels.”

Zechariah 12:9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

Isaiah 63:3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

Isaiah 63:6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Isa 66:15 For, behold, the LORD will come with fire, and with his chariots like a

whirlwind, to render his anger with fury, and his rebuke with flames of fire.

Isa 66:16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

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.

Joel 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

Joel 3:15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

Joel 3:16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

Joel 3:17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Zephaniah 3:19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. Eze 43:2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

Ezekiel 43:2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. Isa 64:1 ¶ Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

Isaiah 64:2 As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!

Micah 1:3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

Micah 1:4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

Nahum 1:5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

Nahum 1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

Habakkuk 3:6 He stood, and measured the earth: he beheld, and drove asunder the

nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

Mark 11:23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

Daniel 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Daniel 7:11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

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

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

Daniel 7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

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. Re 11:13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Rev. 16:18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

Revelation 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Revelation 16:20 And every island fled away, and the mountains were not found.

Revelation 16:21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for

the plague thereof was exceeding great.”

John Gill ; “*Zechariah 14:3 - Then shall the Lord go forth,....* Out of his place in heaven, either in person, or by the display of his power; that is, the Lord Jesus Christ; whose name is called the Word of God, and is the King of kings, and Lord of lords, described as a mighty warrior, Revelation 19:11, &c.:

*and fight against those nations, as when he fought in the day of battle: the Targum adds, "at the Red Sea"; when the Lord fought for, Israel against the Egyptians, Exodus 14:25 and afterwards against the Canaanites, when they entered the land of Canaan under Joshua: thus Christ shall judge, and make war in righteousness, and overcome those that shall make war with him; and with the sharp sword that goeth out of his mouth shall smite nations, and with a rod of iron rule them, and break them to shivers, Revelation 14:14 see also Ezekiel 38:21.*

*Zechariah 14:4 - And his feet shall stand in that day upon the mount of Olives,....* Where he often was in the days of his flesh, and from whence he ascended to heaven, Luke 21:37 but here he did not appear at the time of the destruction of Jerusalem; wherefore this must refer to a time to come; and seeing it is certain that he will stand in the latter day on the earth, at the time of the resurrection, and will come down from heaven in like manner as he went up; it seems very probable that he will descend upon that very spot of ground from whence he ascended, Job 19:25.

*and the mount of Olives shall cleave in the midst thereof toward the east and toward the west; and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south; and this valley will be made by cleaving and removing the mountain in this manner, to hold the dead together when raised; and this is thought by some to be the same with the valley of Jehoshaphat, called the valley of decision, into which the Heathen, being awakened and raised, will be brought and judged, Joel 3:2.*



Albert Barnes on verse 4 ;

*“And His feet shall stand in that day upon the mount of Olives - “Over against Jerusalem to the east, wherein riseth the Sun of Righteousness.” The Mount of Olives is the central eminence of a line of hills, of rather more than a mile in length, overhanging the city, from which it is separated only by the narrow bed of the valley of the brook Cedron. It rises 187 feet above Mount Zion, 295 feet above Mount Moriah, 443 feet above Gethsemane, and lies between the city and the wilderness toward the dead sea: around its northern side, wound the road to Bethany and the Jordan .”*

*“...there “upon the mountain, which is on the east side of the city, the glory of the Lord stood,” when it had “gone up from the midst of the city” Ezekiel 11:23; it united the greatest glory of the Lord on earth, His Ascension, with its deepest sorrow, in Gethsemane. Since the Angel said, “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven” Acts 1:11, the old traditional opinion is not improbable, that our Lord shall come again to judge the earth, where He left the earth, near the place of His Agony and Crucifixion for us....”*

Matthew Henry ; *“...God shall appear in his glory for the accomplishing of all this: The Lord my God shall come, and all the saints with thee, which may refer to his coming to destroy Jerusalem, or to destroy the enemies of Jerusalem, or his coming to set up his kingdom in the world, which is called the coming of the Son of man (Matthew 24:37), or to his last coming, at the end of time; however, it teaches us, [1.] That the Lord will come; it has been the faith of all the saints, Behold, the Lord comes to fulfil every word that he has spoken in its season. [2.] When he comes all his saints come with him; they attend his motions and are ready to serve his interests. Christ will come at the end of time with ten thousands of his saints, as when he came to give the law upon Mount Sinai. [3.] Every particular believer, being related to God as his God, may triumph in the expectation of his coming and speak of it with pleasure, The Lord my God shall come, shall come to the comfort of all that are his; for, “Blessed Lord, all the saints shall be with thee, and it shall be their everlasting happiness to dwell in thy presence; and therefore come, Lord Jesus.” And some think that this may be read as a prayer, Yet, O Lord my God! come, and bring all the saints with thee.”*

Alber Barnes on the second part of verse 5 ; “*And the Lord thy God shall come, and all the saints with Thee, O God* - The prophet, having spoken of God as “my God,” turns suddenly to speak to Him, as present. Jerome on Zechariah\_14:6-7 : “This is manifestly said of the second Coming of the Saviour, of which John too in his Apocalypse says, ‘Behold He shall come with the clouds, and every eye shall see Him, and they also which pierced Him’ Revelation\_1:7. And the Lord Himself in the Gospel declareth, that ‘the Son of Man shall come in the clouds of heaven with power and great glory’ Matthew\_24:30. He shall ‘come with the clouds,’ that is, with the angels, who are ‘ministering spirits’ and are sent for different offices, and with the prophets and apostles.” Ribera: “Whenever Scripture says that the saints and angels come with Christ, it is always speaking of His second Coming, as in that, ‘When the Son of Man shall come in His glory and all His holy angels with Him’ Matthew\_25:31, and in the Epistle of Jude, ‘Behold the Lord cometh with ten thousand of His saints, to execute judgment’ Jude\_1:14-15.”

John Gill on verse 5 ; “*and the Lord my God shall come*; the Lord Jesus Christ, who is truly God, and the God of his people; and who will appear to be so at his second coming, which is here meant, by raising the dead, gathering all nations before him, and separating them; by bringing to light all secret and hidden things; judging the whole world, and executing the sentence on them; and particularly by taking his own people to himself:

*and all the saints with thee*: the Targum, and the Septuagint, Syriac, and Arabic versions, read, "with him"; meaning either the holy angels; so Aben Ezra, Kimchi, and Ben Melech; who will attend him partly for the glory of his majesty, and partly for terror to the wicked, and also for service; or rather glorified saints, the spirits of just men made perfect, whom Christ will bring with him to be united to their bodies, which will now be raised, and to be with him in the new heavens and new earth, which will now be formed, and to be presented to him, and dwell with him, during the thousand years.”

**Jeremiah 23:3, LXX (Thomson's version); "And I will gather the remains of My people in every land whither I have driven them, and bring them back to their own pasture; and they shall increase and multiply."**

Cross references:

Jeremiah 23:6, LXX "In his days both Juda shall be saved, and Israel shall dwell securely: and this is his name, which the Lord shall call him, Josedec among the prophets."

Jeremiah 23:5-6, LXX (Thomson version) ; "Behold the days are coming, saith the Lord, when I will raise up for David a righteous shoot who shall reign as king and shall understand and execute judgment and justice on the earth.

Vs. 6 In his days Juda shall be saved, and Israel shall dwell securely."

Matthew Henry on Jeremiah 23:3 ; "... Messiah the Prince, that great and good Shepherd of the sheep, shall in the latter days be raised up to bless his church, and to be the glory of his people Israel, Jeremiah 23:5, Jer\_23:6. The house of David seemed to be quite sunk and ruined by that threatening against Jeconiah (Jer 22:30), that none of his seed should ever sit upon the throne of David. But here is a promise which effectually secures the honour of the covenant made with David notwithstanding; for by it the house will be raised out of its ruins to a greater lustre than ever, and shine brighter far than it did in Solomon himself. We have not so many prophecies of Christ in this book as we had in that of the prophet Isaiah; but here we have one, and a very illustrious one; of him doubtless the prophet here speaks, of him, and of no other man. The first words intimate that it would be long ere this promise

should have its accomplishment: The days come, but they are not yet. I shall see him, but not now. But all the rest intimate that the accomplishment of it will be glorious. (1.) Christ is here spoken of as a branch from David, the man the branch (Zec\_3:8), his appearance mean, his beginnings small, like those of a bud or sprout, and his rise seemingly out of the earth, but growing to be green, to be great, to be loaded with fruits. A branch from David's family, when it seemed to be a root in a dry ground, buried, and not likely to revive. Christ is the root and offspring of David, Rev\_22:16. In him doth the horn of David bud, Psa\_132:17, Psa\_132:18. He is a branch of God's raising up; he sanctified him, and sent him into the world, gave him his commission and qualifications. He is a righteous branch, for he is righteous himself, and through him many, even all that are his, are made righteous. As an advocate, he is Jesus Christ the righteous. (2.) He is here spoken of as his church's King. This branch shall be raised as high as the throne of his father David, and there he shall reign and prosper, not as the kings that now were of the house of David, who went backward in all their affairs. No; he shall set up a kingdom in the world that shall be victorious over all opposition. In the chariot of the everlasting gospel he shall go forth, he shall go on conquering and to conquer. If God raise him up, he will prosper him, for he will own the work of his own hands; what is the good pleasure of the Lord shall prosper in the hands of those to whom it is committed. He shall prosper; for he shall execute judgment and justice in the earth, all the world over, Psa\_96:13. The present kings of the house of David were unjust and oppressive, and therefore it is no wonder that they did not prosper. But Christ shall, by his gospel, break the usurped power of Satan, institute a perfect rule of holy living, and, as far as it prevails, make all the world righteous. The effect of this shall be a holy security and serenity of mind in all his faithful loyal subjects. In his days, under his dominion, Judah shall be saved and Israel shall dwell safely; that is, all the spiritual seed of believing Abraham and praying Jacob shall be protected from the curse of heaven and the malice of hell, shall be privileged from the arrests of God's law and delivered from the attempts of Satan's power, shall be saved from sin, the guilt and dominion of it, and then shall dwell safely, and be quiet from the fear of all evil. See Luk\_1:74, Luk\_1:75. Those that shall be saved hereafter from the wrath to come may dwell safely now; for, if God be for us, who can be against us? In the days of Christ's government in the soul, when he is uppermost there, the soul dwells at ease.

(3.) He is here spoken of as The Lord our righteousness. Observe, [1.] Who and what he is. As God, he is Jehovah, the incommunicable name of God, denoting his eternity and self-existence. As Mediator, he is our righteousness. By making satisfaction to the justice of God for the sin of man, he has brought in an everlasting righteousness, and so made it over to us in the covenant of grace that, upon our believing consent to that covenant, it becomes ours. His being Jehovah our righteousness implies that he is so our righteousness as no creature could be. He is a sovereign, all-sufficient, eternal righteousness. All our righteousness has its being from him, and by him it subsists, and we are made the righteousness of God in him. [2.] The profession and declaration of this: This is the name whereby he shall be called, not only he shall be so, but he shall be known to be so. God shall call him by this name, for he shall appoint him to be our righteousness. By this name Israel shall call him, every true believer shall call him, and call upon him. That is our righteousness by which, as an allowed plea, we are justified before God, acquitted from guilt, and accepted into favour; and nothing else have we to plead but this, "Christ has died, yea, rather has risen again;" and we have taken him for our Lord."

John Gill ; "...as Christ's spiritual sheep, gathered into his fold, become fruitful in grace and good works, and increase with the increase of God."

Deuteronomy 33:15-16,LXX (Thomson version) ; “ As his land of plenty is beautified with summits of ancient mountains and with summits of everlasting hills ; so may the things acceptable to Him Who appeared in the bush come upon the head of Joseph; He indeed is glorified in being the chief over brothers.”

Justin( an early Church martyr); " 'From the blessing of the Lord is His land; for the seasons of heaven, and for the dews, and for the deep springs from beneath, and for the seasonable fruits of the sun, and for the coming together of the months, and for the heights of the everlasting mountains, and for the heights of the hills, and for the ever-flowing rivers, and for the fruits of the fatness of the earth; and let the things accepted by Him who appeared in the bush come on the head and crown of Joseph. **Let him be glorified among his brethren;**' "...

Cross references:

Psalms 8:5 "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

Revelation 19:11-16 ; "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."

12 His eyes {were} as a flame of fire, and on his head {were} **many crowns**; and he had a name written, that no man knew, but he himself.

13 And he {was} clothed with a vesture dipped in blood: and his name is called, The Word of God.

14 And the armies {which were} in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on {his} vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

John 17: 3-7, vs. 3 ; " And this is life eternal, that they may 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 Thy Ownself, with the glory which I had with thee before the world was.

6 I have manifested Thy name to the men whom thou gavest to me out of the world: Thine they were, and thou gavest them to Me; and they have kept Thy word.

7 Now they have known that all things whatever Thou hast given Me are from Thee."

Hebrews 2:9 "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

John 12:16 "These things his disciples understood not at the first: but when Jesus was glorified, then they remembered that these things were written concerning him, and {that} they had done these things

to him.”

Theological Dictionary of the Old Testament; “...The name is derived from y'sap "to add, increase, do again" (q.v.). Rachel specifically names her son Joseph, saying, "May the Lord give me (lit. add to me) another son" , (Gen 30:24).

Jesus the Christ did indeed “do again” the works of Joseph by saving His bretheren (Joseph physically and Jesus spiritually and for eternity) and forgiving them for their treachery against Him [ft]

[ft] Luke 23:34 Then said Jesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lots.”

And was subsequently glorified among His bretheren in the heavenly coronation.

Matthew Henry ; "...It was at the bush that God declared Himself the God of Abraham, Isaac, and Jacob, and so confirmed the promise made to the fathers, that promise which reached as far as the resurrection of the body and eternal life, as appears by our Saviour's argument from it, Luke 20:37

Cf. Luke 20:37, New King James Version ; "But even Moses showed in the *burning bush passage* that the dead are raised, when he called the Lord 'the God of Abraham, the God of Isaac, and the God of Jacob.'"

John Gill ; " ...Joseph, who was a type of Christ, the head of the righteous, on whom all the blessings of grace are, and from whom they descend to all his spiritual offspring, Proverbs 10:6, Ephesians 1:3;..."

Edersheim ; “...not the person of Joseph\* , yet the leading events of his life are typical of the great facts connected with the life and the work of Him who was betrayed and sold by His brethren, but whom "God exalted with His right hand to be a Prince and a Savior."

*Psalm 28:8-9, LXX,; vs 8 ; Psalm 28:8 The Lord is the strength of his people, and the saving defender of his Anointed.*

*Vs 9“Save thy people, and bless thine inheritance: and take care of them, and lift them up for ever.”*

Cross reference:

Isaiah 49:5, LXX ; “And now, thus saith the Lord that formed me from the womb to be his own servant, to gather Jacob to him and Israel. I shall be gathered and glorified before the Lord, and my God shall be my strength.”

Psalm 89: 20-29, LXX ; “I have found David my servant; I have anointed him by *my* holy mercy.

21 For my hand shall support him; and mine arm shall strengthen him.

22 The enemy shall have no advantage against him; and the sons of transgression shall not hurt him again.

23 And I will hew down his foes before him, and put to flight those that hate him.

24 But my truth and my mercy shall be with him; and in my name shall his horn be exalted.

25 And I will set his hand in the sea, and his right hand in the rivers.

26 He shall call upon me, *saying*, Thou art my Father, my God, and the helper of my salvation.

27 And I will make him *my* First-born, higher than the kings of the earth.

28 I will keep my mercy for him for ever, and my covenant *shall be* firm with him.

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

Psalm 80:17-18, LXX ; “17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.”

Matthew Henry ; “1. Of David in the type. God, in strengthening him that was their king and fought their battles, strengthened the whole kingdom. He calls himself God’s anointed because it was the unction he had received that exposed him to the envy of his enemies, and therefore entitled him to the



divine protection.

2. Of Christ, his anointed, his Messiah, in the anti-type. God was his saving strength, qualified him for his undertaking and carried him through it; see Psalm 89:21; Isaiah 49:5; Isaiah 50:7,9. And so he becomes their strength, the strength of all the saints; he strengthened him that is the church's head, and from him diffuses strength to all the members, has commanded his strength, and so strengthens what he has wrought for us, Psalm 68:28; 80:17-18.

IV. He concludes with a short but comprehensive prayer for the church of God, Psalm 28:9. He prays for Israel, not as his people ("save my people, and bless my inheritance"), though they were so, but, "thine."

God's interest in them lay nearer his heart than his own. 'We are thy people' is a good plea, Isaiah 64:9 ; 63:19. I am thine, save me. God's people are his inheritance, dear to him, and precious in his eyes; what little glory he has from this world he has from them. The Lord's portion is his people. That which he begs of God for them is,

1. That he would save them from their enemies and the dangers they were exposed to.

2. That he would bless them with all good, flowing from his favour, in performance of his promise, and amounting to a happiness for them.

3. That he would feed them, bless them with plenty, and especially the plenty of his ordinances, which are food to the soul. Rule them; so the margin.

"Direct their counsels and actions aright, and overrule their affairs for good. Feed them, and rule them; set pastors, set rulers, over them, that shall do their office with wisdom and understanding."

4. That he would lift them up for ever, lift them up out of their troubles and distresses, and do this, not only for those of that age, but for his people in every age to come, even to the end.

"Lift them up into thy glorious kingdom, lift them up as high as heaven."

There, and there only, will the saints be lifted up for ever, never more to sink or be depressed. Observe, Those, and those only, whom God feeds and rules, who are willing to be taught, and guided, and governed, by him, shall be saved, and blessed, and lifted up for ever."

John Gill ; "Ver. 9. *Save thy people, &c.*] The psalmist begins the psalm with petitions for himself, and closes it with prayers for the people of God; whom God has chosen for his people, taken into covenant to be his people, and given them to his son as such; these he has resolved to save, and has appointed Christ, and sent him into the world, to be the Saviour of them; and to them he makes known and applies the great salvation by his Spirit: so that this prayer was a prayer of faith, as are also the following petitions;

*and bless thine inheritance*; the people whom the Lord has chosen for his inheritance, and has given to Christ as his portion, and are his peculiar possession; and these he blesses with all spiritual blessings, with grace here, and glory hereafter, as is requested;

*feed them also*; as the shepherd does his flock, by leading them into green pastures, by giving them the bread of life, by nourishing them with the word and ordinances, by the means or his ministering servants, who are under-shepherds appointed to feed the saints with knowledge and understanding;

*and lift them up for ever*; above their enemies, and out of the reach of them; bear and carry them now, as the shepherd does his lambs, in his arms and bosom; and raise them out of their graves, and give them the dominion in the morning of the resurrection, and cause them to reign as kings and priests with Christ, as they ever will."

Augustine ; (on verse 9) "'*Save Thy people, and bless Thine inheritance*" ; "I intercede therefore, after My flesh hath flourished again, because Thou hast said, "Desire of Me, and I will give Thee the heathen for Thine inheritance;"

" Save Thy people, and bless Thine inheritance:" for "all Mine are Thine."

"And rule them, and set them up even for ever" And rule them in this temporal life, and raise them from hence into life eternal."

Spurgeon ; "...Lift them up by taking them home; lift them up for ever by bidding them dwell in thy presence, where there is fullness of joy; lift them out of that sick bed; lift them out of the tomb; lift them up from the worm, mind from the rottenness of the grave;

lift them up at the last blast of the archangel's trumpet, not their souls alone, which thou dost lift up as soon as they die, but their bodies also, which are the temples of the Holy Ghost; lift them up in both their natures, the spiritual and the material; lift them up for ever and cause them, as complete men, made perfect in Christ Jesus, for ever to rejoice in him; lift every one of them up

*"From beds of dust and silent clay,*

*To realms of everlasting day."*

*"Feed them also, and lift them up for ever."*

O my brethren, that you and I may but get home at the last! How I love that desire of David's, in the twenty-seventh Psalm, where he says, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord." That one desire sucked all the others up, and this is the one desire, I trust, which we have-

*"Jerusalem! my happy home!*

*Name ever dear to me;*

*When shall my labors have an end,*

*In joy, and and thee?"*

Oh! to see the king's face at home in his own land! To see him here in this exile through the perspective glass of faith is rich delight; but when this

cheek shall lie upon his bosom, and these lips shall feel the kisses of his love, oh! what ravishment, what infinite delight, what perfection of bliss to our complete manhood! Courage, my brethren and sisters! Set your faces against the steep; go up the hill-side with Christ in the rough weather, for the top of the hill and the Palace Beautiful will make amends for it all, in that land where the windows are agates, and the gates carbuncles, and all the borders are of precious stones, where the saints shall be lifted up for ever. Oh, it will be joy and bliss to be there indeed! Till then, we will put the prayer together, and say, "Save thy people, and bless thine inheritance: feed them also, and lift them up forever."

**"Pray that Jerusalem may have**

***Peace and felicity:***

***Let them that love thee and thy peace***

***Have still prosperity.***

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***Therefore I wish that peace may still***

***Within thy wall remain,***

***And ever may thy palaces***

***Prosperity retain,***

***Now, for my friends' and brethren's sakes,***

***Peace be in thee, I'll say;***

***And for the house of God our Lord,***

***I'll seek thy good alway."***

Ezekiel 17:22-24, LXX “For thus saith the Lord: I will Myself take one of the choicest cedars from a summit ; ( their hearts I will prune) 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.” [my ft]

[ft]\_(the same as Thomson’s Septuagint except for the word “prune” for Thomson’s “nip” in vs.22)

See also the “Our resurrection union with Christ’s resurrection” section of this study.

Cf. Job 8:19, LXX, see Thomson’s Version ; “that such is the overthrow of the ungodly? and **out of the earth another shall spring up.”**

Cf. Luke 1:32 “ He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David:”

Hengstenberg of the Messiah in this verse ; “...in reference to His state of glorification, He is compared to a lofty and splendid cedar, under which all the fowls of heaven shall dwell.”

John Gill “...by the “cropping off” of this tender twig seems to be designed not the incarnation of the Messiah, but his sufferings and death; whereby He was cut off, not for himself, but for the sins of his people, and in which His divine Father had a considerable hand,...”

“...and will plant [it] on a high mountain and eminent”; which may be expressive not of the incarnation of Christ, but rather of His ascension to heaven after His death, and resurrection from the dead; and the constitution of Him upon that as Lord and Christ, or the setting of him up as King over God’s holy hill

of Zion, the church of God: and no doubt but there is an allusion to Mount Zion, and to Jerusalem, from whence the Gospel first went forth, and where the first Gospel church was planted; and being said to be on a mountain high and eminent, may note both the visibility and stability of the church of Christ.

Spurgeon;...” I see that forest stretched over sea and land, over mountain and valley. It is a forest of men. There stands the Pharisees, the self-righteous, the tyrants, the autocrats of haughty mien, the men of profound intellect with lofty brows; the men that questioned God’s government; the infidels who said “Atheos,” (without God) “and denied His being. I see the high trees, that towered to such an elevation, and attracted so much admiration; and there, too, are the low trees contented to be low, for Christ of Nazareth was lowly. He whose disciples they are, came riding on an ass even in the day of His highest earthly triumph.”

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

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

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

“God himself will herein be glorified, 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, [my ft]

[ft] “...I will prune their hearts” see “A greek-English Lexicon of the Septuagint by Lust, Eynikel, Hauspie

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....”

Albert Barnes ; **Eze 17:23** -

**In the mountain of the height of Israel** - The parallel passage Ezekiel\_20:40 points to the mountain on which the temple stood. But it is not here the actual Mount Moriah so much as the kingdom of which that mountain was the representative, the seat of the throne of the anointed Son of God (Psalm\_2:6; compare Psalm\_40:2).

**All fowl of every wing** - (or, of every kind) are those who flock from all lands to this kingdom. Compare Matthew\_13:32.

The prophet brings prominently forward the future exaltation of the king; and he furnishes us thereby with hope, encouragement, and consolation, at such times as we see the Church of Christ in like depression.”

**Isaiah 45:13 LXX (Thomson version) ; “It was I Who raised him up with righteousness to be king; and all his ways shall be straight He shall rebuild this city of Mine, and send back the captives of this My people, not for ransom nor reward, said the Lord of Hosts.”**

**Isaiah 45:13, KJV ; “ I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.”**

Cross references :

Isaiah 61:10-11 LXX (Thomson version) ; “And they shall rejoice in the Lord with joy.

Rejoice in the Lord, O my soul, for He hath clothed me with the mantle of Salvation, and with an under garment of gladness, He hath crowned me as a bridegroom with a crown and adorned me as a bride,

Vs 11 with jewels, and like the earth blooming with flowers. And as a garden causeth its seeds to vegetate, so will the Lord God cause righteousness to spring up, and joy, in the presence of all nations.”

Isaiah 52:2 LXX (Thomson version) ; “Shake off the dust, and stand up : assume thy seat, O Jerusalem! Loose the chain from thy neck, O captive daughter of Sion!”

Ezra 1:3 LXX (Thomson version) ; “Whoever is among you of all His people, his God be with him; and let him go up to Jerusalem which is in Judea, and build the house of the God of Israel. He Who is at Jerusalem is very God.”

Jeremiah 23:5-6, LXX (Thomson version) ; “Behold the days are coming, saith the Lord, when I will raise up for David a righteous shoot who shall reign as king and shall understand and execute judgment and justice on the earth.

Vs. 6 In his days Juda shall be saved, and Israel shall dwell securely.”

1 Peter 1:18 “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;”

Romans 3:25 “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;”

**Zechariah 9:9-11, LXX** “<sup>9</sup> Rejoice greatly, O daughter of Sion; proclaim *it* aloud, O daughter of Jerusalem; behold, the King is coming to thee, just, and a Saviour; he is meek and riding on an ass, and a young foal. <sup>10</sup> And he shall destroy the chariots out of Ephraim, and the horse out of Jerusalem, and the bow of war shall be utterly destroyed; and *there shall be* abundance and peace out of the nations; and he shall rule over the waters as far as the sea, and the rivers *to* the ends of the earth. <sup>11</sup> And thou by the blood of thy covenant has sent forth thy prisoners out of the pit that has no water.”

**Romans 3:21-26** <sup>21</sup> But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, <sup>22</sup> even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> being justified freely by His grace through the redemption that is in Christ Jesus, <sup>25</sup> whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, <sup>26</sup> to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.”

John Gill ; *I have raised him up in righteousness, &c.* “Though this may be said with some respect to Cyrus, yet chiefly to Christ, of whom Cyrus was a type; him the Lord appointed and determined to be the Saviour and Redeemer of his people; him he sent forth in time for that purpose, in righteousness or faithfulness to concerning him: or, “unto righteousness” , as the Vulgate Latin version; to bring in an everlasting righteousness for the justification of his people: or, “with righteousness”, as the Septuagint version is”: *I have raised him up a King with righteousness*; “a righteous King, a King that reigns in righteousness, as Christ does, and better agrees with him than Cyrus; see



Jeremiah 23:5,6:”

*and I will direct all his ways*; “or "make them plain" ; remove all difficulties and obstructions out of his way; he shall succeed and prosper, as the "pleasure of the Lord did prosper" in the hands of Christ; God being at his right hand as man and Mediator, to direct, counsel, and assist him, and to make him successful.”

*he shall build my city*; “not Cyrus, for he did not build the city of Jerusalem, whatever orders he might give for it, Isaiah 44:28 though his proclamation only mentions the temple, Ezra 1:2-5, but Christ, the builder of the church, often compared to a city, and called the city of God, of which the saints are fellow citizens; and which is built by Christ, upon himself the Rock, against which the gates of hell cannot prevail, Matthew 16:18:”

*and he shall let go my captives*, “not for price, nor reward, saith the Lord of hosts; the Lord’s people are captives to sin, Satan, and the law; Christ has not only redeemed these captives, but has proclaimed liberty to them, and delivered them from their bondage by his Spirit and grace; and all this freely, not through any merits of theirs, but of his own rich grace and mercy; and though they are redeemed with a price; yet not with corruptible things, as silver and gold, but with the precious blood of Christ; and whatever their redemption and freedom cost him, it costs them nothing, it is to them without money and without price, Isaiah 52:3.”

Hippolytus (an early Church “father”) ; “...But in whom is God except in Christ Jesus, the Father’s Word, and again, exhibiting the truth regarding Him, He points to the fact of His being in the flesh when He says, I have raised Him up in righteousness, and all of His ways are straight.’ For what is this? Of whom does the Father thus testify?

It is of the Son that the Father says, ‘I have raised Him up in righteousness.’ And that the Father did raise up His Son in righteousness, the Apostle Paul bears witness, saying, ‘But if the Spirit of Him that raised up Christ Jesus from the dead dwell in you, He that raised up Christ Jesus from the dead shall

also quicken your mortal bodies by His Spirit that dwelleth in you. [my ft]

[ft] see Romans 8:11

Behold the word spoken by the prophet is made good, 'I have raised Him up in righteousness.'"

Jamieson, Fausset, and Brown Commentary ; "**Isaiah 45:13** - **him**--Cyrus, type of Messiah, who redeems the captives of Satan "without money and without price" (Isa\_55:1), "freely" (gratuitously)"

Matthew Henry ; "They are particularly told what God would do for them, that they might know what to depend upon; and this shall lead them to expect a more glorious Redeemer and redemption, of whom, and of which, Cyrus and their deliverance by him were types and figures.

1. Liberty shall be proclaimed to them, Isa\_45:13. Cyrus is the man that shall proclaim it; and, in order hereunto, God will put power into his hands: *I have raised him up in righteousness*, that is, in pursuance and performance of my promises and to plead my people's just but injured cause. He will give him success in all his enterprises, particularly that against Babylon: *I will direct all his ways*; and then it follows that he will prosper him, for those must needs speed well that are under a divine direction. God will make plain the way of those whom he designs to employ for him. Two things Cyrus must do for God: - (1.) Jerusalem is God's city, but it is now in ruins, and he must rebuild it, that is, he must give orders for the rebuilding of it, and give wherewithal to do it. (2.) Israel is God's people, but they are now captives, and he must release them freely and generously, not demanding any ransom, nor compounding with them for price or reward. And Christ is anointed to do that for poor captive souls which Cyrus was to do for the captive Jews, to proclaim the *opening of the prison to those that were bound* (Isa\_61:1), enlargement from a worse bondage than that in Babylon."

**Isaiah 33:17, LXX (Thomson version) “You shall see a king with glory; your eyes shall see a far distant land;”**

Cross references :

Psalm 91:9 “For thou, O Lord, art my hope: thou, my soul, hast made the Most High thy refuge.”

Psalm 37:3 , LXX ; “Hope in the Lord, and do good; and dwell on the land, and thou shalt be fed with the wealth of it.”

Daniel 7:13, LXX, “I beheld in the night vision, and, lo, *one* coming with the clouds of heaven as the Son of man, and he came on to the Ancient of days, and was brought near to him.

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

Isaiah 32:1 “For, behold, a righteous king shall reign, and princes shall govern with judgement.”

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was revealed in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles, believed on in the world, received up into glory.”

Psalm 45:2 LXX; “Psalm 45:2 Thou art more beautiful than the sons of men: grace has been shed forth on thy lips: therefore God has blessed thee for ever.”

13 And in the midst of the seven lampstands *one* like the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden band.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying to me, Fear not; I am the first and the last:

18 I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

Isaiah 43:6, LXX “I will say to the north, Bring; and to the south, Keep not back; bring my sons from the *land* afar off, and my daughters from the ends of the earth;”

The Targum reads, “Thine eyes shall see the Shechinah of the King of ages.”

Spurgeon ; “It is yonder that the King is in His beauty; He is now crowned with the crown which God has given Him, as a reward for His tremendous labors and His terrific sufferings. Now He wears the glory which He had with God or ever the earth was, and yet another glory above all-that which He has well earned in the fight against sin, death, and hell.”

John Gill ; “Isa 33:17 - *Thine eyes shall see the King in his beauty*,.... Not merely Hezekiah in his royal robes, and with a cheerful countenance, having put off his sackcloth and his sadness, upon the breaking up of the siege; but a greater than he, even the King Messiah, in the glory of his person and office, especially as a King reigning gloriously before his ancients in Jerusalem: the apostles saw him in his glory, in the days of his flesh, corporeally and spiritually; believers now see him by faith, crowded with glory and honour, as well as see his beauty, fulness, and suitableness, as a Saviour; and, before long, their eyes shall see him personally in his own and his Father's glory. This is to be understood of the eyes of good men, before described. The Targum is,

"thine eyes shall see the glory of the Majesty of the King of worlds in his praise;"

and Jarchi interprets it of the glory of the Majesty of God; so, according to both, a divine Person is meant, and indeed no other than Christ:

they *shall behold the land that is very far off*; “...the heavenly country, the better one, the land of uprightness, typified by the land of Canaan; and may

be said to be "a land afar off", with respect to the earth on which the saints now are, and with regard to the present sight of it, which is a distant one, and will be always afar off to wicked men; this now the saints have at times a view of by faith, which is very delightful, and greatly supports them under their present trials: though it may be that an enlargement of Christ's kingdom all over the world, to the distant parts of it, may be here meant; which may be called, as the words may be rendered, "a land of distances", or "of far distances" {d}; that reaches far and near, from sea to sea, and from the river to the ends of the earth; which will be the case when the kingdoms of this world shall become Christ's, and the kingdom, and the greatness of it under the whole heaven, shall be given to the saints of the most High; a glorious sight this will be. And this sense agrees with the context, and declares what will be after the destruction of antichrist."

Edward J. Young ; "He will be a victorious king, in a sense that is not true of the actual kings of Judah. The king is not Hezekiah nor any mere human king. The whole contest refers to something greater than the bestowal of honor that Hezekiah received (2 Chronicles 32:23). It is a king of the redeemed Israel, who reigns when the outward enemy has been punished and when the sinners of Zion have been judged. He is and can only be the Messiah. This does not conflict with what is stated in verse 22, that the Lord Himself is king. The Messiah is a manifestation of the rule of the Lord. In the deepest sense, but the Messiah is the royal mediator and reigns as is described of Him in this context. The beauty is not merely physical but spiritual. It is the Messiah in the glory of His wondrous reign over His Church that is here in view.

In addition to seeing the king, the people's eyes will also see a land of distances, i.e., a distant land; and thus the prophet includes the entire concept of a kingdom. In the first half of the verse the king is mentioned, for without him there can be no kingdom; but there is also mention of his land. Just as the phrase *in his beauty* modifies *king*, so also does the word *distances* modify *land*. Thus, there is created an interesting parallelism in the verse. It is a land of distances, a land that contains distances, stretching far in all directions. Isaiah creates a contrast with the condition of the land when it has been occupied by the enemy; then it was narrow and confined; now, however, when a king in his beauty reigns, it will be a broad and wide land (cf. 25:15;

32:1ff). A king in the beauty of his reign, a realm wide and spacious; such is the glorious vision that the eyes of the now oppressed people will one day behold.” [my ft]

[ft] of The phrase “a land afar off is seen in the following verse with it’s relation to the heavenly inhabitants; Isaiah 13:4-5, LXX; “A voice of many nations on the mountains, *even like to that* of many nations; a voice of kings and nations gathered together: the Lord of hosts has given command to a war-like nation,

5 to come from **a land afar off**, from the utmost foundation of heaven; the Lord and his warriors *are coming* to destroy all the world.”

W.M. Statham ; “*The glorious vision.*

“Thine eyes shall see the King in his beauty,” There is much of beauty in this world. And by Christ Jesus God created the worlds. So that he is the Archetype of all beauty. Everything lovely was first a *thought* of Christ before it became a fact in life. These eyes of ours have seen glorious spectacles: the sun rising to run his race; the tender greens and purples of the seas; the magnificence of Carmel and Lebanon. How much also have we all seen of *moral* beauty! — the gentleness of pity; the heroism of endurance; the sublimity of sacrifice. Yet *these* have all been mingled with some elements of worldliness and sin.

## **I. THIS PROPHECY IS FULFILLED IN CHRIST AS THE TRUE**

**KING.** Think of the kings of every age: the Pharaohs; the Caesars. There we see power, pageantry, and, alas! too often criminality and cruelty. Here we see the true King. One whose government is Divine, because it is *within*, holding in supremacy the conscience and the heart. One who is a King who “reigns in righteousness, mighty to save.”

## **II. A PROPHECY FULFILLED IN THE BEAUTY OF CHRIST’S**

**CHARACTER.** Beauty lies in symmetry and completeness; he was perfectly holy, without spot or blemish. Beauty lies in subtle harmonies; and in Christ justice, love, and wisdom were all united in one. Beauty lies in

conformity with moral law; and he was “harmless, undefiled, and separate from sinners.” Beauty is not to be found in mere sentiment alone.

Character is not to be tested simply by exquisite feeling or profound teaching, but by a life where truth *felt* and truth *spoken* and truth *lived* are all embodied in one. He who spake as never man spake could also say,

“Which of you convinceth me of sin?”

### III. A PROPHECY FULFILLED THROUGH THE POWER OF

SPIRITUAL VISION. “Thine eyes shall *see*.” The beauty of Christ can be seen only through the lens of moral disposition. “Blessed are the pure in heart: for they shall see God.” It is distinctly said of the wicked, concerning

their view of Christ, “They shall see no beauty in him that they should desire him.” We may have the artistic eye to see the beauty of Grecian capitol and Roman arch, but we may not have the spiritual eye whereby alone we discern spiritual things.

IV. A PROPHECY FULFILLED IN PERSONAL EXPERIENCE. “*Thine eyes*.” Powers of vision cannot be transferred. How we have longed, perhaps, that those we love should see this beauty too! Nor can they be intellectually *willed*. We must have the spiritual heart before we can enjoy the spiritual eye.

### V. A PROPHECY TO BE PERFECTLY FULFILLED IN THE FINAL

REVELATION OF HEAVEN. Whatever we may see there of new

displays of God’s creative energy and power, however fair and lovely our own beloved ones may be now that they are “without fault before the throne of God,” — we may be sure of this, that Christ will be “the Altogether Lovely.” The eye will be perfectly purged from sin, and the soul perfectly alive to God. Then Christ’s own prayer will be fulfilled, “That they may behold my glory, which thou hast given me.” — W.M.S.

W. Clarkson ; “...1. That of Jesus Christ as he lived on earth — the meek King of men (Matthew 21:5), he who claimed to be a King even as he stood bound before Pilate (John 18:33-36). Here we see the King in his beauty as we see him in his purity of heart, in his devotedness to the work his Father had placed in his hands, in his *submissiveness* to that Father’s will, in his quick and tender sympathy with the sorrowing and the abandoned, in his

inexhaustible patience with the undeserving and the wrong.

2. That of the Divine Redeemer as he reigns in heaven. Thus viewed, we see in him the beauty of one who

(1) *once* surrendered everything he was and had in order that he might redeem a fallen race, — the beauty of the most *perfect* sacrifice;

(2) now welcomes to his kingdom the worst of all that have rebelled against his will, — the beauty of perfect magnanimity;

(3) now bears with his servants in all their manifold infirmities and *insufficiencies of service*, — *the* beauty of perfect patience;

(4) now *dispenses* grace and help to every one of his followers according to their individual necessities and requests, — the beauty of perfect *beneficence*.

III. THE DISTANT VIEW. Our eyes will see the King in his beauty when we see “him *as he is*” — *the* ascended and reigning Lord. Then we shall

(1) behold the glories of his heavenly administration; we shall

(2) dwell upon the transcendent *excellence* of his Divine character; and we shall *then*

(3) be drawn towards him in spiritual resemblance (1 John 3:2), live under his reign in unremitting and untiring service (Revelation 7:15; 21:25), dwell with him and reign with him in everlasting joy (2 Timothy 2:12; Revelation 2:26; 3:21; 22:5).”



*Ezekiel 34:23-24 , LXX (Thomson Version) ; “And I will set up over them one shepherd who will be their Shepherd :*

*Vs. 24 and I the Lord will be their God ; and David shall be chief among them. I the Lord have spoken ; and with this David I will make a covenant of peace.”*

John Gill ; “Ver. 24. “And I the Lord will be their God”, &c.] The God of them Christ is the shepherd of, and whom he feeds; the sheep and poor of the flock: this is the great blessing of the everlasting covenant, and than which there cannot be a greater, to have the Lord, the everlasting and unchangeable Jehovah, to be a covenant God and Father:

“and my servant David a Prince among them”; who should reside among them, dwell with them, by granting them his spiritual presence, and so rule over them, protect and defend them; even he who is the Prince of the kings of the earth, and is exalted, a Prince and a Saviour of his people Israel; he is such a Shepherd as that he is a Prince; and such a Prince as that he is a Saviour and under whose princely government is the greatest safety:”

*Psalms 89:1-8, LXX (Vaticanus and Thomson) < <A Psalm of understanding Asaph the Israelite.> >*

*vs.1 O Lord, I will sing of Thy mercies forever ; I will proclaim Thy truth with my mouth to all generations.*

*2 For thou hast said, Mercy shall be built up for ever: My truth shall be established in the heavens.*

*3 I made a covenant with my chosen , I swore unto David my servant.*

*4 I will establish thy seed for ever, and build up thy throne to all generations. Pause.*

*5 The heavens shall declare thy wonders, O Lord; and thy truth in the assembly of the saints.*

*6 For who in the heavens shall be compared to the Lord? and who shall be likened to the Lord among the sons of God?*

*7 God is glorified in the council of the saints; great and terrible toward all that are round about him.*

*8 O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee.”*

Augustine ; “...Christ hath now a throne in us, His throne is set up in us: for unless he sat enthroned within us, He would not rule us: but if we were not ruled by Him, we should be thrown down by ourselves. He therefore sits within us, reigning over us: He sits also in another generation, which will come from the resurrection of the dead. Christ will reign for ever over His Saints.”

Adam Clarke ; “Verse 4. *Thy seed will I establish for ever, and build up thy throne to all generations.*] And this covenant had most incontestably Jesus Christ in view. This is the *seed*, or posterity, that should sit on the throne, and reign for ever and ever. David and his family are long since become extinct; none of his race has sat on the Jewish throne for more than *two thousand* years: but the Christ has reigned invariably since that time, and will reign till all his enemies are put under his feet; and to this the psalmist says Selah. It will be so, it is so; and it cannot be otherwise; for the Lord hath *sworn* that he shall have an *everlasting kingdom*, as he has an *everlasting priesthood*.”

Matthew Henry ; “...*I will sing of the mercies of the Lord for ever*, sing a praising song to God's honour, a pleasant song for my own solace, and *Maschil*, an instructive song, for the edification of others.” We may be for ever singing God's mercies, and yet the subject will not be drawn dry. We must sing of God's mercies as long as we live, train up others to sing of them when we are gone, and hope to be singing them in heaven world without end; and this is *singing of the mercies of the Lord for ever. With my mouth*, and

with my pen (for by that also do we speak), *will I make known thy faithfulness to all generations*, assuring posterity, from my own observation and experience, that God is true to every word that he has spoken, that they may learn to *put their trust in God*, Ps. lxxviii. 6. 2. However it be, the everlasting covenant is firm and sure, v. 2-4. Here we have, (1.) The psalmist's faith and hope: "Things now look black, and threaten the utter extirpation of the house of David; but *I have said*, and I have warrant from the word of God to say it, that *mercy shall be built up for ever*." As the goodness of God's nature is to be the matter of our song (v. 1), so much more the mercy that is built for us in the covenant; it is still increasing, like a house in the building up, and shall still continue our rest for ever, like a house built up. It shall be built up for ever; for the everlasting habitations we hope for in the new Jerusalem are of this building. If mercy shall be built for ever, then the *tabernacle of David, which has fallen down, shall be raised out of its ruins, and built up as in the days of old*, Amos ix. 11. Therefore mercy shall be built up for ever, because *thy faithfulness shalt thou establish in the very heavens*. Though our expectations are in some particular instances disappointed, yet God's promises are not disannulled; they are *established in the very heavens* (that is, in his eternal counsels); they are above the changes of this lower region and out of the reach of the opposition of hell and earth. The stability of the material heavens is an emblem of the truth of God's word; the heavens may be clouded by vapours arising out of the earth, but they cannot be touched, they cannot be changed. (2.) An abstract of the covenant upon which this faith and hope are built: *I have said it*, says the psalmist, for *God hath sworn it*, that the heirs of promise might be entirely satisfied of the immutability of his counsel. He brings in God speaking (v. 3), owning, to the comfort of his people, "*I have made a covenant*, and therefore will make it good." The covenant is made with David; the covenant of royalty is made with him, as the father of his family, and with his seed through him and for his sake, representing the covenant of grace made with Christ as head of the church and with all believers as his spiritual seed. David is here called *God's chosen* and *his servant*; and, as God is not changeable to recede from his own choice, so he is not unrighteous to cast off one that served him. Two things encourage the psalmist to build his faith on this covenant:-- [1.] The ratification of it; it was confirmed with an oath: *The Lord has sworn, and he will not repent*. [2.] The perpetuity of it; the blessings of the covenant were

not only secured to David himself, but were entailed on his family; it was promised that his family should continue--*Thy seed will I establish for ever*, so that *David shall not want a son to reign* (Jer. xxxiii. 20, 21); and that it should continue a royal family--*I will build up thy throne to all generations*, to all the generations of time. This has its accomplishment only in Christ, of the seed of David, who lives for ever, to whom God has given the throne of his father David, and of the increase of whose government and peace there shall be no end."

John Gill ; "...mystical David, the Messiah, David's son and antitype; after, on this account, called David in Scripture, Ezekiel 34:23,24 Ho 3:5 and who is the Lord's "chosen" One, foreordained to be the Redeemer of lost sinners, chosen to be the Mediator between God and them, to be the head of the church, and Saviour of the body; and his human nature was chosen to the grace of union to the Son of God, Psalm 89:19, hence he is called God's elect, Isaiah 43:1 and with him the covenant of grace was made from all eternity, and all the blessings and promises of it were put into his hands; he is the Mediator, surety, and messenger of it, and by his blood it is ratified and confirmed: the Septuagint render it, in the plural number, "with mine elect ones"; and it is a truth, that the covenant of grace is made with all the elect, considered in Christ, and is made with them as such, and not as believers, converted persons, &c. election is the foundation of the covenant, and the source of all covenant blessings:

I have sworn unto David my servant: to the Messiah, called David, as before observed, and who is the Lord's servant, as man and Mediator, of his choosing, calling, sending, and supporting, Isaiah 42:1 49:3 53:11, to whom he swore, and he will not repent; and which oath of his, joined to his covenant and promise, makes for the strong consolation of the heirs of promise; see Psalm 89:35 110:4 Hebrew 6:18, the sum and substance of which covenant and oath follow.

Ver. 4. *Thy seed will I establish for ever, &c.*] Meaning not the natural seed of David, at least not only them; whose family was indeed preserved, though in very low circumstances, until the Messiah came, who sprung from thence, Luke 1:27 2:4 Ac 13:23, but the spiritual seed of Christ, to whom it was promised that he should have a seed, and should see and enjoy it, and which

should endure for ever; see Psalm 89:29,36 Isa 59:21, and so he always has had a seed to serve him in all generations, in the worst of times, and will; and who are established in him, and will be kept and preserved by him, and whom he will present to his Father, saying, "Lo, I and the children whom thou hast given me", Heb 2:13

and build up thy throne to all generations; and this shows that the passage is not to be understood literally of David, and of his temporal throne and kingdom, which did not last many generations; but of the spiritual throne and kingdom of the Messiah, who sprung from him, called the throne of his father David, whose throne is for ever and ever, and whose kingdom is an everlasting kingdom, Luke 1:32,33 Psalm 45:6 Daniel 2:44, his throne is in the heavens, where he will reign until all enemies are put under his feet; and it is also in the midst of his church, and in the hearts of his people, where he reigns as King of saints; and he is on the same throne with his Father; it is the same with his, as to glory, power, and authority; on this he will sit, and judge the world at the last day; and on it he will reign with his people a thousand years, in the New Jerusalem state, and after that to all eternity, # Re 3:21 20:4,5,11 22:3,4."

"Verse 4. Thy seed will I establish for ever. David must always have a seed, and truly in Jesus this is fulfilled beyond his hopes. What a seed David has in the multitude which have sprung from him who was both his Son and his Lord. The Son of David is the Great Progenitor, the second Adam, the Everlasting Father, he sees his seed, and in them beholds of the travail of his soul.

And build up thy throne to all generations. David's dynasty never decays, but on the contrary, is evermore consolidated by the great Architect of heaven and earth. Jesus is a king as well as a progenitor and his throne is ever being built up -- his kingdom comes -- his power extends.

Thus runs the covenant; and when the church declines, it is ours to plead it before the ever faithful God, as the Psalmist does in the latter verses of this sacred song. Christ must reign, but why is his name blasphemed and his gospel so despised? The more gracious Christians are, the more will they be moved to jealousy by the sad estate of the Redeemer's cause, and the more

will they argue the case with the great Covenant maker, crying day and night before him, "Thy kingdom come."

Selah. It would not be meet to hurry on. Rest, O reader, at the bidding of this Selah, and let each syllable of the covenant ring in thine ears; and then lift up the heart and proceed with the sacred poet to tell forth the praises of the Lord. (T David)"

*Psalm 89:13-14, (Thomson version), "Thine arm is endowed with power; let*

*Thy hand be strong-Thy right hand exalted."*

*Vs.14 Justice and judgement are the preparation of Thy throne ; mercy and truth shall march before Thee."*

C.H. Spurgeon ; "...let us behold the mighty arm of God as specially DISPLAYED IN THE PERSON OF CHRIST JESUS; and here will you kindly follow me in the psalm itself, for there you will see that the power of God is displayed in Jesus Christ, in *the choice* of him, and the exaltation of him, to be a Prince and a Savior. See verse 19: "I have laid help upon one that

is mighty; I have exalted one chosen out of the people.” Christ is the incarnation of the power of divine grace, in him dwells the power of God to save the sons of men; and yet in what weakness it dwelt. He was a man despised-and rejected, lowly and meek, poor, and without worldly honor. His was the

weakness of shame and suffering, poverty and dishonor; but the power of God was upon him, and is upon him now. It is a grand thing to know that God by the weakness of man, taking it into connection with his own nature, has routed sin, Satan, death and hell. The battle in the wilderness was between Satan and a man, tempted as we are; but oh, how gloriously that matchless man overthrew the tempter and prevailed. The agony in the garden of Gethsemane was that of a man: it was a man, though God, who sweat great drops of blood, and uttered strong crying and tears, and won the victory by which evil is dethroned; and he that met the powers of evil on the cross, and stood alone and trod the wine-press till there remained not an uncrushed cluster-was a man. It is by his power, even the power of the man of Nazareth, that all the powers of evil have been for ever blasted and withered; so that, though they rebel, it is but a struggling gasp for life.

As surely as God sits on his throne, the foot of the seed of the woman shall be upon the serpent’s head, to crush it for ever; for mighty as were the hosts of evil, God hath exalted one chosen out of the people, and laid help upon him, that he may eternally vanquish all the hosts of darkness. Strong is thy right hand, O Savior, for by weakness and suffering and death thou hast overthrown all thy people’s foes.

His power was seen, next, in our *Lord’s anointing*. “I have found David my servant, with my holy oil have I anointed him.” You know how in his preaching there went out of his mouth a sharp two-edged sword with which he smote sin, because the Spirit of God was upon him. On the day of Pentecost the Spirit bore witness in the entire body of Christ, making all his servants speak with tongues of fire the word of the gospel. The Spirit of God is with Christ on earth still in his church, so that, feeble though the speech of his ministers may be, a secret power attends it, irresistibly subduing the forces of evil. Rejoice ye this day, beloved; for the anointing rests still in the church of God, and the anointed Redeemer must be victorious in every place. Thanks be unto God which causeth his word to triumph in every place by the

power of the eternal Spirit. We ought therefore to adore Jesus Christ as having the power of God, because the Holy Ghost is always with him and with his word, and he is therefore mighty to save.

We must equally magnify the power of God because of *the continuance of the empire of Christ in the world*. As saith the Psalmist: “with whom my hand shall; be established, mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him, and I will beat down his foes before his face and plague them that hate him.” These eighteen hundred years every effort has been put forth to root up the church of Christ; The devil and all his servants on earth have conspired to overthrow the growing kingdom of our Lord; but they have never succeeded. Think, my brethren, what the power of God must be which has kept the church alive under fiery persecutions, rescued it from the fangs of the Inquisition, preserved it from the poison of heresy, and the pestilence of infidelity, and, what is worse, enabled it to survive the horrible dragon of Popery which has threatened altogether to carry away the church with the foods which it pours out of its mouth. Yet the chosen seed live on and are multiplied in the land, even as it is promised in the thirty-sixth verse of the Psalm before us: “His seed shall endure for ever, and his throne as the sun before me.” The establishment and continuation of the church is an extraordinary proof of divine power.

So are all *the conquests* of Christ; some of which we have seen, and more of which are to come. “I will beat down his foes before his face, and plague them that hate him,” is the divine promise. “I will make him my firstborn, higher than the kings of the earth. I will set his hand also in the sea and his right hand in the rivers.” Glory be to God, Christ is triumphant still. Still in the preaching of his truth he rides forth conquering and to conquer. The gospel has not lost its old force, but whenever it is preached in faith it wins the day. See what power it has in drawing together the multitudes and holding them in breathless attention: a man has nothing to do but to preach Christ simply, and with all his might, and the people will hear it. We want no endowment of the state, we seek no acts of parliament to help us. Give us a clear stage and no favor, an open Bible and an earnest tongue, and the people shall yet be aroused and the multitude shall bow before the people’s King.



Jesus Christ is still the mightiest name which can be pronounced by mortal tongue; its all-subduing power shall yet be felt in the remotest regions of the earth.

Beloved, I have not time to do more than say that the great power of God's grace is embodied in Christ's *mighty intercession*. See verse 26: "He shall cry unto me, Thou art my father, my God, and the rock of my salvation." This makes him mighty to save — "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." I should like to have an hour to expatiate upon the gracious power of God as seen in the intercession of Christ. Omnipotence dwells in every plea that falls from those dear lips, as the eternal Son pleads his own merits with the everlasting Father. Beloved, the power of Christ is well known to many of you. Did it not call you from the dead? Has not it kept you from going down into the pit? Is there not such power in his name that it makes your heart to leap? If we speak of anything else, you listen to it and glide into sleep; but if you hear about *him*, does it not stir the very deeps of your soul? Have you not often, when you felt faint and weary, sprung to your feet with exultation at the very thought of *him*? Has not his presence made your sick bed soft, and what you thought your dying couch to be a throne whereon you sat and reigned as in the heavenly places?

***"Jesus, the very thought of thee***

***With transport fills my breast."***

You know it is so. The power of Jesus' name, who can measure it? And what will be your sense of his power when you reach another world; when he shall have brought you into his rest, even you who were so unworthy; when he shall reveal in you all the majesty of his goodness; when heaven shall be yours, and all its boundless plains and golden streets, — and when, looking around, you shall find all your Christian brethren there without exception, as many as loved the Lord below, all safely gathered into the fold at last?"

Psalm 89:19-37 LXX verse 19 "Then thou spakest in vision to thy children, and saidst, I have laid help on a Mighty One; I have exalted One chosen out of my people.

20 I have found David my servant; I have anointed Him by my holy mercy.

21 For My hand shall support Him; and Mine arm shall strengthen Him.

22 The enemy shall have no advantage against Him; and the sons of transgression shall not hurt Him again.

23 And I will hew down His foes before Him, and put to flight those that hate Him. 24 But My truth and My mercy shall be with Him; and in My name shall His horn be exalted.

25 And I will set His hand in the sea, and His right hand in the rivers.

26 He shall call upon Me, saying, Thou art my Father, my God, and the helper of My salvation.

27 And I will make Him My first-born, higher than the kings of the earth.

28 I will keep my mercy for Him for ever, and My covenant shall be firm with Him.

29 And I will establish His seed for ever and ever, and His throne as the days of heaven.

30 If His children should forsake My law, and walk not in My judgments;

31 if they should profane My ordinances, and not keep My commandments;

32 I will visit their transgressions with a rod, and their sins with scourges.

33 But My mercy I will not utterly remove from him, nor wrong My truth.

34 Neither will I by any means profane My covenant; and I will not make void the things that proceed out of My lips

35 Once have I sworn by My holiness, that I will not lie to David.

36 His seed shall endure for ever, and His throne as the sun before Me;

" 37 and as the moon that is established for ever, and as the faithful witness in heaven."

## Cross references :

Proverbs 8:22 "The LORD possessed me at the beginning of His way, before His works of old.

Proverbs 8:23 "I was set up from everlasting, from the beginning, or ever the earth was."

1 Samuel 2:10 "The adversaries of the LORD shall be broken to pieces; out of heaven shall He thunder upon them. The LORD shall judge the ends of the earth; and He shall give strength unto His king and exalt the horn of His anointed."

John 20:17 Jesus said unto her, "Touch Me not, for I am not yet ascended to My Father; but go to My brethren and say unto them, 'I ascend unto My Father and your Father, and to My God and your God.'"

Matthew Henry gives an overview of vs.19-37 and then gives further comments; The Lord anointed David with the holy oil, not only as an emblem of the graces and gifts He received, but as a type of Christ, the King Priest, and Prophet, anointed with the Holy Ghost without measure. David after his anointing, was persecuted, but none could gain advantage against him. Yet all this was a faint shadow of the Redeemer's sufferings, deliverance, glory, and authority, in whom alone these predictions and promises are fully brought to pass. He is the mighty God. This is the Redeemer appointed for us, who alone is able to complete the work of our salvation.

As the sun and moon remain in heaven, whatever changes there seem to be in them, and again appear in due season; so the covenant of grace made in Christ, whatever alteration seems to come to it, should not be questioned.

Verses 19-37 "The covenant God made with David and his seed was mentioned before (v. 3, 4); but in these verses it is enlarged upon, and pleaded with God, for favour to the royal family, now almost sunk and ruined; yet certainly it looks at Christ, and has its accomplishment in Him much more than in David; nay, some passages here are scarcely applicable at all to David, but must be understood of Christ only (Who is therefore called David our King, Hos. 3:5), and very great and precious promises they are which are here made to the Redeemer, which are strong foundations for the faith and hope of the redeemed to build upon.

The comforts of our redemption flow from the covenant of redemption; all our springs are in that, (Isa. 55:3. see footnote ft "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were

our faces from him; he was despised, and we esteemed him not.”)

‘I will make an everlasting covenant with You, even the sure mercies of David’, Acts 13:34. Now here we have an account of those sure mercies. Observe, I. What assurance we have of the truth of the promise, which may encourage us to build upon it. We are here told, 1. How it was spoken (v. 19): Thou didst speak in vision to thy Holy One. God’s promise to David, which is especially referred to here, was spoken in vision to Nathan the prophet, 2 Sa. 7:12-17. Then, when the Holy One of Israel was their king (v. 18), He appointed David to be his viceroy. But to all the prophets, those holy ones, He spoke in vision concerning Christ, and to He Himself especially, who had lain in His bosom from eternity, and was made perfectly acquainted with the whole design of redemption, Mt. 11:27. 2. How it was sworn to and ratified (v. 35): Once have I sworn by My holiness, that darling attribute. In swearing by His holiness, He swore by Himself; for He will as soon cease to be as be otherwise than holy. His swearing once is enough; He needs not swear again, as David did (1 Samuel. 20:17); for His word and oath are two immutable things. As Christ was made a priest, so He was made a King, by an oath (Heb. 7:21); for His kingdom and priesthood are both unchangeable. II. The choice made of the person to whom the promise is given, v. 19, 20. David was a king of God’s own choosing, so is Christ, and therefore both are called God’s kings, Ps. 2:6. David was mighty, a man of courage and fit for business; he was chosen out of the people, not out of the princes, but the shepherds. God found him out, exalted him, laid help upon him, and ordered Samuel to anoint him.

But this is especially to be applied to Christ. 1. He is one that is Mighty, every way qualified for the great work He was to undertake, able to save to the uttermost -mighty in strength, for He is the Son of God, mighty in love, for He is able experimentally to compassionate those that are tempted. He is the Mighty God, Isa. 9:6. 2. [my ft]

[ft] “or unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

He is chosen out of the people, one of us, bone of our bone, that takes part with us of flesh and blood. Being ordained for men, He is taken from among men, that His terror might not make us afraid. 3. God has found Him. He is a

Saviour of God's own providing; for the salvation, from first to last, is purely the Lord's doing. He has found the ransom, Job 33:24. We could never have found a person fit to undertake this great work, Rev. 5:3, 4. 4. God has laid help upon Him, not only helped Him, but treasured up help in Him for us, laid it as a charge upon Him to help fallen man up again, to help the chosen remnant to heaven. "... He has exalted him, by constituting Him the Prophet, Priest, and King of His church, clothing Him with power, raising Him from the dead, and setting Him at His own right hand. Whom God chooses and uses He will exalt. 6. He has anointed Him, has qualified Him for His office, and so confirmed Him in it, by giving Him the Spirit, not by measure, but without measure, infinitely above His fellows. He is called Messiah, or Christ, the Anointed. 7. In all this He designed Him to be His own servant, for the accomplishing of His eternal purpose and the advancement of the interests of His kingdom among men. III. The promises made to this chosen One, to David in the type and the Son of David in the antitype, in which not only gracious, but glorious things are spoken of Him. 1. With reference to Himself, as king and God's servant: and what makes for him makes for all his loving subjects. It is here promised,

(1.) That God would stand by Him and strengthen Him in His undertaking (v. 21): With Him My hand not only shall be, but shall be established, by promise, shall be so established that he shall by it be established and confirmed in all His offices, so that none of them shall be undermined and overthrown, though by the man of sin they shall all be usurped and fought against. Christ had a great deal of hard work to do and hard usage to go through; but He that gave Him commission gave Him forces sufficient for the execution of His commission: "My arm also shall strengthen Him to break through and bear up under all His difficulties." No good work can miscarry in the hand of those whom God Himself undertakes to strengthen. (2.) That He should be victorious over His enemies, that they should not encroach upon Him (v. 22): The son of wickedness shall not exact upon Him, nor afflict Him. He that at first broke the peace would set himself against Him that undertook to make peace, and do what he could to blast His design: but he could only reach to bruise his heel; further he could not exact upon Him nor afflict Him. Christ became a surety for our debt, and thereby Satan and death thought to gain advantage against Him; but he satisfied the demands of God's justice, and then they could not exact upon Him. The prince of this world

cometh, but he has nothing in Me, Jn. 14:30. Nay, they not only shall not prevail against Him, but they shall fall before Him (v. 23): I will bend down his foes before His face; the prince of this world shall be cast out, principalities and powers spoiled, and He shall be the death of death itself, and the destruction of the grave, Hos. 13:14. [my ft]

[ft]; Hosea 13:14, LXX (Thomson's version) ; "Him I will deliver from the power of the grave, and from death I will redeem them. O death, where is thy punishment? Where thy sting, O grave? Is comfort hid from mine eyes?"

Some apply this to the ruin which God brought upon the Jewish nation, that persecuted Christ and put Him to death. But all Christ's enemies, who hate Him and will not have Him to reign over them, shall be brought forth and slain before Him, Lu. 19:27. (3.) That He should be the great trustee of the covenant between God and men, that God would be gracious and true to us (v. 24): My faithfulness and My mercy shall be with Him. They were with David; God continued merciful to him, and so approved himself faithful. They were with Christ; God made good all His promises to Him. But that is not all; God's mercy to us, and His faithfulness to us, are with Christ; He is not only pleased with Him, but with us in Him; and it is in Him that all the promises of God are yea and amen. So that if any poor sinners hope for benefit by the faithfulness and mercy of God, let them know it is with Christ; it is lodged in His hand, and to Him they must apply for it (v. 28): My mercy will I keep for Him, to be disposed of by Him, for evermore; in the channel of Christ's mediation all the streams of divine goodness will for ever run. Therefore it is the mercy of our Lord Jesus Christ which we look for unto eternal life, Jude 21; [my ft]

[ft] Jude 21 "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

And, as the mercy of God flows to us through Him, so the promise of God is, through Him, firm to us: My covenant shall stand fast with Him, both the covenant of redemption made with Him and the covenant of grace made with us in Him.

The new covenant is therefore always new, and firmly established, because it is lodged in the hands of a Mediator, Heb. 8:6. [my ft]

[ft] Hebrews.8:6 “But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.”

The covenant stands fast, because it stands upon this basis. And this redounds to the everlasting honour of the Lord Jesus, that to Him the great cause between God and man is entirely referred and the Father has committed all judgment to Him, that all men might honour Him (Jn. 5:22, 23) [my ft]

[ft] Jn.5:22,23”22 For the Father judgeth no man, but hath committed all judgment unto the Son: 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.”

therefore it is here said, In My name shall His horn be exalted; this shall be His glory, that God’s name is in Him (Ex. 23:21) [my ft]

[ft] ]Exo.23:21”note I refer to the LXX; “LXE Exodus 23:21 Take heed to thyself and hearken to him, and disobey him not; for he will not give way to thee, for my name is on him.”

and that He acts in God’s name. As the Father gave Me commandment, so I do. (4.) That His kingdom should be greatly enlarged (v. 25): I will set His hand in the sea (He shall have the dominion of the seas, and the isles of the sea), and His Right Hand in the rivers, the inland countries that are watered with rivers. David’s kingdom extended itself to the Great Sea, and the Red Sea, to the river of Egypt and the river Euphrates. But it is in the kingdom of the Messiah that this has its full accomplishment, and shall have more and more, when the kingdoms of this world shall become the kingdoms of the Lord and of his Christ (Rev. 11:15)

[ft] Rev.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.”)

, and the isles shall wait for His law. (5.) That He should own God as His Father, and God would own Him as His Son, his Firstborn, v. 26, 27. This is a comment upon these words in Nathan’s message concerning Solomon (for he also was a type of Christ as well as David), “I will be his Father and he shall be my Son...” (2 Sa. 7:14), and the relation shall be owned on both sides. [1.] He shall cry unto Me, Thou art my Father. It is probable that Solomon did so;

but we are sure Christ did so, in the days of His flesh, when He offered up strong cries to God, and called Him Holy Father, Righteous Father, and taught us to address ourselves to Him as our Father in heaven. Christ, in his agony, cried unto God, “Thou art My Father (Mt. 26:39, 42, O my Father ) [my ft]

[ft] Matt.26:39,42;”nd He went a little further, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.” and verse 42; “He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from Me, except I drink it, thy will be done.”

and, upon the cross, “Father, forgive them; Father, into thy hands I commend My spirit”. He looked upon Him likewise as His God, and therefore He perfectly obeyed Him, and submitted to His will in His whole undertaking (“He is My God and your God, Jn. 20:17), and as the Rock of His Salvation, who would bear Him up and bear Him out in His undertaking, and make Him more than a conqueror, even a complete Saviour; and therefore with an undaunted resolution He endured the cross, despising the shame, for He knew He should be both justified and glorified. [2.] I will make Him my Firstborn. I see not how this can be applied to David; it is Christ’s prerogative to be the Firstborn of every creature, and, as such, the Heir of all things, Col. 1:15; Heb. 1:2, 6 [my ft]

[ft] Col 1:15;”Who is the image of the invisible God, the firstborn of every creature” and Hebr.1:2 and 6;”Hath in these last days spoken unto us by (His) Son, whom he hath appointed Heir of all things, by whom also He made the worlds; and verse 6 “And again, when He bringeth in the Firstbegotten into the world, He saith, And let all the angels of God worship Him.”)

When all power was given to Christ both in heaven and in earth, and all things were delivered unto Him by the Father, then God made Him His Firstborn, and far higher, more great and honourable, than the kings of the earth; for He is the King of kings, angels, authorities, and powers, being made subject to Him, 1 Pt. 3:22. 2. [my ft]

[ft]1 Pt. 3:22. 2.;”Who is gone into heaven, and is at the right hand of God; angels and authorities and powers being made subject unto Him.”

With reference to his seed.



God's covenants always took in the seed of the covenanters; this does so (v. 29, 36): His seed shall endure for ever, and with it his throne. Now this will be differently understood according as we apply it to Christ or David. (1.) If we apply it to David, by his seed we are to understand his successors, Solomon and the following kings of Judah, who descended from the loins of David. It is supposed that they might degenerate, and not walk in the spirit and steps of their father David; in such a case they must expect to come under divine rebukes, such as the house of David was at this time under, v. 38. But let this encourage them, that, though they were corrected, they should not be abandoned or disinherited. This refers to that part of Nathan's message (2 Samuel. 7:14, 15), "If he commit iniquity, I will chasten him, but my mercy shall not depart from him." Thus far David's seed and throne did endure for ever, that,

notwithstanding the wickedness of many of his posterity, who were the scandals of his house, yet his family continued, and continued in the imperial dignity, a very long time,-... the family of David continued a family of distinction till that Son of David came whose throne should endure for ever; see Lu. 1:27, 32; 2:4, 11[my ft]

[ft]. Lu. 1:27, 32; 2:4, 11: verse 27; "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.", verse 32; "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David:", chapt2 verse 4; "And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:

verse 11, 'For unto you is born this day in the city of David a Saviour, which is Christ the Lord.' "If David's posterity, in after-times, should forsake God and their duty and revolt to the ways of sin, God would bring desolating judgments upon them and ruin the family; and yet he would not take away his lovingkindness from David, nor break his covenant with him; for, in the Messiah, Who should come out of his loins, all these promises shall have their accomplishment to the full. Thus, when the Jews were rejected, the apostle shows that God's covenant with Abraham was not broken, because it as fulfilled in his spiritual seed, the heirs of the righteousness of faith, Rom. 11:7. (2.) If we apply it to Christ, by His seed we are to understand his

subjects, all believers, His spiritual seed, the children which God has given Him, Heb. 2:13. This is that seed which shall be made to endure for ever, and His throne in the midst of them, in the church in the heart, as the days of heaven. To the end Christ shall have a people in the world to serve and honour Him. 'He shall see His seed; he shall prolong His days.' This holy seed shall endure for ever in a glorified state, when time and days shall be no more; and thus Christ's throne and kingdom shall be perpetuated: the kingdom of His grace shall continue through all the ages of time and the kingdom of His glory to the endless ages of eternity...."

John Gill; "Ver. 19. *Then thou spakest in vision to thy Holy One, &c.*] Samuel the prophet, that holy man of God, to whom the Lord spoke in vision, or by a spirit of prophecy, concerning David, the choice and exaltation of him to the kingdom, and his unction for it, 1Sa 16:1. The Vulgate Latin version reads it "to thy Holy Ones": and so the Targum, with which agree the Septuagint and Arabic versions, which render it "thy sons"; and the Syriac version "his righteous ones", and so takes in Nathan also, to whom the Lord spake in a vision, by night, concerning the settlement and perpetuity of the kingdom in David's family, 2 Samuel 7:4, &c..." but the whole is rather to be understood of David's son, the Messiah; and it may be rendered "concerning thy Holy One" as He is called, (Ps 16:10), concerning whom in vision, that is, in prophecy, see Isaiah 1:1. The Lord said, by the mouth of his holy prophets, from the beginning of the world, the following things: and saidst, I have laid help upon one that is mighty'; this "mighty" One is the Messiah, the mighty God, the mighty Man, the mighty Mediator and Redeemer; who was mighty to save to the uttermost, and was every way fit for and equal to the work of a Redeemer; for which reason the Lord "laid help" upon Him, not for Himself; for this is not to be understood of help promised or given Him as man and Mediator: this is after spoken of, (Ps 89:21), but for others; and so the Targum adds, "for my people": laying it on him is no other than ordering or enjoining him, to which he agreed, to help his people out of that miserable condition they were fallen into, through Adam's transgression, and their own sins, out of which they could not help themselves: the work assigned to Christ, and devolved on Him in council and covenant, was to help them out of this estate by price and power; and to help them on in their way to heaven, through all difficulties, trials, and temptations; and to help them to heaven itself, and introduce them there: and being thus laid upon Him, according to

His Father's will and purpose, and with His own consent, it was found in Him, and exercised by Him, (Hosea 13:9.)”

Verse 19b; *‘I have exalted One chosen out of the people’*; the same as before, the Messiah, God's elect, His chosen One, Isa 42:1 Lu 23:35 “chosen” to be the head of the church, to be the Mediator between God and man, and to be the Saviour and Redeemer of lost sinners; to be the foundation and Corner Stone in the spiritual building, and to be the Judge of quick and dead: and He was “chosen out of the people”; out of the vast number of the individuals of human nature God determined to create, there was a certain number which He selected for Himself, for His own glory, and to be eternally happy with Him; and out of these He singled One “individuum” (individual) of human nature, to be united to the Eternal Word, the second Person in the Trinity; and which may be truly said to be the “Chiefest among”, or, as the Septuagint version has it, “chosen out of ten thousand”, (Song of Solomon 5:10), this the Lord “exalted” to the grace of union to the Son of God, whereby it became higher than angels and men, and to have a more excellent name than either of them, it bearing the name of Him to whom it is united, (Heb 1:4,5 Lu 1:35), and He has exalted Him to the offices of Prophet, Priest, and King, for which He is anointed above His fellows; and He has also, having done His work, highly exalted Him at His right hand; angels, principalities, and powers, being subject to Him”....

Ver. 20. *I have found David my servant, &c.*] “Not David literally; but his Son and antitype, the Messiah, who is sometimes called by his name;”

*with my holy oil have I anointed him*: “not with material oil, as David, his type, 1Samuel 16:13 - 2Sa 2:4 5:3 but with the Holy Ghost, which may well be called holy oil, in allusion to the holy anointing oil under the law; the oil of gladness with which Christ was anointed above his fellows, and without measure, at the time of his conception and birth, at his baptism and ascension to heaven, and even, in some sense, from all eternity; for so early is he said to be anointed, and to be possessed with all fulness of grace, being invested with and installed into his office as Mediator; and from this anointing he has the name of Messiah and Christ, both which signify anointed...”

“the Septuagint, Vulgate Latin, and all the eastern versions, “mine hand shall help him”; and which is confirmed in the next words: mine arm also shall strengthen him; in the human nature, subject to and encompassed with

infirmities: this shows the greatness of the work of man's redemption, which no creature could effect; it required the arm and power of the Lord to be exerted, and by which Christ was made strong by the Lord, both for himself, and for the working out of salvation for us; which he did when he travelled in the greatness of his strength, standing up under the mighty weight of our sins, and the wrath of God; and yet failed not, nor was he discouraged, till his own arm brought salvation to him"

Ver. 22. *The enemy shall not exact upon him, &c.*] The enemy is the devil, as in the interpretation of the parable of the tares, Matthew 13:39, the implacable enemy of Christ and his church; and yet, notwithstanding all his enmity and malice, he could not "exact", or get more inflicted on him, than the law and justice of God required of him, as the sinner's surety; or could not "exact" a tribute of him, or make him tributary to him; or, in other words, conquer him, and subject him to him: so far from it, that he was conquered by Christ, and all his principalities and powers spoiled; or could not "deceive" him, in which sense the word is sometimes used; and so the Targum here: though he deceived Eve, he could not deceive the Messiah, the seed of the woman;..."

Ver. 24. But my faithfulness and my mercy shall be with him, &c.] The "faithfulness" of God was and is with Christ, in performing promises made to him respecting his work, and strength to do it, as man, and the glory that should follow; and also those made to his people in him, relating to grace here, and happiness hereafter: and though there was no "mercy" shown to Christ, as the surety of his people, but he was dealt with in strict justice; yet, as Mediator of the covenant, the special mercy of God is with him, even every blessing of it, called "the sure mercies of David"; and is only communicated through him; he is the mercy seat, from whence mercy is dispensed, and the propitiation through whom God is merciful to men; the words may be rendered, "my truth and my grace" {e}, as they are by the Targum; and both are with Christ, the truth of doctrine, and all the fulness of grace, justifying, sanctifying, pardoning, adopting, and persevering grace,"

*and in my name shall his horn be exalted*, "or "his glory", as the Targum; his power and dominion, of which the horn is an emblem; and his glory is displayed in having the same name his Father has: his name is expressive of his nature, being, and perfections, the name Jehovah; and his name of title

and office "King of Kings, and Lord of lords"; or his name the Word of God, as the Targum; who, as such, is the brightness of his Father's glory: or the sense is, that, by the power of God, he should be raised from the dead, and have glory given him, and be exalted at his right hand, and made Lord and Christ; or by means of the Gospel, which is the name of the Lord, John 17:6,8, his kingdom and dominion should be spread in the world;"

Ver. 26. *He shall cry unto me, thou art my Father, &c.*] "Not by creation, as he is the Father of angels and men; nor by adoption, as he is the Father of saints; but by generation, being the begotter of him, Psalm 2:7 so that he is Christ's own and proper Father, and Christ is his own and proper Son, John 5:18 Romans 8:3,32, and he frequently called him his Father, and asserted him to be in this relation to him, John 5:17 John 10:30 20:17, and addressed him, called upon him, and prayed unto him as such, Matthew 11:25 John 11:41 17:1,5,11,24,25 Luke 23:34,46, "my God"; that chose him to be the Mediator, Redeemer, and Saviour; who made a covenant with him, his chosen; who prepared and provided the human nature of Christ; anointed him with the gifts and graces of his Spirit, and supported him in his sufferings, and crowned him with glory and honour; whom Christ loved as his God, trusted in him as such, obeyed him, and prayed unto him: he called him his God, owned him to be so, and called upon him, and cried unto him, as such, John 20:17 Matthew 27:46. God is the Father of Christ, as Christ is a divine Person; and he is the God of Christ, as Christ is man: these two relations frequently go together in the New Testament, John 20:17 - 2Corinthians 1:3 Ephesians 1:3 - 1Peter 1:3. It is added,

*and the Rock of my salvation*; that bore him up, and where he stood firm, while he was working out the salvation of his people; and though he was not saved from sufferings and death, yet **he was quickly delivered from the grave, and raised from the dead, and set at the right hand of God, where he must reign till all enemies are put under his feet."**

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called upon him, and prayed unto him as such, Matthew 11:25 John 11:41 17:1,5,11,24,25 Luke 23:34,46, "my God"; that chose him to be the Mediator, Redeemer, and Saviour; who made a covenant with him, his chosen; who prepared and provided the human nature of Christ; anointed him with the gifts and graces of his Spirit, and supported him in his sufferings, and crowned him with glory and honour; whom Christ loved as his God, trusted in him as such, obeyed him, and prayed unto him: he called him his God, owned him to be so, and called upon him, and cried unto him, as such, John 20:17 Matthew 27:46. God is the Father of Christ, as Christ is a divine Person; and he is the God of Christ, as Christ is man: these two relations frequently go together in the New Testament, John 20:17 - 2 Corinthian 1:3 Ephesians 1:3 - 1Peter 1:3. It is added,

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Ver. 27. *Also I will make him my firstborn, &c.*] "Or, "make him the firstborn"; make him great, as Jarchi interprets it; give him the blessing, the double portion of inheritance: so Christ is made most blessed for ever, and has all spiritual blessings in his hands; and is heir of all things, and his people joint-heirs with him. Christ is God's "firstborn", or "first begotten", Hebrews 1:6, being begotten by him, and of him; and his firstbegotten, though none begotten after him; as the first that opened the womb, under the law, was called the firstborn, though none were ever born after; and in such sense his first begotten, as that he is his only begotten: and he is the firstborn, with respect to creatures; "he is the firstborn of every creature"; Collosions 1:15, being begotten and brought forth before any creature was in being, Proverbs 8:22-25, and, with respect to the saints, "he is the firstborn among many brethren", Romans 8:29, they are of the same nature, and in the same family, and in which Christ is a son, and the firstborn; and in all things he has the preeminence; and he is also "the firstborn from the dead", or "the first begotten of the dead", Collosions 1:18 Re 1:5 being raised first from thence by his own power, and to an immortal life; and is the first fruits of them that sleep, and the efficient and meritorious cause of the resurrection of life, and the pattern and exemplar of it: even him the Father promises to make "higher

than the kings of the earth"; having a kingdom of a superior nature to theirs, and a more extensive and durable one; and even they themselves shall be subject to him; hence he is called "King of kings", Revelation 19:16. This will be when their kingdoms become his; when they shall fall down before him, and worship him, and bring their riches and glory into his kingdom, or the New Jerusalem church state, Psalms 72:10,11 Re 11:15 21:24. This passage is interpreted of the Messiah by the Jews."

Ver. 28. *My mercy will I keep for him for evermore, &c.*] "That is, for his mystical body, his church and people; for whom stores of mercy are kept with him, to be laid out in their regeneration, pardon, salvation, and eternal life; for to them the mercy of God is from everlasting to everlasting, Psalms 103:17, unless this is to be understood of the "grace" and "kindness" of God, as the word may be rendered; his free favour and love to Christ, which always continues; for as he was always his dearly beloved Son, that lay in his bosom from eternity, so he continued, throughout his state, of humiliation, his well beloved, in whom he was well pleased, and still is, and ever will:

*and my covenant shall stand fast with him;* being made with him as the head and representative of his people, it remains, and will remain, sure, firm, and immoveable; its blessings are "sure mercies", and its promises are all "yea and amen in Christ": the stability of it, and of all that is in it, is owing to its being made with him, and being in his hands, who is the surety, Mediator, and messenger of it."

Psalm 89:29 (I quote the LXX) *And I will establish his seed for ever and ever, and his throne as the days of heaven* "...the Messiah's spiritual seed, which were given him by the Father, adopted through him, regenerated by his Spirit and grace, begotten through his Gospel, and the ministry of it, and born again in his church, and to whom he stands in the relation of the everlasting Father..."

C. Spurgeon ;Psalm 89:19b ;" We do not believe that Israel or Judah ever had a better ruler than David; and we are bold to affirm that the reign of the man "chosen out of the people" outshines in glory the reigns of high-bred emperors, and princes with the blood of a score of kings running in their veins. Yea, more, we will assert that the humility of his birth and education, so far from making him incompetent to rule, rendered him, in a great degree, more fit for his office, and able to discharge its mighty duties. He could

legislate for the many, for he was one of themselves-he could rule the people, as the people should be ruled, for he was “bone of their bone, and flesh of their flesh” -their friend, their brother, as well as their king. However, in this sermon we shall not speak of David, but of the Lord Jesus Christ; for David, as referred to in the text, is an eminent type of Jesus Christ, our Lord and Saviour, who was chosen out of the people; and of whom his Father can say “I have exalted one chosen out of the people.”...

“...Our Saviour Jesus Christ, I say, was chosen out of the people; but this merely respects his manhood. As “very God of very God” he was not chosen out of the people; for there was none save him. He was his Father’s Only-Begotten Son, “begotten of the Father before all worlds.” He was God’s fellow, co-equal, and co-eternal; consequently when we speak of Jesus as being chosen out of the people, we must speak of Him as a man. We are, I conceive, too forgetful of the real manhood of our Redeemer, for a man He was to all intents and purposes, “...”He was not man and God amalgamated-the two natures suffered no confusion-he was very God, without the diminution of his essence or attributes; and he was equally, verily, and truly, man. It is as a man I speak of Jesus this morning; and it rejoices my heart when I can view the human side of that glorious miracle of incarnation, and can deal with Jesus Christ as my brother-inhabitant of the same mortality, wrestler with the same pains and ills, companion in the march of life, and, for a little while, a fellow-sleeper in the cold chamber of death.

There are three things spoken of in the text: first of all, Christ’s extraction-He was one of the people; secondly, His election-He was chosen out of the people; and thirdly, Christ’s exaltation-He was exalted. You see I have chosen three words, all commencing with the letter E, to ease your memories that you may be able to remember them the better-extraction, election, exaltation

**EXALTATION.** ‘I have exalted One chosen out of the people.’ You will recollect, whilst I am speaking upon this exaltation, that it is really the exaltation of all the elect in the person of Christ; for all that Christ is, and all that Christ has, is mine. If I am a believer, whatever He is in His exalted person, that I am, for I am made to sit together with Christ in heavenly places.

1. First, dear friends, it was exaltation enough for the body of Christ to be exalted into union with the divinity. That was honor which none of us can



ever receive. We never hope to have this body united with a God. It cannot be. Once has incarnation been done-never but once. Of no other man can it be said, "He was one with the Father, and the Father was one with Him." Of no other man shall it be said, that the Deity tabernacled in Him, and that God was manifest in His flesh, seen of angels, justified of the spirit, and carried up to glory." [ft]

[ft]see 1 Timothy 3:16

"2. Again: Christ was exalted by His resurrection. Oh! I should have liked to have stolen into that tomb of our Saviour, I suppose it was a large chamber; within it lay a massive marble sarcophagus, and very likely a ponderous lid was laid upon it. Then outside the door there lay a mighty stone, and guards kept watch before it. Three days did that sleeper slumber there! Oh! I could have wished to lift the lid of that sarcophagus, and look upon him. Pale he lay; blood-streaks there were upon Him, not all quite washed away by those careful women who had buried Him. Death exulting cries, 'I have slain Him: the seed of the woman who is to destroy me is now my captive!' Ah! how grim death laughed! Ah! how he stared through his bony eye-lids, as he said, 'I have the boasted victor in my grasp.' 'Ah!' said Christ, 'but I have thee!' And up He sprang, the lid of the sarcophagus started up; and he, who has the keys of death and hell, seized death, ground his iron limbs to powder, dashed him to the ground and said, "O death, I will be thy plague; O hell, I will be thy destruction." Out he came, and in turn the watch men fled away. Startling with glory, radiant with light, effulgent with divinity, he stood before them. Christ was then exalted in His resurrection.

3. But how exalted was He in His ascension! He went out from the city to the top of the hill, his disciples attending Him while He waited the appointed moment. Mark His ascension! Bidding farewell to the whole circle, up He went gradually ascending, like the exaltation of a mist from the lake, or the cloud from the steaming river. Aloft He soared: by His own mighty buoyancy and elasticity He ascended up on high-not like Elijah, carried up by fiery horses; nor like Enoch of old, it could not be said he was not, for God took him. He went himself; and as he went, I think I see the angels looking down from heaven's battlements, and crying, 'See the conquering Hero comes!' while at His nearer approach again they shouted, 'See the conquering Hero comes!' So His journey through the plains of ether is complete-He nears the

gates of heaven-attending angels shout, "Lift up your heads, ye ever lasting gates; and be ye lift up, ye everlasting doors!" The glorious hosts within scarce ask the question, "Who is the King of glory;" when from ten thousand thousand tongues there rolls an ocean of harmony, beating in mighty waves of music on the pearly gates and opening them at once, "The Lord strong and mighty, the Lord mighty in battle." Lo! heaven's barriers are thrown wide open and cherubim are hastening to meet their Monarch."..." Behold He marches through the streets. See how kingdoms and powers fall down before Him! Crowns are laid at His feet, and His Father says, 'Well done, my Son, well done!' while heaven echoes with the shout, 'Well done! well done!' Up He climbs to that high throne, side by side with the Paternal Deity. "I have exalted One chosen out of the people."

Augustine ; "Thou spakest sometime in vision unto Thy sons, and saidst" (ver. 19). Thou spakest in thy vision. Thou didst reveal this to Thy Prophets. For this reason Thou spakest in vision, that is, in revelation: whence Prophets were called seers. They saw something within, which they were to speak without: and secretly they heard what they preached openly. Then "Thou spakest in vision unto Thy sons, and saidst, I have laid help upon One that is mighty." Ye understand Who is meant by mighty? "I have exalted One chosen out of the people." And Who is meant by chosen? One who, ye rejoice, is already exalted. 20. "I have found David My servant:" that David from David's seed: "with My holy oil have I anointed Him" (ver. 20): for it is said of Him, "God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." 21. "My hand shall hold Him fast, and My arm shall strengthen Him" (ver. 21): because there was a taking up of man; because flesh was assumed in the Virgin's womb, because by Him who in the form of God is coequal with the Father, the form of a servant was taken, and He became obedient unto death" even the death of the Cross. 24. "My truth also and My mercy is with Him" (ver. 24). All the paths of the Lord are mercy and truth. Remember, as much as ye can, how often these two attributes are urged upon us, that we render them back to God. For as He showed us mercy that He might blot out our sins, and truth in fulfilling His promises; ..." and "26. "He shall call me, Thou art My Father, and the lifter up of My salvation" (ver. 26).

"And I will make Him my first-born; higher than the kings of the earth" (ver. 27). Our Martyrs, whose birthdays we are celebrating, shed their blood on

account of these things, which were believed though not yet seen; how much more brave ought we to be, as we see what they believed? For they had not yet seen Christ raised on high among the kings of the earth: as yet princes were taking counsel together against the Lord and His Anointed: what follows in the same Psalm was not then fulfilled, “Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.” Now indeed Christ has been exalted among the kings of the earth.<sup>27</sup> “My mercy will I keep for Him for ever: and my Testament faithful with Him” (ver. 28). On His account, the Testament is faithful: in Him the Testament is mediated: He is the Sealer, the Mediator of the Testament, the Surety of the Testament, the Witness of the Testament, the Heritage of the Testament, the Coheir of the Testament. 28. “His seed will I make to endure world without end” (ver. 29). Not only for this world, but unto the world without end: whither His seed, which is His heritage, the seed of Abraham, which is Christ, will pass. But if ye are Christ’s, ye are also Abraham’s seed: and if ye are destined His heirs for ever, “He will establish His seed unto world without end: and His throne as the days of Heaven.” The thrones of earthly kings are as the days of the earth: different are the days of Heaven from those of earth.

The days of Heaven are those years of which it is said, “Thou art the same, and Thy years shall not fail.” The days of the earth are soon overtaken by their successors: those which precede are shut out from us: nor do those which succeed remain: but they come that they may go, and are almost gone before they are come. Such are the days of earth. But the days of Heaven, which are also the “One day” of Heaven, and the never failing years, have neither beginning nor end: nor is any day there narrowed between yesterday and tomorrow: no one there expects the future, nor loses the past: but the days of Heaven are always present, where His throne shall be for ever and ever...”<sup>29</sup>. This is a strong pledge of the promise of God. The sons of this David are the children of the Bridegroom; all Christians therefore are called His sons.”...”One oath He made for our life, who sent His Only One to die for us. “I have sworn once by My holiness, that I will not lie unto David.” “His seed shall endure for ever” (ver. 36). His seed endures for ever; because the Lord knows them that are His. “And His seat is like as the sun before me:” “and as the moon perfect for evermore: and the faithful witness in heaven” (ver. 37). They are His seat, in whom He sits and reigns.”,,,“the sun is meant in a spiritual, not a bodily sense, as that which shines from Heaven,

which He maketh to rise upon the just and unjust.”...”Similar then is the flesh to that moon, which every month suffers increase and decrease: but that flesh of ours will be perfect in the resurrection: “and a faithful witness in heaven.” Thus then, if it was our mind only that would be perfected, he would compare us only to the sun: if our body only, to the moon; but as God will perfect us in both, in respect of the mind it is said, “like as the sun before Me,” because God only seeth the mind: and “as the moon,” so is the flesh: which “shall be made perfect for evermore,” in the resurrection of the dead: “and a faithful witness in Heaven,” because all that was asserted of the resurrection of the dead was true.”

C. Spurgeon grasped this meaning as he preached on Psalm 89:19b ;

“And up He sprang, the lid of the sarcophagus started up; and he, who has the keys of death and hell, seized death, ground his iron limbs to powder, dashed him to the ground and said, “O death, I will be thy plague; O hell, I will be thy destruction.” Out he came, and in turn the watch men fled away. Startling with glory, radiant with light, effulgent with divinity, he stood before them. Christ was then exalted in his resurrection. And up he sprang, the lid of the sarcophagus started up; and he, who has the keys of death and hell, seized death, ground his iron limbs to powder, dashed him to the ground and said, “O death, I will be thy plague; O hell, I will be thy destruction.” Out he came, and in turn the watch men fled away. Startling with glory, radiant with light, effulgent with divinity, He stood before them. Christ was then exalted in his resurrection.” from the sermon “ The People’s Christ” given at Exeter Hall and elsewhere ; “Spring up O well,” and forth came Christ Himself from the grave, and with Him came the resurrection and the life; pardon and peace for all souls sprang up from the deep well of His misery.” and “...we have heard of heavenly harvests, the outflowings of the upper springs, which, in days of yore, awakened the Church of God to loudest praise. There was the harvest of Pentecost. Christ having been sown in the ground like a grain of wheat, sprang up from it, and in His resurrection and ascension was like the waved sheaf before the Lord. Let us never forget that resurrection which crowned the year of God’s redeemed with goodness. It was a terrible year indeed; it began in the howling tempests of Christ’s poverty, and want, and shame, and suffering, and death; it seemed to have no spring and no summer, but yet it was crowned with an abundant harvest when Jesus Christ rose from the dead.

Fifty days after the resurrection came the Pentecost. The barley-harvest had been passed wherein the wave-sheaf was offered; then came the days of wheat-harvest. Peter, and the eleven that were with Him, became the reapers, and three thousand souls fell beneath the gospel sickle; there was great joy in the city of Jerusalem that day - nay, all the saints who heard thereof were glad, and heaven itself, catching the divine enthusiasm, rang with harvest joy.” and elsewhere “...This ark was made of wood, perhaps to typify the human nature of our blessed Lord; but it was of unrotting wood, acacia, which resists the worm; and, truly, in Him there was no corruption in life by way of sin, and no corruption sullied Him in death when he slept for a while in the grave. Wood is a thing that grows out of the earth, even as Jesus sprang up like a root out of a dry ground. But the ark must be made of the best kind of wood, - unrotting and untainted. Yet the ark, though made of wood, did not appear to be so, for it was completely overlaid with pure gold, so, everywhere, the Deity, or, if you will, the perfect righteousness of Jesus Christ could be seen. The ark was of shittim wood, yet it was an ark of gold; and He, who was truly Man was just as truly God, blessed be His holy name. Round about the top of this ark there was a crown of gold. How glorious is Christ, in His mediation, as covering the law, and preserving it within Himself! He is King, glorious in holiness, and honored in the midst of his people.” C.H. Spurgeon uses the term “up spring” in several of his sermons ; “I see a resurrection, and up spring the dead, a mighty army, full of life immortal...”- and “None can accuse us now that the Lord has risen indeed no more to die. His one offering hath perfected forever all the chosen ones and His glorious uprising is the guarantee of their acceptance.”

“Speak not of it any longer as the valley of deathshade, for where the skeletons lay bleaching in the sun, behold a resurrection is proclaimed, and up spring the dead,...”

The LXX (Thomson Version) has verse 27 as follows ; “ Psalm 89:27, LXX (Thomson Version) ; “And I will set Him as a first-born ; high above all the kings of the earth.”

David Pitcairn writes ; “This promise plainly implies superiority of a nature similar to what was enjoyed of old by the eldest son of a family-the birthright privileges and blessings, which consisted principally in three important particulars: First, A double portion of the parent’s earthly possessions,

Deuteronomy 21:17. Secondly, Rule or authority over the younger branches of the family, 2Chronicles 21:3; and Thirdly, The exercise of the priesthood, because God claimed all the firstborn as His, and in their stead He appointed the Levites to do the priest's office, Numbers 8:14-17. But, whilst it is literally true that Jesus was the Firstborn Son of His virgin mother, and on that account entitled to the customary privileges, the promise in the 89<sup>th</sup> Psalm (Ps 89:1-52) gives intimation of something specific and unusual.

David was the youngest son of Jesse, the lowest on the list of a numerous family, -the very last individual among them who could have expected exaltation over all others. But, notwithstanding these natural disadvantages, he was God's choice; and by referring to the Scripture history it would be easy to show in a variety of particulars, how the promise made to David, 'I will make him my firstborn,' was literally and remarkably fulfilled in the son of Jesse. In like manner Jesus to all human appearance, entering the world as heir apparent only to the poverty of Mary and her espoused husband, was far removed from every prospect of realizing that combination of royal and sacerdotal prerogative, which nevertheless was made sure to him by the promise of His heavenly Father: "I will make him my Firstborn." The pronoun "my" gives great emphasis to the promise, but this word is interpolated; and however truly it conveys an idea of the unspeakable superiority which belongs to Jesus Christ as the result of His relationship with God, still we shall find that, even without this important pronoun, the promise simply of being "firstborn" has a sublimity and grandeur about it which needs neither ornament nor addition. The great Jehovah, the Maker and the Owner and the Ruler of the universe, hath said respecting His Christ, "I will make Him My Firstborn"; that is, I will constitute Him the chief of all creatures, and the depository of all power, and the possessor of all privileges, and the heir of all creation. By way of excellence, He is the Firstborn, "higher than all the kings of the earth", - enjoying priority in point of time, and precedence in point of place." -David

Pitcairn, in "The Anointed Saviour", 1846.

Adam Clarke on the word FIRST-BORN in vs. 37 ; "...The word therefore must not be taken in its literal sense only. From its use in a great variety of places in the Scriptures it is evident that it means the chief, most excellent, best beloved, most distinguished, &c. In this sense our blessed Lord is called

the FIRST-BORN of every creature, Corinthians i. 15, and the FIRST-BORN among many brethren, Rom. viii. 29; that is, he is more excellent than all creatures, and greater than all the children of men. In the same sense we may understand where CHRIST is called the FIRST-BEGOTTEN from the dead, i.e., the chief of all that have ever visited the empire of death, and on whom death has had any power; and the only one who by his own might quickened himself. In the same sense wisdom is represented as being brought forth before all the creatures, and being possessed by the Lord in the beginning of his ways, Proverbs 8:22-30; that is, the wisdom of God is peculiarly conspicuous in the production, arrangement, and government of every part of the creation. So Ephraim is called the Lord's FIRST-BORN, Jeremiah 31:9. And the people of Israel are often called by the same name, see chap. iv. 22: Israel is my son, my FIRST-BORN; that is, the people in whom I particularly delight, and whom I will especially support and defend. And because the first-born are in general peculiarly dear to their parents, and because among the Jews they had especial and peculiar privileges, whatever was most dear, most valuable, and most prized, was thus denominated." And again

Vs.29 "Thy seed will I establish for ever, and build up thy throne to all generations." Thy seed-this is true of Christ only, who was of the seed of David, and of whose kingdom there shall be no end. The words are not to be understood of David's earthly kingdom, but of Christ's spiritual kingdom, for that alone will be established for ever."

*Zechariah (or Zacharias) 2:10 LXX (Charles Thomson version) “Rejoice and be glad, O daughter of Sion: for lo! I am coming, and I will dwell amidst thee, saith the Lord.*

*11 And many nations will flee to the Lord in that day, and be his people and dwell in the midst of thee; and thou shalt know that the Lord Almighty has sent me to thee.*

*12 And the Lord will settle Juda in his portion, in the holy land, and will again make choice of Jerusalem.*

*13 Let all flesh be struck with awe, at the presence of the Lord: for he is risen up from his holy clouds.”*

Cross references :

Zepheniah 3:17-20, LXX ; “The Lord thy God is in thee; the Mighty One shall save thee: he shall bring joy upon thee, and shall refresh thee with his love; and he shall rejoice over thee with delight as in a day of feasting.

18 And I will gather thine afflicted ones. Alas! who has taken up a reproach against her?

19 Behold, I *will* work in thee for thy sake at that time, saith the Lord: and I will save her that was oppressed, and receive her that was rejected; and I will make them a praise, and honoured in all the earth.

20 And *their enemies* shall be ashamed at that time, when I shall deal well with you, and at the time when I shall receive you: for I will make you honoured and a praise among all the nations of the earth, when I turn back your captivity before you, saith the Lord.”

Ezekiel 37: 24-28, LXX ;vs. 24 ; “And my servant David *shall be* a prince in the midst of them: there shall be one shepherd of *them* all; for they shall walk in mine ordinances, and keep my judgments, and do them.

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

26 And I will make with them a covenant of peace; it shall be an everlasting covenant with them; and I will establish my sanctuary in the midst of them for ever.



27 And my tabernacle shall be among them; and I will be to them a God, and they shall be my people.

28 And the nations shall know that I am the Lord that sanctifies them, when my sanctuary is in the midst of them for ever.”

(Gill) **Sing and rejoice, O daughter of Zion**,.... Or, "congregation of Zion", as the Targum paraphrases it; the Jewish church, great numbers of that people being converted, and in a church state; or the whole Christian church at this time, consisting of Jews and Gentiles, who are called upon to rejoice and sing at the destruction of antichrist; see Rev\_18:20 and because of the presence of God in the midst of them, as follows:

**for, lo, I come**; not in the flesh: this is not to be understood of the incarnation of Christ; or of his coming in human nature to dwell in the land of Judea; but of **his spiritual coming in the latter day, to set up his kingdom in the world, in a more visible and glorious manner:**

**and I will dwell in the midst of thee, saith the Lord**; the presence of Christ in his churches, and with his people, in attendance on his word and ordinances, will be very manifest and constant in the latter day.”

Jerome: “This too is to be understood of the Person of the Lord, that He exhorts His people, being restored from the captivity to their former abode, to be glad and rejoice, because the Lord Himself cometh and dwelleth in the midst of her, and many nations shall believe in Him, of whom it is said, “Ask of Me and I will give Thee nations for Thine inheritance, and the ends of the earth for Thy possession” Psa\_2:8, and He shall dwell in the midst of them, as He saith to His disciples, “Lo, I am with you always, even unto the end of the world” Mat\_28:20.

(Gill) **And many nations shall be joined to the Lord in that day**,.... The

Gospel will be preached in all nations, and multitudes will be converted, and embrace and profess the Christian religion, and join themselves to the churches of Christ, which, in the New Testament, is expressed by being joined to the Lord, Act\_5:13 see Jer\_50:5,

**and shall be my people**; shall appear to be so, who before were not the people of God; did not profess themselves, and were not known to be, the people of God, though they secretly were in the counsel and covenant of God; but now, being called by grace, they become openly and manifestly his people, 1Pe\_2:10,

**and I will dwell in the midst of thee**; in the church, consisting of people of many nations, as well as of Jews:

**and thou shall know that the Lord of hosts hath sent me unto thee**; to the Jews, as well as to the Gentiles; See Gill on Zec\_2:9.

(Clarke) **Many nations shall be joined to the Lord** - This most certainly belongs to the Christian church. No nation or people ever became converts to the Jewish religion, but whole nations have embraced the faith of our Lord Jesus Christ.

(Barnes) "...It is not a mere conversion of the pagan, But, as Isaiah Isa\_2:3 and Micah Mic\_4:2 foretold; a conversion, of which Jerusalem should be the center, as our Lord explained to the Apostles after His Resurrection, "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" Luk\_24:47."

(Gill) **Be silent, O all flesh, before the Lord**,.... Be filled with fear, awe, and astonishment, at the wonderful work of God; the destruction of antichrist; the conversion of the Jews, and the calling of the Gentiles: let them not open their mouths, or dare to say one word against it. The Targum interprets the

words of the wicked, and paraphrases them thus,

"let all the wicked be consumed before the Lord;"

see Psa\_104:35 and it seems to design the rest of the people, who will not be converted; called flesh, being not only frail and mortal, but corrupt and sinful; and so not able to contend with God, who is mighty in strength, and glorious in holiness, and a God doing wonders. A like phrase is in Hab\_2:20,

**for he is raised up out of his holy habitation** (or rather)“for He is risen up from His holy clouds” (see Charles Thomson version): which is heaven, Isa\_63:15 where he seemed to have been as it were asleep for many hundreds of years, even during the reign of antichrist; but now he will be as a man awaked out of his sleep, and will arise to take vengeance on his and his church's enemies, and to help them, and make them happy and glorious.”

*John 14:28 "You have heard Me say to you, 'I am going away and coming back to you.' If you loved Me, you would rejoice because I said, 'I am going to the Father,' for My Father is greater than I.*

*29 "And now I have told you before it comes, that when it does come to pass, you may believe.*

Cross references :

Psalms 47:5 “God is gone up with a shout, the LORD with the sound of a trumpet.”

Psalms 68:18, LXX ; “Thou art gone up on high, thou hast led captivity captive,

thou hast received gifts for man, yea, for *they were* rebellious, that thou mightest dwell among them.”

Luke 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Luke 24:52 And they worshipped him, and returned to Jerusalem with great joy:

Luke 24:53 And were continually in the temple, praising and blessing God. Amen.”

John 10:30 “I and My Father are One.”

Adam Clarke ; “**I go away** - To the Father by my death:

**And come again unto you** - By my resurrection.

**Ye would rejoice** - Because, as the Messiah, I am going to receive a kingdom, and power, and glory, for ever. Therefore as my friends ye should rejoice in my elevation, though for a while it may put you to the pain of being separated from me: besides, I am going that I may send you the Holy Spirit, which shall fill you with the fullness of God: on your own account, therefore, ye should have rejoiced and not mourned.

**My Father is greater than I** - In John 14:24, Christ tells his disciples that the Father had sent him: i.e. in his quality of Messiah, he was sent by the Father to instruct, and to save mankind. Now, as the sender is greater than the sent, John 13:16, so in this sense is the Father greater than the Son; and in this sense was the passage understood by Origen, Jerome, Novatian, and Vigilinus, who read the text thus: The Father, ὁ πέμψας, who sent me, is greater than I. It certainly requires very little argument, and no sophistry, to reconcile this saying with the most orthodox notion of the Godhead of Christ; as he is repeatedly speaking of his Divine and of his human nature. Of the former he says, I and the Father are one, John\_10:30; and of the latter he states, with the same truth, The Father is greater than I.”

Albert Barnes ; “...**Ye would rejoice** - Instead of grieving, you would rejoice in the completion of the plan which requires me to return to heaven, that greater blessings may descend on you by the influences of the Holy Spirit.

*Unto the Father* - To heaven; to the immediate presence of God, from whom all the blessings of redemption are to descend.

*For my Father is greater than I* - The object of Jesus here is not to compare his nature with that of the Father, but his condition. Ye would rejoice that I am to leave this state of suffering and humiliation, and resume that glory

which I had with the Father before the world was. You ought to rejoice at my exaltation to bliss and glory with the Father...”

Matthew Henry ; “The reason of this is, because the Father is greater than he, which, if it be a proper proof of that for which it is alleged (as no doubt it is), must be understood thus, that his state with his Father would be much more excellent and glorious than his present state; his returning to his Father (so Dr. Hammond) would be the advancing of him to a much higher condition than that which he was now in. Or thus, His going to the Father himself, and bringing all his followers to him there, was the ultimate end of his undertaking, and therefore greater than the means. Thus Christ raises the thoughts and expectations of his disciples to something greater than that in which now they thought all their happiness bound up. The kingdom of the Father, wherein he shall be all in all, will be greater than the mediatorial kingdom.” [ft]

[ft] “Christ’s mediatorial authority, or his rule on the earth;”

John Flavel ; “Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea, for the rebellious also, that God might dwell among them.” Which words, in their literal sense, are a celebration of that famous victory and triumph of David over the enemies of God, recorded 2 Samuel 8. These conquered enemies bring him several sorts of presents, all which he dedicated to the Lord. The spiritual sense is, that just so our Lord Jesus Christ, when he had overcome by his death on the cross, and now triumphed in his ascension, he takes the parts and gifts of his enemies, and gives them, by their conversion to the church, for its use and service: thus he received gifts, even for the rebellious, i.e. sanctifies the natural gifts and faculties of such as hated his people before, dedicating them to the Lord, in his people's service. Thus, (as one observes) Tertullian, Origin, Austin, and Jerome, came into Canaan, laden with Egyptian gold.

Meaning they came into the church richly laden with natural learning and abilities. Austin was a Manichee, Cyprian a magician, learned Bradwardine a scornful, proud naturalist, who once said, when he read Paul's epistles, *Dedignar esse parvulus*; he scorned such childish things, but afterwards

became a very useful man in the church of God. And even Paul himself was as fierce an enemy to the church as breathed on earth,...”  
...

*John 14:23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.*

*and*

*John 14:26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.*

Cross references :

John 14:17 “Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and will be in you.

John 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me,

and I in him.

Isaiah 57:15, LXX ; “Thus saith the Most High, who dwells on high for ever, Holy in the holies, is his name, the Most High resting in the holies, and giving patience to the faint-hearted, and giving life to the broken-hearted:”

John 14:16 And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever;

John 16:7 Nevertheless, I tell you the truth: It is expedient for you that I depart; for if I go not away, the Comforter will not come to you; but if I depart, I will send him to you.

John 7:39 (But this he spoke of the Spirit, which they that believe on him should receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified.)

John 20:22 And when he had said this, he breathed on them, and saith to them, Receive ye the Holy Spirit.

Psalms 51:11 Cast me not away from thy presence; and take not thy Holy Spirit from me.”

Spurgeon ; “He that loveth me not keepeth not my sayings.” I may know, therefore, whether I love the Lord Jesus Christ by answering this further question, Do I keep his sayings? What meaneth this? It means, first, have we *a reverent regard for all the teachings of the Lord Jesus Christ*? Do we receive them as being our standard of doctrine, and our rule of life?

Remember that, in effect, all that is in the Old Testament as well as in the New must be considered to be the sayings of Christ; for he says that he came not to destroy the law, but to establish the law. Heaven and earth shall pass away, but not one tittle of the law shall fail. The whole record of inspiration is endorsed by Christ, and may be said to be his sayings. Now, do you accept these sacred Scriptures as your infallible guide? Remember, the sayings of Jesus are the word of the Father. Mark how Jesus says, “The word which ye hear is not mine, but the Father’s which sent me.” I tremble as I see in this day such a trifling with the Word of God; such a haste to criticise this and question that.”...

“...Still, I have no doubt that the main meaning of keeping Christ’s sayings is found in *obeying him*.”

“...in the case of these apostles, they could not have had a better preacher; and yet, for all that, because the Holy Spirit was not yet fully given, and was not dwelling in them, they had really learned very little. You see the Lord Jesus Christ says of himself, “These things have I spoken unto you.” He does not say that he had actually *taught* them. The last words of my text are, “All things whatsoever I have *said* unto you.” All that Jesus had done, if we view him

merely as a preacher, was to speak and to say; but he could not teach the heart apart from the Holy Ghost. Between Christ on earth and his disciples what a distance there was! In his condescension he came very near to them; but yet you always perceive a gulf between the wise Master and the foolish disciples. Now the Holy Ghost annihilates that distance by dwelling in us.

The best instructed of the apostles failed to understand his Lord while he merely spake to them. Often the disciples ran away with the words which he had uttered, and dwelt upon their letter, altogether missing their spiritual meaning. Frequently when they obtained a glimpse of the spiritual meaning, they beclouded it with some prejudice or tradition of their own, which, like smoke, obscured their vision. As to memory, they displayed but little of that faculty towards spiritual things; they were constantly forgetting what the Lord had told them, and acting in a manner directly the opposite of his precept and example. Externally, all was provided, outward ministries of the noblest order were vouchsafed; but they needed something within them; an inward and effectual teacher, a secret and powerful

remembrancer. Yea, more, they required to be caused to enjoy what they knew and remembered; they needed the Comforter to extract for them the honey of consolation from the honeycomb of doctrine. Their Lord had taught them all manner of comfortable truths, and yet he had to say to them, “Let not your heart be troubled.” He had supplied them with the best arguments for courage, and yet they were afraid. They required a helper who would make them understand the truth, remember the truth, and enjoy the truth; and this is just what you and I stand in need of every hour;...”

“... sometimes the Spirit of God brings all that glorious revelation of the



world to come before our minds. Have you never felt glory begun below?

Have not the pearly gates seemed to stand, not ajar, but wide open, and have you not in spirit walked down the streets of gold, and worn your crown, and cast it at your Savior's feet? Then you have said to yourself, "I can bear this pain, I can put up with these depressions and these inconveniences, for I know that there is laid up for me, in heaven a crown of life that fadeth not away." The Spirit of God thus brings all things to our remembrance."

John Gill ; "Ver. 23. *Jesus answered and said unto him, &c.*] This answer is returned, and these words are spoken, for the further confirmation and explanation of what was before said:

*if a man love me, he will keep my words*; by his "words" are meant not his doctrines, but his ordinances; the same with his commandments, Joh 14:21, which he has said, ordered, and commanded to be observed, and which are observed by such who truly love him, and that from a principle of love to him, and with a view to his glory: and for the encouragement of such persons as before, he says,

*and my Father will love him*: which is to be understood not of the love of the Father, as in his own heart, which is not taken up in time, but was in him from all eternity; nor of the first discovery of it to his people, but of greater manifestations of it to them, and a quicker sense of it in their hearts, and also of some other effects of it, to be enjoyed by them in an higher manner; such as larger measures of grace, more communion with him here, and eternal honour and glory hereafter:

*and we will come unto him*: I who am now going away, and my Father to whom I am going, and the Holy Spirit, the Comforter, I have promised to pray for: hence a proof of a plurality of persons in the Godhead, of a trinity of persons, of there being neither more nor fewer than three; since neither more nor less can be collected from the context; and of their distinct personality, or it could not be said with any propriety, "we" each of us "will come unto him";

not locally and visibly, but spiritually, by affording our gracious and comfortable presence, the continuance of which is promised next:

*and make our abode with him*; which denotes habitation; for the saints are the dwelling places or temples of the living God, Father, Son, and Spirit; and the constancy and perpetuity of their residence in them, not as a wayfaring man, but always, though this may not be always discerned by believers; and is a wonderful instance of the grace and condescension of God to dwell on earth with sinful men; and a far greater one it is, than if the most mighty potentate on earth should take up his abode in a poor despicable cottage with the meanest of his subjects.”

Ver. 26. *But the Comforter*, [which is] the Holy Ghost, &c.] Before spoken of, Joh 14:16, for whom Christ promised to pray the Father that he might be given to them. The word used there, as here, signifies an "advocate", and is so rendered, 1Jo 2:1, a patron, one that pleads and defends, the cause of another, before kings and princes; so

the Jewish writers {z} use the word קִדְשׁ רֻּוּחַ qudesh ruwach, the same with παρακλητον paraklhton, here, and give this as the sense of it: and which agrees well enough with the work and office of the Spirit of God, who has promised to the apostles to speak in them and for them, when they should be brought before kings and governors for Christ's sake; and would so thoroughly plead his cause and theirs, as to convince the world of sin, righteousness and judgment; and who acts the part of an intercessor, or advocate, for private believers, in prayer to the King of kings: but inasmuch as it also signifies a "comforter", and this being agreeably to the present condition of the apostles, as before observed; it may be most proper to retain that sense of it here, who is explained to be the Holy Ghost; which is a more clear and explicit account of him than before, and very distinctly points out the third person in the Trinity, who is in his nature holy, equally with the Father and Son, and the author of holiness in all the saints:

*whom the Father will send in my name*. The mission of the Spirit is here ascribed to the Father, but not to the exclusion of the Son, who is also said to send him, John 15:26 16:7...”

**John 16:28 “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”**

### Cross references

John 13:3 “Jesus knowing that the Father had given all things into his hands, and that he had come from God, and was going to God;”

John 16:5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

John 16:16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

John 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

John 17:5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

John 17:11 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.

John 17:13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

Luke 9:51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

Luke 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Acts 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Acts 1:11 Who also said, Ye men of Galilee, why stand ye gazing up to heaven? this same Jesus, who is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

John Gill ; “...**And go to the Father**; to give an account of his work unto him, as his righteous servant, being faithful to him that had appointed him; and to transact the affairs of his people; to appear in the presence of God for them; to present their petitions, be their advocate, make intercession for them, take possession of heaven in their name, and prepare it for them; to take his place at the right hand of God in human nature, and to be glorified with the glory promised him before the world was.”

Matthew Henry ; “...[1.] That he came from the Father, who sanctified and sealed him; and he came into this world, this lower world, this world of mankind, among whom by his incarnation he was pleased to incorporate himself. Here his business lay, and hither he came to attend it. He left his home for this strange country; his palace for this cottage; wonderful condescension!

[2]. That, when he had done his work on earth, he left the world, and went back to his Father at his ascension. He was not forced away, but made it his own act and deed to leave the world, to return to it no more till he comes to put an end to it; yet still he is spiritually present with his church, and will be to the end.”

John Gill ; “...he was with the Father before; that he came forth from him with his knowledge, mind, and will; he came not of himself, but he sent him; and yet he came willingly, was not forced, or did not come against his will: and this does not suppose any local motion, or change of place, but only intends an assumption of the human nature into unity with his divine person, who fills heaven and earth with his presence; nor any separation from his Father, with whom he was, and in whose bosom he lay when he was made flesh, and dwelt among men; nor any absence from heaven, for he was there when on earth.

And am come into the world; where he was before, as the Creator and upholder of it, by his immensity and powerful presence; this designs his coming and manifestation in the flesh, which in general was to do the whole will of God, which he in council and covenant agreed to do, and for which he came down from heaven; and in particular to preach the Gospel, call sinners to repentance, give life and light to many, and to fulfil the law, by obeying its precepts, and bearing its penalty, and both to do and suffer in the room and stead of his people, and to save lost sinners, even the chief of them.

Again, I leave the world; not that he relinquished the sustaining and government of it, as God, nor the care of his people in it, as Mediator, for whom he retains the same love as ever, and will not leave them fatherless and comfortless; nor was he leaving it as never to return more; for he will descend, in like manner he ascended, and will come a second time and judge the world in righteousness: but he was about to depart from it by death, having done the work and business for which he came about.

And go to the Father; to give an account of his work unto him, as his righteous servant, being faithful to him that had appointed him; and to transact the affairs of his people; to appear in the presence of God for them; to present their petitions, be their advocate, make intercession for them, take possession of heaven in their name, and prepare it for them; to take his place at the right hand of God in human nature, and to be glorified with the glory promised him before the world was.”

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

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

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

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

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

(6.) I have called you in righteousness, and I will hold your hand, and will keep you, and I will give you for a covenant of the people, for a light of the Gentiles;

(7.) To open the blind eyes, to bring out from prison the prisoners, and from the house of confinement those who sit in darkness.

(8.) I am YHWH that is my name: and my glory will I not give to another, neither my praise to idols."

Isaiah 42: 1-8, LXX (Thomson version) ; "Jacob is My servant, I will uphold him, Israel is My chosen one, My soul hath embraced him ; I have put My Spirit upon him ; he will publish judgement to the nations.

vs 2 He will not scream, nor urge with vehemence : nor will his voice be heard abroad in the streets.

Vs 3 A bruised reed he will not break, nor extinguish a dimly burning taper ; but will publish judgment to establish truth.

Vs 4 He will shine out, and shall not be broken until he hath established judgment on the earth. In his name therefore let the nations trust.

Vs 5 Thus saith the Lord, the God Who made the heaven and fixed it ; Who established the earth and the things therein and Who giveth vital air to the people on it, and breath to them who tread thereon :

Vs 6 I the Lord God have called thee unto righteousness, and I will take

*hold of thy hand and strengthen thee ; for I have given thee for the covenant of a race- for the light of nations :*

*Vs 7 to open the eyes of the blind ; to lead out from chains them who are bound ; and out of prison, them who are sitting in darkness.*

*Vs 8 I am the Lord God ; this is My name ; this glory of Mine I will not give to another, nor these powers of Mine to the graven idols.”*

### *Cross references:*

Matthew 12:18-21, vs. 18 ; " Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show justice to the Gentiles."

Matthew 12:19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

Matthew 12:20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.”

21 And in his name shall the Gentiles trust.” [my ft]

[ft] Because Matthew’s Gospel text reads in part different from the Septuagint, the Dead Sea Scrolls, and the Massoretic (MT/KJV) of , we can conclude that he had another text, (from a different manuscript source) in his hands somewhat in variance from any other scriptures extant with regards to the Isaiah chapter 42 text.

Origen’s LXX agrees with New Testament of verse 3 ; “...till He bring forth judgment from victory, and in His name will the Gentiles hope.”

Both Matthew’s and Origen’s versions do not include “...He will shine out, and shall not be broken” nor do they repeat the phrase concerning “judgement in (or on) the earth”, whereas the Dead Sea Scrolls have “He shall not falter nor be discouraged, until he puts judgement in the earth: and for his Torah (law) the islands shall wait.”

The Massoretic Text/King James Version have “He shall not fail nor be

discouraged, till he hath set judgment in the earth: and the isles shall wait for his law.”

Reliance on the New Testament form is more soundly based as Matthew was writing under the direction of and babtized in the Holy Spirit.

Isaiah 51:4-5 , LXX (Thomson version) ; vs 4 “ Hear Me; hear Me, O My people, and ye kings ; listen to Me ; for from Me shall proceed a law ; and My judgment shall be for the light of nations.

Vs 5 My deliverance is approaching speedily, and My salvation shall go forth as light ; and on Mine arm nations will rely. The islands will expect Me and on Mine arm they will rely.”

2 Timothy 2:24 “And the servant of Yahweh must not strive; but be gentle unto all men, apt to teach, patient,”

Matthew 12:20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

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

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

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

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

Isaiah 49:5 And now, saith Yahweh that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of Yahweh, and my Elohim shall be my strength.

Isaiah 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.



Isaiah 49:7 Thus saith Yahweh, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of Yahweh that is faithful, and he Holy One of Israel, and he shall choose thee.

Isaiah 49:9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

Isaiah 49:10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

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

Isaiah 32:1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.

Isaiah 43:1 But now thus saith Yahweh that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

Isaiah 45:13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith Yahweh of hosts.

Isaiah 49:1 Listen, O isles, unto me; and hearken, ye people, from far; Yahweh hath called me from the womb; from the bowels of my mother hath he made mention of my name.

Isaiah 49:2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

Isaiah 49:3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

Psalms 45:6 Thy throne, O Elohim, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Psalms 45:7 Thou lovest righteousness, and hatest wickedness: therefore Elohim, thy Elohim, hath anointed thee with the oil of gladness above thy

fellows.

Jeremiah 23:5 Behold, the days come, saith Yahweh, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Jeremiah 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, Yahweh OUR RIGHTEOUSNESS.

Jeremiah 33:15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Jeremiah 33:16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, Yahweh our righteousness.

Romans 3:25 Whom Yahweh hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of Yahweh;

Romans 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Yahushua.

Hebrews 1:8 But unto the Son he saith, Thy throne, O Elohim, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.”

Isaiah 42:16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

Isaiah 29:18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

Isaiah 35:5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Psalms 146:8 The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

Matthew 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the

gospel preached to them.

Luke 24:45 Then opened he their understanding, that they might understand the scriptures,

John 9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

Acts 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

Revelation 6:2 “And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given to him: and he went forth conquering, and to conquer.

**John Gill** ; “...of Christ, as it is applied, Matthew 12:17,18 who is spoken of under the character of a "servant", as he is; not as a divine Person, for as such he is the Son of God; but as man, and in his office as Mediator; a servant of the Lord, not of angels, or men, but of his divine Father; who chose him, called and sent him, and assigned him his work; which was principally the redemption of his people, and which he diligently, faithfully, and fully performed; in which he was "upheld" as man and Mediator by his Father, not only in his being as man, but was strengthened and helped in his mediatorial service so that he did not sink under the mighty weight of the sins of his people, or of the wrath of God: or, "whom I lean upon" ..; as a master on his servant, so Kimchi; he relied on him to do the work he undertook; he trusted him with his own glory, and the salvation of his people. This prophecy is ushered in with a "behold"; exciting attention to what is said concerning Christ, as of the greatest importance; directing the eye of faith to him for righteousness and salvation; and as expressive of admiration at him, that he who was the Son of God should become a servant, and undertake the salvation of men:

*mine elect, in whom my soul delighteth*: this character of "elect" may respect the choice of the human nature to the grace of union with the Son of God; which was chosen out from among the people, and separated from them for that purpose; and was preordained to be the Lamb slain for the redemption of

man, and appointed to glory; and likewise the choice of Christ to office, to be the Mediator between God and man; to be the Saviour and Redeemer of the Lord's people; to be the Head of the church, and to be the foundation and the corner stone of that spiritual building; and to be the Judge of quick and dead: and with him, as such, was the Lord "well pleased, or delighted"; with his person; as the Son of God; and with all his chosen, as considered in him; with what he did as his servant; with the righteousness he wrought out; with the sacrifice he offered up; and with his sufferings and death, through which peace and reconciliation were made with God for sinners:

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

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

Ver. 4. *He shall not fail, &c.*] For want of strength to go through the work of redemption: or, "grow dim" .. and dark, as a lamp for want of oil, or as the wick of a candle ready to go out. Hence the Septuagint version, "he shall shine .."; in the glory of his person, as the Son of God; in the fulness of his grace, as Mediator, which shall never fail; and in the hearts of his people by his Spirit; and in his Gospel published to the world:

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

*nor be broken* ; with the weight of all the sins of his people upon him; and

with a sense of divine wrath; and with the whole punishment due unto them, inflicted on him, enough to have broke the backs and spirits of men and angels; but he stood up under the mighty load, and did not sink beneath it, but endured all with an invincible courage and resolution of mind:

*till he have set judgment in the earth*; fully satisfied the justice of God for the sins of his people, and performed the work of their redemption in righteousness; and then he sent and settled his Gospel in the world, proclaiming the same; and fixed a set of Gospel ordinances to continue the remembrance of it, till his second coming. Maimonides {m} produces this passage to prove that the Messiah shall die, because it is said, "he shall not fail—till", &c.; but this does not signify that he should fail afterwards, but that he should continue always:

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

...*Ver. 6. I the Lord have called thee in righteousness, &c.*] Not the Prophet Isaiah, as Jarchi and Aben Ezra interpret it; nor the people of Israel, as Kimchi; but the Messiah, whom Jehovah called to the office of Mediator, in a righteous way and manner, consistent with his own perfections; and not against the will of Christ, but with his full consent: or, "unto righteousness", as some {n}; so the Arabic version; to fulfil his righteous purposes, concerning the welfare and salvation of his people; to perform his righteous promises of his coming, and of good things by him; to show his strict vindictive justice against sin, in the punishment of it; and to bring in an everlasting righteousness for his people: or it may be rendered, "I have called thee with righteousness {o}"; Christ came a righteous Person, holy in his nature, harmless in his life, and truly deserved the character of Jesus Christ the righteous:

*and will hold thine hand:* denoting his presence with him, and nearness unto him; his favour and affection for him; his counsel and direction of him; the support and assistance he gave him; and the strength he received from him as man, to go through his work:

*and will keep thee;* as the apple of his eye, being dear unto him; from being hurt by his enemies till the time came to be delivered into their hands; and from miscarrying in his work; and from the power of the grave, so as to be long detained in it:

*and give thee for a covenant of the people;* Christ is a covenantee, a party concerned in the covenant of grace; the representative of his people in it; the surety, Mediator, messenger, and ratifier of it; the great blessing in it; the sum and substance of it; all the blessings and promises of it are in him, and as such he is "given"; it is of God's free grace that he was appointed and intrusted with all this in eternity, and was sent in time to confirm and secure it for "the people"; given him of his Father, redeemed by him and to whom the Spirit applies the blessings and promises of the covenant; even the elect of God, both among Jews and Gentiles, especially the latter, as follows:

*for a light of the Gentiles;* who were in the dark as to the true knowledge of God and Jesus Christ, and the way of righteousness and salvation by him, and of all divine and spiritual things; now Christ, through the ministry of the word by his Spirit, was a light unto them; by which they were enlightened into their own state and condition by nature, and into the knowledge of himself, and the mysteries of grace."

Ver. 7. To open the blind eyes, &c.] Of the idolatrous Gentiles, who were spiritually blind, and knew not the wretchedness of their case; the exceeding sinfulness of sin; their need of a Saviour, and who he was; as they did, when their eyes were opened by means of the Gospel sent among them, through the energy of the divine Spirit; for this is a work of almighty power and efficacious grace:

*to bring out the prisoners from the prison;* who were concluded in sin, shut up in unbelief, and under the law, the captives of Satan, and held fast prisoners by him and their own lusts, under the dominion of which they were:

*and them that sit in darkness out of the prison house:* of sin, Satan, and the law; being under which, they were in a state of darkness and ignorance as to things divine and spiritual. The allusion is to prisons, which are commonly dark places. Vitranga, by the "prisoners", understands the Jews shut up under the law; and by those in "darkness" the Gentiles, destitute of all divine knowledge."

Matthew Henry ; "...*He brings forth judgment unto truth.* By a long course of miracles, and his resurrection at last, he shall fully evince the truth of his doctrine and the divine origin and authority of that holy religion which he came to establish."

"...3. The great intentions of this commission speak abundance of comfort to the children of men. He was given for a covenant of the people, for a mediator, or guarantee, of the covenant of grace, which is all summed up in him. God, in giving us Christ, has with him freely given us all the blessings of the new covenant. Two glorious blessings Christ, in his gospel, brings with him to the Gentile world—light and liberty.

(1.) He is given for a light to the Gentiles, not only to reveal to them what they were concerned to know, and which otherwise they could not have known, but to open the blind eyes, that they might know it. By his Spirit in the word he presents the object; by his Spirit in the heart he prepared the organ. When the gospel came light came, a great light, to those that sat in darkness, Matthew 4:16 John 3:19. And Paul was sent to the Gentiles to open their eyes, Acts 26:18. Christ is the light of the world.

(2.) He is sent to proclaim liberty to the captives, as Cyrus did, to bring out the prisoners; not only to open the prison doors, and give them leave to go out, which was all that Cyrus could do, but to bring them out, to induce and enable them to make use of their liberty, which none did but those whose

spirits God stirred up. This Christ does by his grace.

II. The ratification and confirmation of this grant. That we may be assured of the validity of it consider,

1. The authority of him that makes the promise (Isaiah 42:8): ‘I am the Lord, Jehovah, that is my name,’ and that was the name by which he made himself known when he began to perform the promise made to the patriarchs; whereas, before, he manifested himself by the name of God Almighty, Exodus 6:3. If he is the Lord that gives being and birth to all things, he will give being and birth to this promise. If his name be Jehovah, which speaks him God alone, we may be sure his name is jealous, and he will not give his glory to another, whoever it is that stands in competition with him, especially not to graven images. He will send the Messiah to open men’s eyes, that so he may turn them from the service of dumb idols to serve the living God, because, though he has long winked at the times of ignorance, he will now maintain his prerogative, and will not give his glory to graven images.”

**Spurgeon** “...According to the text, the Messiah’s work of grace is divided into three parts, of which the first is, *to open the blind eyes*. Here is a notable work which brings much glory to our Lord. Man’s understanding is perverted from the knowledge of God, from a true sense of sin, from a realisation of divine justice, from a right estimate of salvation. The understanding, which is the eye of the soul, is darkened. But when the anointed Savior comes, he removes the scales of our mental ophthalmia,[my ft]

[ft] cf. Acts 9:18 “And immediately there fell from his eyes as it had been scales: and he received sight immediately, and arose, and was baptized.”

and in the light of God we see light, and then the sinner is humbled and bowed down, for he perceives his guilt and the justice of God. Moreover, he is filled with alarm, for he sees the bleeding Savior bearing Jehovah’s wrath, and rightly judges that in every case sin must receive a recompense of wrath;



for if sin laid on Christ was punished, how much more must personal sin involve banishment from the presence of the Most High? The sinner is then made to see that the only way in which sin can be removed is through the expiatory sufferings of a substitute. He is led to see that the atonement avails for him upon his believing. He is led to understand what believing is. He does believe; he trusts, and then in trusting he is made to see the completeness of pardon, and the glory of the justification which comes to us by faith in Jesus Christ.

You may think that this is an easy thing for men to see, trained in the doctrine of it from their childhood, and hearing it incessantly from the pulpit; but, believe me, simple as it seems to be, no man receives it unless it has been given him from heaven. We may say to each one who has seen all this, “Blessed art thou, for flesh and blood hath not revealed it unto thee.”

Many of us heard the gospel from our childhood, but until the Holy Spirit explained to us what it was to be a sinner, and what it was to believe in Jesus, we did not know even the rudiments of the gospel. We were in darkness ourselves, though the light shone round about us; and well might we be, for our eyes were not opened. When Jesus came we saw it all, and we understood the mystery. Our once blind eyes clearly saw ourselves lost, and Christ suffering instead of us; we believed in him, our sins disappeared, and we were accepted in the Beloved. My dear friend, if thou art seeking rest, I pray the Lord to open thine eyes to see the simplicities of the gospel.

One touch of his finger will make thee wise unto salvation. There is no need for thee to study the twenty-one folio volumes of Albertus Magnus, or even the fifty-two volumes of John Calvin, for the whole secret of the gospel lies in these few words, “Believe and live;” ...”

The next work of the Messiah, according to the text, is *to bring out the prisoners front the prison*. This, I think, relates to the bondage under which a man lies to his sins. Habits of sin, like iron nets, surround the sinner, and he cannot escape their meshes. The man sins, and imagines that he cannot help sinning. How often do the ungodly tell us that they cannot renounce the world, cannot break off their sins by righteousness, and cannot believe in Jesus? Let all men know that the Savior has come on purpose to remove every bond of sin from the captive, and to set him free from every, chain of evil.”

“...Love him, and thou shalt hate sin. Trust him, and thou shalt no more trust thyself. Submit thyself to the sway of the incarnate God, and he will break the dragon’s head within thee, and hurl Satan beneath thy feet. Nothing else can do it. Christ must have the glory of thy conquest of self. He can set thee free from sin’s iron yoke. He never failed yet, and he never shall. I earnestly entreat any man who desires to break off his sins (and we must break them off or perish by them), to try this divine remedy, and see if it does not give him holy liberty. Ask the thousands who have already believed in Jesus, and their testimony will confirm my doctrine. Faith in the Lord Jesus is the end of bondage and the dawn of freedom.

The last part of this divine work is, *bringing them that sit in darkness out of the prison-house*. “... But, ah! the blessed Master of our souls, whose business it has been since Adam fell to bind up broken hearts, is never foiled. When his eternal Spirit comes to anoint with the oil of joy, he soon gives beauty for ashes. The mournful sentinel of the night-watches must rejoice when the day breaketh and the Sun of righteousness shines forth.”

“...Christ is still mighty to save. Still doth the message run: “He that believeth on him is not condemned.” “Whosoever will, let him take the water of life freely.” “Go, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” Prisoners of hope, your liberator is near at hand. Trust him and be free. Though it seem a venturesome believing, yet venture on him. He cannot, will not reject you; he will proclaim a jubilee, and set each bonds slave free.

See, then, how the great Redeemer blessed us: Jesus the Christ does all things well; he clears the understanding; he breaks the power of sinful habits; he removes the load of despondency; he doth it all. Christ Jesus, Mary’s son and Jehovah’s son man, bone of our bone and flesh of our flesh, yet God over all, blessed for ever; he who died on Calvary, whose precious blood is the panacea for all human ills, he it is, and he only, who is the Liberator of our fallen race.”

Keil and Delitzsch ; “...In chapter 41: this epithet was applied to the nation, which had been chosen as the servant and for the service of Jehovah. But the servant of Jehovah who is presented to us here is distinct from Israel, and has so strong an individuality and such marked features, that the expression cannot possibly be merely a personified collective. Nor can the prophet himself be intended; for what is here affirmed of this servant of Jehovah goes infinitely beyond anything to which a prophet was ever called, or of which a man was ever capable. It must therefore be the future Christ; and this is the view taken in the Targum, ...” [my ft]

[ft] (Hebrew translated) “behold My Servant the Messiah” from Gill’s introduction to this chapter

Matthew Henry on verse 20 of Matthew 12 (that quotes the Isaiah scripture) ; “...The good issue and success of this, intimated in that, till he send forth judgment unto victory. That judgment which he showed to the Gentiles shall be victorious, he will go on conquering and to conquer, Revelation 6:2. Both the preaching of the gospel in the world, and the power of the gospel in the heart, shall prevail. Grace shall get the upper hand of corruption, and shall at length be perfected in glory. Christ’s judgment will be brought forth to victory, for when he judges he will overcome. He shall bring forth judgment unto truth; so it is, Isaiah 42:3. Truth and victory are much the same, for great is the truth, and will prevail.”

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

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

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

Cross references:

Psalm 80:1-3 "For the end, for alternate *strains*, a testimony for Asaph, a Psalm concerning the Assyrian. Attend, O Shepherd of Israel, who guidest Joseph like a flock; thou who sittest upon the cherubs, manifest thyself;

2 **before** Ephraim and Benjamin and Manasse, stir up thy power, and come to deliver us.

3 Turn us, O God, and cause thy face to shine; and we shall be delivered."

Luke 1:45-55, New King James version, "And Mary said: "My soul magnifies the Lord,

47 And my spirit has rejoiced in God my Savior.

48 For He has regarded the lowly state of His maidservant; For behold, henceforth all generations will call me blessed.

49 For He who is mighty has done great things for me, And holy *is* His name.

50 And His mercy *is* on those who fear Him From generation to generation.

51 He has shown strength with His arm; He has scattered *the* proud in the imagination of their hearts.

52 He has put down the mighty from *their* thrones, And exalted *the* lowly.

53 He has filled *the* hungry with good things, And *the* rich He has sent away empty.

54 He has helped His servant Israel, In remembrance of *His* mercy,

55 As He spoke to our fathers, To Abraham and to his seed forever."

Revelation 7:15-17, vs.15 ; "Therefore they are before the throne of God, and serve **him** day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb who is in the midst of the throne shall feed them, and shall lead them to living fountains of waters: and God shall wipe away all tears from their eyes.”

Luke 4:14-36, vs 4 ; “And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the surrounding region.

15 And he taught in their synagogues, being glorified by all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath, and stood up to read.

17 And there was delivered to him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say to them, This day is this scripture fulfilled in your ears.

22 And all bore him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said to them, Ye will surely say to me this proverb, Physician, heal thyself: whatever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say to you, No prophet is accepted in his own country.

25 But I tell you in truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine

was throughout all the land;

26 But to none of them was Elijah sent, except to Zarephath, *a city* of Sidon, to a woman *that was* a widow.

27 And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, except Naaman the Syrian.

28 And all they in **the** synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out **of the** city, and led him to **the** brow **of the** hill on which their city was built, that they might cast him down headlong.

30 But he passing through the midst **of** them went his way,

31 And came down to Capernaum, a city **of** Galilee, and taught them on **the** sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 And in **the** synagogue there was a man, who had a **spirit of** an unclean demon, and he cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, Jesus **of** Nazareth? art thou come to destroy us? I know thee who thou art; **the** Holy One **of** God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out **of** him. And when **the** demon had thrown him in **the** midst, he came out **of** him, and hurt him not.

36 And they were all amazed, and spoke among themselves, saying, What a word *is* this! for with authority and power he commandeth **the** unclean spirits, and they come out.”

Matthew 3:1-2 Matthew 3:1 “In those days came John the Baptist, preaching in the wilderness of Judaea,

And saying, ‘Repent ye: for the kingdom of heaven is at hand.’ ”

Psalms 110:1 “he Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.”

Isaiah 12:2 “Behold, my God is my Saviour; I will trust in him, and not be afraid: for the Lord is my glory and my praise, and is become my salvation.”

1 Timothy 3:16 “And without controversy great is the mystery of godliness: God was revealed in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles, believed on in the world, received up into glory.”

Isaiah 59:16 “And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.”

Jude 1:20-25, NKJV, “But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And on some have compassion, making a distinction;

23 but others save with fear, pulling *them* out of the fire, hating even the garment defiled by the flesh.

24 Now to Him who is able to keep you from stumbling, And to present *you* faultless Before the presence of His glory with exceeding joy,

25 To God our Savior, Who alone is wise, *Be* glory and **majesty**, Dominion and power, Both now and forever. Amen.”

2 Corinthians 12:9 “And he said unto me, ‘My grace is sufficient for thee: for my strength is made perfect in weakness.’ Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

1 Peter 5:1-6, vs.1 “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when **the chief Shepherd** shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.”

Matthew Henry ; “...1. "With the power and greatness of a prince (Isaiah 40:10): He will come with strong hand, too strong to be obstructed, though it may be opposed. His strong hand shall subdue his people to himself, and shall restrain and conquer his and their enemies. He will come who is strong enough to break through all the difficulties that lie in his way."

Our Lord Jesus was full of power, a mighty Saviour. Some read, it, He will come against the mighty one, and overpower him, overcome him. Satan is the strong man armed; but our Lord Jesus is stronger than he, and he shall make it to appear that he is so, for,

(1.) He shall reign in defiance of all opposition: His arm shall rule, shall overrule for him, for the fulfilling of his counsels, to his own glory; for he is his own end.

(2.) He shall recompense to all according to their works, as a righteous Judge: His reward is with him; he brings along with him, as a returning prince, punishments for the rebels and preferments for his loyal subjects.

(3.) He shall proceed and accomplish his purpose: His work is before him,



that is, he knows perfectly well what he has to do, which way to go about it, and how to compass it. He himself knows what he will do.

## 2. "With the pity and tenderness of a shepherd, "

Isaiah 40:11. God is the Shepherd of Israel (Psalm 80:1); Christ is the good Shepherd, John 10:11. The same that rules with the strong hand of a prince leads and feeds with the kind hand of a shepherd.

(1.) He takes care of all his flock, the little flock: He shall feed his flock like a shepherd. His word is food for his flock to feed on; his ordinances are fields for them to feed in; his ministers are under-shepherds that are appointed to attend them.

(2.) He takes particular care of those that most need his care, the lambs that are weak, and cannot help themselves, and are unaccustomed to hardship, and those that are with young, that are therefore heavy, and, if any harm be done them, are in danger of casting their young. He particularly takes care for a succession, that it may not fail or be cut off. The good Shepherd has tender care for children that are towardly and hopeful, for young converts, that are setting out in the way to heaven, for weak believers, and those that are of a sorrowful spirit. These are the lambs of his flock, that shall be sure to want nothing that their case requires.

[1.] He will gather them in the arms of his power; his strength shall be made perfect in their weakness, 2 Co 12:9. He will gather them in when they wander, gather them up when they fall, gather them together when they are dispersed, and gather them home to himself at last; and all this with his own arm, out of which none shall be able to pluck them, John 10:28.

[2.] He will carry them in the bosom of his love and cherish them there. When they tire or are weary, are sick and faint, when they meet with foul ways, he will carry them on, and take care they are not left behind.

[3.] He will gently lead them. By his word he requires no more service, and by his providence he inflicts no more trouble, than he will fit them for; for he considers their frame.”

John Gill ; Ver. 9. *O Zion, that bringest good tidings, &c.*] Or, "O thou that bringest good tidings to Zion {n}"; which rendering of the words is more agreeable to the latter part of the verse,

*say unto the cities of Judah, &c.* and to some parallel places, #Isa 41:27 52:7 and to the type, the deliverance of the Jews from Babylon; the tidings of which came from Babylon to Zion, or Jerusalem; and to the Targum which paraphrases the words thus,

“O ye prophets, that bring good tidings to Zion;”

and so may be applied to Gospel ministers, who bring the good tidings of the good will, grace, and favour of God, to men, through Christ; of the grace of Christ, in his suretyship engagements and performances; in his incarnation, sufferings, and death, and in his advocacy and intercession; and of the good things that come by him, as peace, pardon, righteousness, salvation, and eternal life:

*get thee up into the high mountain;* to declare these good tidings, in the most open and public manner, that all might hear and receive them, and rejoice at them; it may also point at the place, the church of God, comparable to a high mountain for its visibility and immovableness, where the Gospel is to be published:

*O Jerusalem, that bringest good tidings:* the church of God so called, to whom the faith of the Gospel is delivered, which is the pillar and ground of truth; which receives, retains, and maintains it, and sends forth ministers to proclaim it; particularly the first church at Jerusalem, where it was first preached, and from whence it went forth into other parts of Judea, and into all the world; here the apostles of Christ were, and from hence they set out, and published the Gospel all the world over, and who seem to be chiefly meant; for the words may be rendered, as the other clause, "O thou that bringest good tidings to Jerusalem {o}"; so the Targum: "lift up thy voice with strength"; or preach the Gospel with a strong voice, speak it out; do not

mutter it over, or whisper it in a corner; proclaim it on the housetops, cry aloud that all may hear; lift up thy voice like a trumpet; blow the trumpet of the Gospel with all the strength thou hast; cause the joyful sound to be heard far and near:

*lift it up, and be not afraid*; of the reproaches and revilings of men on account of it, or of their persecutions for it; or lest it should not be welcome, or be received as truth:

*say unto the cities of Judah*; the inhabitants of them literally understood, and to the several churches and congregations of the saints everywhere:

*behold your God!* that divine Person is come, that was promised, prophesied of, and expected; even Immanuel, God with us, God in our nature, God manifest in the flesh, God your Saviour, and who being God, truly God, is able to save to the uttermost; look to him with an eye of faith, and be saved; behold the Son of God, the Lamb of God, that has bore your sins, and took them away; behold him now, as your King and your God, on the throne, made and declared, Lord and Christ, crowned with glory and honour, on the same throne with his divine Father, having all power in heaven and earth; and let the echo of your faith be,

my Lord and my God. The Targum is,

“the kingdom of your God is revealed; see Matthew 3:2.”

**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.”**

2 Samuel 23:2-4 LXX; vs.2 ; “The Spirit of the Lord hath spoken by me, and His word was upon my tongue.

3 The God of Israel saith to me: ‘A watchman of Israel hath spoken a parable: “I said as a man, How can you strengthen the fear of the Anointed One?”’

4 ‘With the light of the God of the morning!’

Let the Sun rise in the morning betimes. Is not the Lord gone forth with splendour? Yes, like the spring of grass on the earth after rain;”

2 Samuel 23:2-4 Edersheim’s translation (in his “Bible history of the Old Testament”) ; “The Spirit of Jehovah speaks to me, And His Word (is) on my tongue ! Saith the God of Israel : A Ruler over man, righteous, A Ruler in the fear of God-

And as the light of morning, when riseth the sun-Morning without clouds- From the shining forth out of (after) rain (sprouts) the green out of the earth.”

Psalms 67:1-2 ; “For the end, a Psalm of David among the Hymns. God be merciful to us, and bless us; *and* cause his face to shine upon us. Pause.

2 That *men* may know thy way on the earth, thy salvation among all nations.”

Revelation 11:17 saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign.

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 to thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them who destroy the earth".

Spurgeon ; “...Our Lord Jesus Christ in his church is, as it were, traversing the heavens in a majestic tabernacle, and, like the sun, scattering his beams among men. The Redeemer is canopied by the adoration of his saints, for he "inhabith the praises of Israel." He is from day to day advancing in his glorious matchings through the universe, conquering and to conquer, and he will journey onward till the dispensation shall terminate, and the gospel age shall be closed by his second advent. When the text saith that there is a tabernacle set for the sun in the firmament, we are reminded of Christ as

dwelling in the highest heavens. He is not alone the Christ of ancient history, but he is the Christ of to-day. Think not always of him as the lowly man despised and rejected, as nailed to the cross, or buried in the tomb; 'he is not here, for he is risen,' but he still exists, not as a dream or phantom, but as the real Christ. Doubt it not, for up yonder, in the seventh heaven, the Lord has set a tabernacle for the Sun of Righteousness. There Jesus abides in splendor inconceivable, the joy and glory of all those blessed spirits who, having believed in him on the earth, have come to behold him in the heavens.

"Bright, like a sun, the Savior sits,  
And spreads eternal noon;  
No evenings there, nor gloomy nights,  
To want the feeble moon."

—That Jesus lives is a deep well of consolation to the saints, and did we always remember it our hearts would not be troubled. If we always remembered that Jesus both lives and reigns; our joys would never wither. We worship him, it is true, as one who was slain and hath redeemed us unto God by his blood; but we also extol him as one who is "alive for evermore, and hath the keys of death and of hell."

Let your faith to-day behold Jesus sitting at the right hand of God, even the Father. He sits there because his atoning work is done, and he is receiving the infinite reward which his Father promised him. He is exalted as a king upon his throne, expecting until his enemies are made his footstool. He dwells within his tabernacle of praise, adored and admired by angels and glorified spirits. He sits there, not as a weary one, feeble and exhausted, but with the keys of universal monarchy at his girdle, for "the government is upon his shoulder, and his name is called Wonderful, Counsellor, the mighty God." I want you fully to grasp the thought of the living Savior..."

Matthew Henry ; "...To the coming of Christ in the flesh to seek and save those that were lost; then the Sun of righteousness arose upon this dark world. Christ is the light of the world, the true light, the great light that makes day and rules the day (John 8:12), as the sun. He is the light of men (John 1:4), is to men's souls as the sun is to the visible world, which without the sun would be a dungeon; so would mankind be darkness itself without the

light of the glory of God shining in the face of Christ. Christ is the Sun that has light in himself, and is the fountain of light (Psalm 19:4-6); he is the Sun of righteousness, for he is himself a righteous Saviour. Righteousness is both the light and the heat of this Sun; the word of his righteousness is so; it guides, instructs, and quickens; so is the everlasting righteousness he has brought in. He is made of God to us righteousness; he is the Lord our righteousness, and therefore is fitly called the Sun of righteousness. Through him we are justified and sanctified, and so are brought to see light. This Sun of righteousness, in the fulness of time, arose upon the world, and with him light came into the world (John 3:19), a great light, Matthew 4:16. In him the day-spring from on high visited us, to give light to those that sit in darkness, Luke 1:78-79. Righteousness sometimes signifies mercy or benignity, and it was in Christ that the tender mercy of our God visited us.

(2.) It is applicable to the graces and comforts of the Holy Spirit, brought into the souls of men. Grotius understands it of Christ's giving the Spirit to those that are his, to shine in their hearts, and to be a comforter to them, a sun and a shield. Those that are possessed and governed by a holy fear of God and a dread of his majesty shall have his love also shed abroad in their hearts by the Holy Ghost; and then the sun may be said to arise there, and to bring both a delightful day and a fruitful spring along with it.

(3.) 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, Psalm 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.

2. What this mercy and comfort shall bring to them: He shall arise with healing under his wings, or in his rays or beams, which are as the wings of the sun. Christ came, as the sun, to bring not only light to a dark world, but health to a diseased distempered world."...

Keil and Delitzsch comment elsewhere ; "God Himself is the light which arises in darkness for those who are sincere in their dealings with Him; He is

the Sun of righteousness with wings of rays dispensing “grace” and “tender mercies,” Malachi\_4:2.

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 will be my strength.” [ft]

[ft] the word “gathered” in the LXX is used elsewhere in the context of ; “you will be gathered to the grave”, ie.” you will be buried” (see “A Greek-English Lexicon of the Septuagint by Lust,Eynikel, and Hauspie)

Isaiah 49:5 Dead Sea Scroll ; " And now, says YHWH who formed you from the womb to serve him, to return Jacob to him, and to gather Israel to him, and I shall be glorious in the eyes of YHWH, and my God shall be my strength."

cross references:

2 Kings 22:20 LXX ; “It shall not be so *therefore*: behold, I *will* add thee to thy fathers, and thou shalt be gathered to thy tomb in peace, and thine eyes shall not see *any* among all the evils which I bring upon this place.”

Isaiah 53:9 (New King James Version) ; “And they made His grave with the wicked -- But with the rich at His death, Because He had done no violence, Nor *was any* deceit in His mouth.” [ft]

[ft] Keil and Delitzch make this comment (in part) on Isaiah 53:9 “...’They assigned Him His grave with criminals, and after He had actually died a martyr’s death, with a rich man;’ i.e., He was to have

lain where the bodies of criminals lie, but He was really laid in a grave that was intended for the corpse of a rich man....”

Acts 2: 23-36, vs 23 ; “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

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

25 For David speaketh concerning him, I saw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou allow thy Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men, brethren, let me freely speak to you concerning the patriarch David, that he is both dead and buried, and his sepulchre is with us to this day.

30 Therefore being a prophet, and knowing that God had sworn to him with an oath, that from the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spoke of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.

32 This Jesus hath God raised up, of which we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received from the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear.

34 For David did not ascend into the heavens: but he saith himself, The LORD said to my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”



Matthew Henry ; “Christ was to be his servant, to bring Jacob again to him, that had treacherously departed from him. The seed of Jacob therefore, according to the flesh, must first be dealt with, and means used to bring them back. Christ, and the word of salvation by him, are sent to them first; nay, Christ comes in person to them only, to the lost sheep of the house of Israel. But what if Jacob will not be brought back to God and Israel will not be gathered? So it proved; but this is a satisfaction in that case,

(1.) Christ will be glorious in the eyes of the Lord; and those are truly glorious that are so in God’s eyes. Though few of the Jewish nation were converted by Christ’s preaching and miracles, and many of them loaded him with ignominy and disgrace, yet God put honour upon him, and made him glorious, at his baptism, and in his transfiguration, spoke to him from heaven, sent angels to minister to him, made **even his shameful death glorious by the many prodigies that attended it, much more his resurrection.** In his sufferings God was his strength, so that though he met with all the discouragement imaginable, by the contempt of a people whom he had done so much to oblige, yet he did not fail nor was discouraged

John Gill ; “ *And now, saith the Lord,*.... Jehovah the Father, in confirmation of the call, office, and work of Christ, which he hath declared, Isa\_49:1,

*that formed me from the womb to be his servant;* who preordained Him to this service before the world began, and prepared Him for it from the womb of his mother Mary, by filling Him with grace and wisdom and with the Spirit without measure; anointing Him with the oil of gladness above His fellows, and so fitting Him as man and Mediator for the preaching of the Gospel, and every other service he called Him:

*to bring Jacob again, to him;* the lost sheep of the house of Israel, God's elect among the Jews, which were as straying sheep; or all his chosen people, whether Jews or Gentiles, which were scattered abroad, and were afar off from God, whom Christ was to bring back again, and bring nigh unto God, and did:

*though Israel be not gathered:* in general, only a remnant, according to the election of grace, the greater part refusing to be gathered ministerially by him; and the rulers not suffering the common people to attend on his ministry. Matthew\_23:37. It may be observed that there is a marginal reading to" ,לֹא not" it is" ,לֵאלֹהֵי of the Hebrew, different from the written text; instead of him"; and may be rendered thus, "and Israel shall be gathered unto him"; and then the sense entirely agrees with the preceding clause, with which the words are connected, and not with the following, as the accent "athnach" shows, thus; the Lord appointed and formed me to be his servant to bring back Jacob, and that Israel might be gathered to him; as all the Israel of God, all the elect of God were by the sufferings and death of Christ; see Eph\_1:10. The marginal reading, and the writing, may be both retained, as in some other places, thus, "and shall not Israel be gathered to him?" since he has formed me to bring back Jacob to him? verily he shall. The marginal reading is ,followed by the Targum, and the passage paraphrased thus

"to return the house of Jacob to his service, and Israel shall be brought nigh, to his fear."

And so it is by Jarchi, Aben Ezra, and Kimchi, and by the Septuagint, Syriac, and Arabic versions, and by Aquila: "yet shall I be glorious" in the eyes of the Lord; or "I shall be glorious", &c.; as he was at his baptism and transfiguration on the mount; by the wonderful things done in heaven and on earth at the time of his death, at his resurrection from the dead, his ascension to heaven, and exaltation at the right hand of God, far above all principalities and powers, angels, authorities, and powers, being subject to him; and by the ministration of the Gospel in the Gentile world, and particularly when he shall reign gloriously in the latter day, and in the New Jerusalem church state:

*and my God shall be my strength;* to keep up his spirits under all discouragements; to protect him from his enemies; to support him in his work as man; to carry him through it, and enable him completely to perform it, as he promised he would, and as he did, Isa\_49:8.

Exodus 32:11-15 LXX,; vs. 11 ; “And Moses prayed before the Lord God, and said, Wherefore, O Lord, Shouldest Thou, O Lord, be provoked to wrath against Thy people, whom thou broughtest out of the land of Egypt with great power and with Thine uplifted arm,

12 perhaps the Egyptians may speak, saying, With an ill intent He led them out to slay them on the mountains, and utterly consume them from the earth.

Stay Thy fierce indignation and be merciful at this wickedness of Thy people,

vs.13 remembering Abraham and Isaak and Jacob Thy servants, to whom Thou didst say that Thou wouldst give them all that land, that they should possess it forever.

Vs. 14 And when the Lord was moved with compassion to save His people, Vs 15 Moses turned and went down from the mount with the two tables of the tetomony in His hands.”

Cross reference:

Hebrews 7:22-28, vs.22 ; “By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not allowed to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Therefore he is able also to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest was befitting for us, *who is* holy, blameless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for

his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests who have infirmity; but the word of the oath, which was after the law, *maketh* the Son, who is consecrated for evermore.”

Hebrews 8:1-6 ; vs. 1 “Now of the things which we have spoken *this is* the sum: We have such an high priest, who is seated on the right hand of the throne of the Majesty in the heavens;

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

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

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

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

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.”

Acts 7:37 This is that Moses, which said unto the children of Israel, A prophet shall Yahweh your Elohim raise up unto you of your brethren, like unto me; him shall ye hear.”

John Gill (commenting on verse 7) “What did Moses, or what could he do, to hinder God from consuming them? When God resolves to abandon a people, and the decree of ruin has gone forth, no intercession can prevent it, Ezekiel 14:14 Jer 15:1. But God would thus express the greatness of his just displeasure against them, after the manner of men, who would have none to

intercede for those they resolve to be severe with. Thus also he would put an honour upon prayer, intimating that nothing but the intercession of Moses could save them from ruin, that he might be **a type of Christ**, by whose mediation alone God would reconcile the world unto himself. That the intercession of Moses might appear the more illustrious, God fairly offers him that, if he would not interpose in this matter, he would make of him a great nation, that either, in process of time, he would raise up a people out of his loins, or that he would immediately, by some means or other, bring another great nation under his government and conduct, so that he should be no loser by their ruin. Had Moses been of a narrow selfish spirit, he would have closed with this offer; but he prefers the salvation of Israel before the advancement of his own family. Here was a man fit to be a governor.”

C.H. Spurgeon ; “...Moses goes on to mention that God was in covenant with these people.

See how he puts it in the thirteenth verse: “Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.” There is no pleading with God like reminding him of his covenant.

Get a hold of a promise of God, and you may pray with great boldness, for the Lord will not run back from his own word; but get a hold of the covenant, and you may plead with the greatest possible confidence. If I may compare a single promise to one great gun in the heavenly siege-train, then the covenant may be likened to a whole park of artillery; with that, you may besiege heaven, and come off a conqueror. Moses pleads thus with the Lord: “How canst thou destroy these people, even though thou art angry with them, and they deserve thy wrath? Thou hast promised to Abraham, and Isaac, and Jacob, that their seed shall inherit the land; and if they be destroyed, how can they enter into Canaan, and possess it?” This is grand pleading; but what bravery it was ‘when Moses dared to say to God,

“Remember thy covenant, and turn from thy fierce anger, and repent of thy thoughts of evil against thy people”! O Lord, teach us also how to plead like this!

Nor was Moses without another argument, the most wonderful of all. If you read in the next chapter, at the sixteenth verse,[my ft]

[ft] Exodus 32:32, LXX ; “And now if thou wilt forgive their sin, forgive *it*; and if not, blot me out of thy book, which thou hast written.”

you will notice how Moses says to God, in effect, “I cannot be parted from these people; with them I will live; with them I will die. If thou blottest their name out of thy book, blot out my name also. If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us?” See how he puts it: “land thy people.. Thou goest with us.” “No,” says Moses, “I will not be favored alone; I will sink or swim with these people.” And I do think that this is how the Lord Jesus Christ pleads for his Church when he is interceding with God. “My Father,” says he, “I must have my people. My Church is my bride, and I, the Bridegroom, cannot lose my spouse. I will die for her; and if I live, she must live also; and if I rise to glory, she must be brought to glory with me.” You see, it is, “I and thy people;” this is the glorious conjunction of Christ with us as it was of Moses with the children of Israel. And, brethren, we never prevail in prayer so much as when we seem to link ourselves with the people for whom we pray. You cannot stand up above them, as though you were their superior, and then pray for them with any success; you must get down by the side of the sinner, and say, “Let us plead with God.”

**Psalm 28:9 LXX (Thomson version) ; “O save Thy people and bless Thine inheritance ; feed them also and lift them up forever.”**

Cross references :

Psalm 27:4 ,LXX (Thomson version) ; “One favour I have asked of the Lord ; and this I will earnestly seek: that I may dwell in the house of the Lord

all the days of my life-that I may contemplate the delight of the Lord and visit His temple.”

Isaiah 64:9 Dead Sea Scroll ; “Do not be angry, O YHWH, for ages do not remember iniquity Behold, Look, please we are all your people.”

Psalms 80:14-19, LXX ; vs. 14 ; “O God of hosts, turn, we pray thee: look on *us* from heaven, and behold and visit this vine;

15 and restore that which thy right hand has planted: and look on the son of man whom thou didst strengthen for thyself.

16 *It is* burnt with fire and dug up: they shall perish at the rebuke of thy presence.

17 Let thy hand be upon the man of thy right hand, and upon the son of man whom thou didst strengthen for thyself.

18 So will we not depart from thee: thou shalt quicken us, and we will call upon thy name.

19 Turn us, O Lord God of hosts, and make thy face to shine; and we shall be saved.”

John Gill ; “Ver. 9. Save thy people, &c.] The psalmist begins the psalm with petitions for himself, and closes it with prayers for the people of God; whom God has chosen for his people, taken into covenant to be his people, and given them to his son as such; these he has resolved to save, and has appointed Christ, and sent him into the world, to be the Saviour of them; and to them he makes known and applies the great salvation by his Spirit: so that this prayer was a prayer of faith, as are also the following petitions;

*and bless thine inheritance*; the people whom the Lord has chosen for his inheritance, and has given to Christ as his portion, and are his peculiar possession; and these he blesses with all spiritual blessings, with grace here, and glory hereafter, as is requested;

feed them also; as the shepherd does his flock, by leading them into green pastures, by giving them the bread of life, by nourishing them with the word and ordinances, by the means of his ministering servants, who are under-shepherds appointed to feed the saints with knowledge and understanding;

*and lift them up for ever*; above their enemies, and out of the reach of them;

bear and carry them now, as the shepherd does his lambs, in his arms and bosom; and raise them out of their graves, and give them the dominion in the morning of the resurrection, and cause them to reign as kings and priests with Christ, as they ever will.”

Matthew Henry ; “God’s interest in them lay nearer his heart than his own. We are thy people is a good plea, Isaiah 64:9 63:19. I am thine, save me. God’s people are his inheritance, dear to him, and precious in his eyes; what little glory he has from this world he has from them. The Lord’s portion is his people. That which he begs of God for them is,

1. That he would save them from their enemies and the dangers they were exposed to.

2. That he would bless them with all good, flowing from his favour, in performance of his promise, and amounting to a happiness for them.

3. That he would feed them, bless them with plenty, and especially the plenty of his ordinances, which are food to the soul. Rule them; so the margin.

"Direct their counsels and actions aright, and overrule their affairs for good. Feed them, and rule them; sets pastors, set rulers, over them, that shall do their office with wisdom and understanding."

4. That he would lift them up for ever, lift them up out of their troubles and distresses, and do this, not only for those of that age, but for his people in every age to come, even to the end.

"Lift them up into thy glorious kingdom, lift them up as high as heaven."

There, and there only, will the saints be lifted up for ever, never more to sink or be depressed. Observe, Those, and those only, whom God feeds and rules, who are willing to be taught, and guided, and governed, by him, shall be saved, and blessed, and lifted up for ever.”

Spurgeon ; “When Jesus Christ ascended up on high, we are told he received gifts for men, and those gifts were apostles, evangelists, and pastors. I am afraid we do not plead for these ascension gifts. We do not use the office of an ascended Savior as we should do, but let us try to do it henceforth,



and never forget to say, “Lord, send pastors after thine own heart, who shall feed thy people with knowledge and with understanding.

This prayer includes not only the agent by which they are to be fed, but the very food with which they are to be fed. Pray, therefore, that the Lord would give his people a clear insight into the truth, that they may not be mistaken, and so feed upon pernicious herbs, instead of the sweet and tender grass by the still waters. Ask the Lord to illuminate his people’s minds as to the doctrines of covenant grace, that they may see into the ancient things, that they may get to the depth that lieth under and that rolleth beneath, and may reach to the precious things of the everlasting hills. Why, half of the Lord’s people do not feed because they do not believe that that is bread, which God puts on the table. They are afraid of

some truths, because they have been told, “Oh! they are so high; it is such high doctrine:” “Savoury meat,” say I, “such as my soul loveth!” O that these people had but an appetite to feed upon these things from which they are kept back, not because the things are not good, but because they have been warned against them, though, whatever is in this Book is fit for their souls to live upon. If God has revealed the truth, O believer, be not ashamed to accept it, and to make it the nutriment of your soul. ...”

“Lift them up by taking them home; lift them up for ever by bidding them dwell in thy presence, where

there is fullness of joy; lift them out of that sick bed; lift them out of the tomb; lift them up from the worm, mine (remove from) from the rottenness of the grave; lift them up at the last blast of the archangel’s trumpet, not their souls alone, which thou dost lift up as soon as they die, but their bodies also, which are the temples of the Holy Ghost; lift them up in both their natures, the spiritual and the material; lift them up for ever and cause them, as complete men, made perfect in Christ Jesus, for ever to rejoice in him; lift every one of them up

***“From beds of dust and silent clay,  
To realms of everlasting day.”***

***“Feed them also, and lift them up for ever.”***

O my brethren, that you and I may but get home at the last! How I love that

desire of David's, in the twenty-seventh Psalm, where he says, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord..."

Oh! to see the king's face at home in his own land! To see him here in this exile through the perspective glass of faith is rich delight; but when this cheek shall lie upon his bosom, and these lips shall feel the kisses of his love, oh! what ravishment, what infinite delight, what perfection of bliss to our complete manhood! Courage, my brethren and sisters! Set your faces against the steep; go up the hill-side with Christ in the rough weather, for the top of the hill and the Palace Beautiful will make amends for it all, in that land where the windows are agates, and the gates carbuncles, and all the borders are of precious stones, where the saints shall be lifted up for ever. Oh, it will be joy and bliss to be there indeed! Till then, we will put the prayer together, and say, "Save thy people, and bless thine inheritance: feed them also, and lift them up forever."

*"Pray that Jerusalem may have*

*Peace and felicity:*

*Let them that love thee and thy peace*

*Have still prosperity.*

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*Therefore I wish that peace may still*

*Within thy wall remain,*

*And ever may thy palaces*

*Prosperity retain,*

*Now, for my friends' and brethren's sakes,*

*Peace be in thee, I'll say;*

*And for the house of God our Lord,*

*I'll seek thy good alway."*

Adam Clarke ; Verse 9. *Save thy people*] "Continue to preserve them from all their enemies; from idolatry, and from sin of every kind.

*Bless thine inheritance]* “They have taken thee for their God; thou hast taken them for thy people.

*Feed them* ‘*raah*’ signifies both to *feed* and to *govern*.  
*Feed them*, as a *shepherd* does his *flock*; *rule them*, as a *father* does his *children*.

*Lift them up for ever.]* “Maintain thy true Church; let no enemy prevail against it. Preserve and magnify them for ever.”

“Lift them up for ever.” Make their name famous among the Gentiles; let them increase and multiply till thy Church embraces all nations, and kindreds, and people, and tongues. This hath the Lord promised.”

*Isaiah 42:10-16, LXX (Thomson version) ; vs.10 ; “Sing to the Lord a new song, ye, His government! Praise His name, ye from the utmost border of the earth, ye who go down to the sea and navigate it, ye islands, and ye who dwell therein.*

*Vs. 11 Let the desert be glad and the villages therof ;*

*The folds for flocks and them that inhabit Kedar : let the inhabitants of Petra rejoice ; let them shout from the top of the mountains :*

*Vs. 12 to this God let them proclaim His powers among the isles.*

*Vs. 13 the Lord God of Hosts will come forth and tread down battle ; He will rouse up His zeal, and shout against His enemies with majesty.*

*Vs. 14 I have been silent; but shall I always keep silence and forbear? Like a woman in travail I have endured suffering; I will strike with astonishment and wither at once. I will lay waste mountains and hills, and dry up all the herbage on them. I will make rivers islands and dry up pools,*

*Vs. 16 and lead the blind in a way which they know not, and cause them to walk in paths which they have not known. For them I will make the*

**darkness light, and the crooked ways a straight road. These things I will do, and I will not forsake them :”**

Vs. 14 from the Dead Sea Scrolls ; “ I have kept silent even from long ago; I have been speechless and restrained myself:, like one in childbirth; I will scream, I will groan and pant together.”

Cross references:

Psalms 50:1, LXX ; “Psalm for Asaph. The God of gods, the Lord, has spoken, and called the earth from the rising of the sun to the going down *thereof*.

2 Out of Sion *comes* the excellence of his beauty.

3 God, our God, shall come manifestly, and shall not keep silence: a fire shall be kindled before him, and round about him there shall be a great tempest.

4 He shall summon the heaven above, and the earth, that he may judge his people.

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

6 And the heavens shall declare his righteousness: for God is judge. Pause”

Matthew 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”

Matthew 26: 63-64 “But Jesus held his peace. And the high priest answered and said to him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.

64 Jesus saith to him, Thou hast said: nevertheless I say to you, After this shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”.

*Zephaniah 2:11 LXX (Thomson version) ; “The Lord will display Himself illustriously against them, and will root out all the gods of the nations of the earth, and all the isles of the nations shall worship Him, each one from his place-“*

cf. 1 Thessalonians 5:1 “But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.”

John 5:19-36 ; “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

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

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He

that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

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

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

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

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

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

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.”

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.”

Adam Clarke (in his chapter summary) ; “The prophet sets forth the meekness of Messiah's character, and the extent and blessings of his kingdom, particularly among the Gentiles, 1-9. In consequence of this he calls on the whole creation to join him in one song of praise to God, 10-12. After which he seems again to glance at the deliverance from the captivity; although the words may full as well apply to the deliverance vouchsafed to the Church; to the overthrow of her most powerful enemies; and to the prevalency of true religion over idolatry and error, 13-17. The prophet then reproves the Jews for their blindness and infidelity in rejecting the Messiah, and gives intimations of these judgments which their guilt would draw on them,...

J. Young comments on vss. 13 and 14 (excerpts) ; “...Now at last the Seed of the Woman will bruise the serpent's head ; now the great battle of the ages is to take place ; the times of this ignorance have passed and the fullness of time has come. God will send forth His Servant to do His will in delivering His people, and this action is here represented by the prophet as a coming forth to battle. God the Warrior challenges the Evil One, and fights the fight that will save His own ; and this He does through the work of the Servant...”

(on verse 14) “ The Lord begins His own discourse with a reveille to war. He declares that He has long been silent. The word ‘*olam* (eternity) does not refer to the beginning of the exile but to the whole period previous to God's sending of the Servant. God has watched man form a kingdom of his own, which would include the theocracy and relegate Yahweh to a position equal with that of the idols. From the beginning God has kept silent ; but the time has now arrived when He will hold His peace no longer but will declare war on faithless mankind, which has set itself in opposition to Him....”

“...As a travailing woman shrieks in pain, so will God also do, for, as Calvin justly remarks, it is only by such figures of speech that God's ardent love toward us can be expressed. The implication is that it has been difficult for God to hold His peace when He beheld wicked men forming a kingdom with the express purpose of destroying His own kingdom and bringing His purposes to naught. His own loved ones were the objects of the enemies wrath, and yet God must constrain Himself. Yet He longs to deliver His own, and now shrieks aloud, as though unable to endure longer. The time for

action has arrived.’

“... ‘some great thing,’ Delitzsch picturesquely, ‘with which Jehovah has, as it were, long been pregnant, is now about to be born.’”

Matthew Henry applies a spiritual meaning, the advent of the gospel, on versus 13 and 14 ; “It comes all to one whether we make these verses (as some do) the song itself that is to be sung by the Gentile world or a prophecy of what God will do to make way for the singing of that song, that evangelical new song.

He will appear in his power and glory more than ever. So he did in the preaching of his gospel, in the divine power and energy which went along with it, and in the wonderful success it had in the *pulling down of Satan's stronghold*, v. 13, 14. *He had long held his peace, and been still, and refrained himself, while he winked at the times of the ignorance of the Gentile world* (Acts xvii. 30), and *suffered all nations to walk in their own ways* (Acts xiv. 16); but now *he shall go forth as a mighty man, as a man of war*, to attack the devil's kingdom and give it a fatal blow. The going forth of the gospel is thus represented, Rev. vi. 2. Christ, in it, went forth conquering and to conquer. The ministry of the apostles is called their *warfare*; and they were the soldiers of Jesus Christ. *He shall stir up jealousy*, shall appear more jealous than ever for the glory of his own name and against idolatry. 1. *He shall cry*, in the preaching of his word, *cry like a travailing woman*; for the ministers of Christ preached as men in earnest, and that travailed in birth again till they saw Christ formed in the souls of the people, Gal. iv. 19. *He shall cry, yea, roar*, in the gospel woes, which are more terrible than the roaring of a lion, and which must be preached along with gospel blessings to awaken a sleeping world. 2. He shall conquer by the power of his Spirit: *He shall prevail against his enemies*, shall prevail to make them friends, Col. i. 21. Those that contradict and blaspheme his gospel, he shall prevail to put them to silence and shame. He will destroy and devour at once all the oppositions of the powers of darkness. Satan shall fall as lightning from heaven, and he that had the power of death shall be destroyed.”



*Psalm 47:1-9 (Thomson version) ; vs 1 ; “ O clap your hands, all ye nations ; shout to God with a triumphant voice :*

*vs. 2 ; “for the Lord Most High is awful- a great king over all the earth.*

*Vs 3 He hath subjected tribes to us, nations also under our feet.*

*Vs 4 He hath chosen for us His inheritance the excellency of Jacob which He loved.*

*Vs 5 God ascended at the triumphant shout-the Lord, at the trumpet’s sounding.*

*Vs. 6 O sing praises to our God ; sing praises. Sing praises to our king ; sing praises.*

*Vs 7 Since God is king of the whole earth ; O sing praises with understanding.*

*Vs 8 God hath commenced His reign over the nations : God is seated on His holy throne.*

*Vs 9 The heads of families assembled with the God of Abraham. Because the mighties of the land belong to God, they have been exceedingly exalted.”*

(vs.2 “aweful” or “terrible” is in today’s vernacular equivelant to “awesome”)

Cross references :

Romans 15:9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

Psalms 98:4 “Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.”

2 Kings 11:12 “ And he brought forth the king’s son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.”

Isaiah 55:12 “ For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.”

Ezra 3:11 “And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.”

Psalms 65:5 By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

Psalms 66:3 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

Psalms 66:4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.”

Joshua 21:44 And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

Philippians 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Psalms 110:1 A Psalm of David. “The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Joshua 10:24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

Joshua 10:25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.”

Ezekiel 20:6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:

Matthew 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

1 Corinthians 3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

1 Corinthians 3:23 And ye are Christ’s; and Christ is God’s.”

Deuteronomy 7:6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

Deuteronomy 7:7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

Ephesians 1:18 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,

1 Peter 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Psalms 16:3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.

Isaiah 60:15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.”

1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

1 John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”

Psalms 24:10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

Psalms 68:17 The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

Psalms 68:18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

Psalms 68:24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

Psalms 68:25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

Psalms 68:33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

Luke 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into

heaven.”

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Ephesians 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Ephesians 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

Ephesians 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Psalms 78:65 Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

Numbers 23:21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.

2 Samuel 6:15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

1 Chronicles 15:28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.”

Numbers 10:3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

Numbers 10:4 And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.”

1 Corinthians 15:52 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.

1 Thessalonians 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:”

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.”

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 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.”

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 22:28 For the kingdom is the LORD’S: and he is the governor among the nations.

Psalms 93:1 The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

Psalms 96:10 Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

Psalms 97:1 The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

Psalms 99:1 The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

Psalms 110:6, LXX ; He shall judge among the nations, he shall fill up *the number of* corpses, he shall crush the heads of many on the earth.

1 Chronicles 16:31 Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.

Revelation 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

Psalms 9: 4-8, LXX (Thomson version ) vs. 4 ; “because Thou hast maintained my right and my cause.

Thou the righteous judge hast sat on the throne ;

Vs. 5 Thou hast rebuked nations, and the wicked one is destroyed. Thou hast blotted out their name for ever and ever.

Vs. 6 The enemy’s swords have utterly failed, and Thou hast completely destroyed cities, the memorial of them with their din is gone.

Vs. 7 But the Lord will endure forever : He hath prepared His throne for judgement;

Vs. 8 He will judge the world with righteousness- with rectitude He will judge tribes.”

Psalms 45:6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Psalms 45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Psalms 89:14 , (Thomson version) ; Justice and judgement are the preparation of Thy throne ; mercy and truth shall march before Thee.

Hebrews 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Revelation 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.”

John Gill:

*To the chief Musician, A Psalm for the sons of Korah.*” This psalm is thought by some to be written on occasion of the ark being brought from the house of Obededom to the city of David, to the place he had prepared for it; which was attended with singing and dancing, with shouting, and the sound of a trumpet, 2 Samuel 6:12-16; but it rather seems to be penned on account of the

ascension of Christ to heaven, prophetically spoken of in this psalm; and of the spread of the Gospel, and the conquests it made in the Gentile world upon Christ's ascension; as the whole psalm shows: and even Aben Ezra and Kimchi apply it to the times of the Messiah; and so do some of their most ancient writers, who particularly interpret **Psalm 47:5** of him, as may be seen in the note upon it.

Ver. 1. *O clap your hands, all ye people*, Meaning the Gentiles more especially; see Psalm 117:1 compared with Romans 15:9-11; who had reason to rejoice and be glad, since the ascended Lord and King here spoken of was given to be their Saviour, was the propitiation for their sins, and had given himself a ransom price for them; and now the Gospel was preached among them, by an order from him after his resurrection; and upon his ascension gifts were bestowed on his apostles, qualifying them for it; when many of them were converted by it, and were made partakers of the same grace and privileges with the Jews that believed in Christ, and were formed into Gospel churches. Wherefore they are called upon to declare their joy and gladness by "clapping their hands"; which is a gesture expressive of exultation and joy; see Psalm 98:8, Isaiah 55:12, Nahum 3:19. It was used at the unction and coronation of a king, 2 Kings 11:12; and so very proper to be used on occasion of the Messiah being made or declared Lord and Christ, as he was at his ascension, Acts 2:36;

*shout unto God with the voice of triumph*; as when triumphs are made on account of victories obtained, which was now the case; Christ having conquered sin, Satan, and the world, by his sufferings and death, and having spoiled principalities and powers, made a show of them, openly triumphing over them, when he ascended on high, and led captivity captive; and he having sent his apostles into the Gentile world with his Gospel, they were caused to triumph in him wherever they came. And now these external actions of clapping hands, and shouting with the voice, are expressive of inward spiritual joy; which those among the people who were conquered by the grace of God, and had a sight of their ascended Lord and Saviour, were filled with: and who are exhorted to express it in this manner, unto God: not to angels, nor to men, no, not to ministers, who brought the joyful tidings to them; but to God, either to God the Father, for all their temporal and spiritual

blessings; especially for the unspeakable gift of his Son, to suffer and die for them: or to the Son of God, God manifest in the flesh; God that was gone up with a shout, Psalm 47:5; and was now at the right hand of God, crowned with glory and honour; who, by the sufferings of death, had obtained eternal redemption for them.”

Ver. 2. *For the Lord most high is terrible, &c.*] Christ is not only the Son of the Highest, but he himself is the most high God, God over all, blessed for ever. He is higher than the highest, than the angels in heaven, or any of the sons of men on earth. He is the high and lofty One, that dwells in the high and lofty place. And even this character agrees with him as the ascended Lord and King in his human nature; he is ascended on high, is set down on the right hand of the Majesty on high. He is highly exalted to be a Prince and a Saviour; he is made higher than the heavens, and than the kings of the earth are; angels, authorities, and powers, are subject to him. And this is a reason exciting all the people to joy and gladness. And he is "terrible" to his enemies, being the Lion of the tribe of Judah; who will rule the nations with a rod of iron, and break them in pieces as a potter's vessel: and so he will be when he shall come in the clouds of heaven, and descend from thence, in flaming fire, to take vengeance on those who have despised and rejected him; and at the same time will be glorious to and admired by them that believe in him. His appearance, which will be terrible to others, will be matter of joy to them. Though the word used may be rendered as it is in Psalm 111:9; "reverend" or "to be feared", as he is; see Isaiah 8:13,14; both on account of his goodness, as the Redeemer and Saviour of his people, Hosea 3:5; and of his greatness, being equal with God, and King of saints. As it follows;

*he is a great King over all the earth*; as he must needs be, since he is the great God and our Saviour; and is King of kings, and Lord of lords. He is now King of Zion, and head over all things to the church; and before long the kingdoms of this world will become his, and he will take to himself his great power and reign, and shall be King over all the earth openly and visibly; he shall be one, and his name One, Zechariah 14:9 Malachi 1:14; which is another reason for joy and gladness among the people.

Ver. 3. *He shall subdue the people under us, and the nations under our feet.*] As Joshua, his type, subdued the Canaanites; and as David, another type of subdued the Syrians, Moabites, and others: the Jews from these words expect, that, in the times of the Messiah they look for, the Gentiles in a literal sense will be subdued by him, and become subject to them; but these, and all other expressions of the like kind, are to be understood in a spiritual sense; such as Isaiah 49:23 60:10,12,14; and which will have their accomplishment in the latter day, in the subjection of the Gentiles to the word and ordinances of the Gospel administered in his churches: though the passage here refers to the times following the ascension of Christ to heaven, when he went forth in the ministry of his apostles conquering and to conquer; and which he made use of to cause the people to fall under him, and to be willing to be saved by him; to submit to his righteousness, and to his ordinances, the sceptre of his kingdom; and which was causing them to triumph, and subduing the people under them, who through the Gospel preached by them became obedient by word and deed; and which was an occasion of joy even to the conquered ones.

Ver. 4. *He shall choose our inheritance for us, &c.*] Either a portion in this life; God knows what is best for his people, and therefore they should leave it with him, who can make a better choice for them than for themselves:..."

Or the heavenly inheritance, so called in allusion to the land of Canaan, subdued and possessed by the Israelites, in which Christ is greatly concerned; his people are predestinated to the adoption of children, that is, to the inheritance they are adopted to by him, in whom they obtain it; through his death they receive the promise of eternal inheritance, he being the testator of that will of their heavenly Father which bequeaths it to them; it is his righteousness which gives them a title to it, and through his grace they have a meetness for it, and he will at last introduce them into it; all which is a reason for joy and gladness in them. The Arabic version renders it, "he hath chosen us an inheritance for himself"; so the Lord's people are, De 32:9. Christ asked them of his father, and he gave them for his inheritance, he having chosen them as such, and greatly delighted he is with them, Ps 2:8 16:6;

*the excellency of Jacob whom he loved.* The saints, who are, in his esteem, the excellent in the earth, and who will be in the latter day an eternal excellency, Ps 16:3 Isa 60:15; even the whole church, consisting of Jews and Gentiles, the spiritual Jacob or Israel of God, whom Christ has loved with an everlasting love, and therefore has chosen them for his portion and peculiar treasure; as Jacob in person was loved when Esau was hated.

Selah; on this word, see Gill on "Ps 3:2".

Ver. 5. *God is gone up with a shout, &c.*] That is, the Son of God, who is truly and properly God, equal to the Father, having the same perfections; God manifest in the flesh, the Word that was made flesh, and dwelt among men on earth; who in the next clause is called "Lord" or "Jehovah", being the everlasting "I AM", which is, and was, and is to come; he having done his work on earth he came about, went up from earth to heaven in human nature, really, locally, and visibly, in the sight of his apostles, attended by angels, and with their shouts and acclamations, which are here meant;

*the Lord with the sound of the trumpet;* which circumstance, though not related in the account of Christ's ascension in the New Testament, yet inasmuch as the angels say he shall descend in like manner as he ascended, and that it is certain he will descend with a shout, with the voice of the archangel, and the trump of God; so that if his ascent was as his descent will be, it must be then with a shout, and the sound of a trumpet, Acts 1:10 1Th 4:16. This text is applied to the Messiah by the ancient Jewish writers.

Ver. 6. *Sing praises to God, &c.*] That is gone up with a shout, Christ Jesus, our ascended Lord and King, as the apostles did at the time of his ascension, Luke 24:52,53;

*sing praises; sing praises unto our King, sing praises:* who was then made Lord and Christ, declared King of saints, and crowned with glory and honour; the repetition of the phrase sing praises denotes frequency, constancy,



fervency, and great devotion in the performance of this service; and that the ascension of Christ, the occasion of it, is of the greatest moment and importance, and requires it to be performed in such a manner.

Ver. 7. *For God [is] the King of all the earth, &c.*] Or "the king of all the earth [is] God" ; the same that is ascended into heaven, and is King of saints, even Christ Jesus; and so he will appear to be, especially in the latter day; see Gill on "Ps 47:2";

*God sitteth upon the throne of his holiness*; or his holy throne, which is heaven; on the right hand of the throne of the Majesty in the heavens; on his Father's throne; having done his work on earth he is received up into heaven, and is set down on a throne at the right hand of God, an honour which none of the angels have: he has ceased from his work and entered into his rest, and sits and sees of the travail of his soul; all which is matter of joy to his people, and a reason why they should sing praises; and the rather, since they are set down with him in heavenly places: or this may be understood of his sitting on the throne of judgment to judge the world in righteousness at the last day, it following upon his reign over the Gentiles; though the other sense best agrees with his immediate ascension to heaven.

[even] *the people of the God of Abraham*; whom the God of Abraham has chosen for his people, taken into covenant, given to his Son, and who are redeemed by his blood, and effectually called by his grace; and who, though Gentiles, belong to the same covenant and the same covenant God as Abraham did, and have the blessing of Abraham upon them; and are indeed his spiritual seed, being Christ's. The Targum is, "the people that believe in the God of Abraham". The words may be rendered in connection with the former clause, "gathered together unto the people of the God of Abraham" {h}; and so denote the association of the Gentiles converted with the believing Jews, as was at the first times of the Gospel, and will be at the latter day, 1Co 12:13 Ga 3:28,29 Isa 60:4;

*He is greatly exalted*; that is, Christ, who has all power in heaven and in earth; he is highly exalted at the right hand of God, angels, authorities, and

powers, being subject to him.”

Spurgeon ; “Faith hears the people already shouting. The command of the first verse is here regarded as fact. The fight is over, the conquerer ascends to His triumphal chariot, and rides up to the gates of the city which is made resplendent with the joy of His return. The words are full applicable to the ascension of the Redeemer. We doubt not that angels and glorified spirits welcomed Him with acclamations. He came not without song, shall we imagine that He returned in silence?

*The Lord with the sound of a trumpet* Jesus is Jehovah. The joyful strain of the trumpet betokens the splendour of His triumph. It was meet to welcome one returning from the wars with martial music. Fresh from Bozrah,[my ft]

[ft] Bozrah means “sheepfold”

with His garments all red from the winepress, He ascended, leading captivity captive, and well might the clarion ring out the tidings of Immanuel’s victorious return.”

*Isaiah 63:1-6, LXX (Justin Martyr version) vs.1 ; “Who is this that cometh from Edom? in red garments from Bosor? This that is beautiful in apparel, going up with great strength? I speak righteousness, and the judgment of salvation.*

*Vs.2 Why are Thy garments red, and Thine apparel as from the trodden wine-press?*

*Vs. 3 Thou art full of the trodden grape. I have trodden the wine-press all alone, and of the people there is no man with Me; and I have trampled them in fury, and crushed them to the ground, and spilled their blood on the earth.*

*Vs. 4 For the day of retribution has come upon them, and the year of redemption is present.*

*Vs.5 And I looked, and there was none to help; and I considered, and none assisted; and My arm delivered; and My fury came on them,*

*Vs.6 and I trampled them in My fury, and spilled their blood on the earth.'"*

*Isaiah 63:1-6, LXX (Thomson version) ; vs.1 ; “ Who is this Who is coming from Edom? What redness of mantles from Bosor! He, so magnificent in apparel? He marcheth with majesty!*

*I proclaim righteousness and the judgement of salvation.*

*Vs.2 Why are Thy garments red, and Thy clothing, as from a trodden winevat?*

*Vs. 3 I am full of a country trodden down ; and of the nations there is not a man with Me.*

*I have trodden them down in My wrath, and crumbled them like dust and shed their blood on the earth.*

*Vs.4 for the day of retribution came upon them and the year of redemption is at hand.*

*Vs. 5 When I looked and there was no helper and observed that none upheld ; then My own arm delivered them. Mine indignation indeed was roused,*

*Vs.6 and I trampled them down in Mine anger and shed their blood on the earth.”*

Note ; other meanings assigned to the word “magnificent” (in verse 1 ) are (from the Hebrew, Greek, and Arab. Lang. are “glorious”, “honor”, “adorn”, and “to shoot up luxuriantly” (see Keil and Delitszh)

Cross references :

Psalms 45:3-6, LXX (Thomson version), vs. 3 ; “Gird Thy sword on Thy

thigh, O thou mighty! To Thy comeliness and Thy beauty give energy,  
Vs. 4 and prosper and reign for truth, meekness, and justice's sake; and let  
Thine own Right Hand marvelously conduct Thee.

Vs. 5 Thine arrows are sharpened, O mighty One, nations shall fall under  
Thee; they are in the heart of the King's enemies.

Vs.6 Thy throne, O God, is forever and ever; the scepter of Thy kingdom is a  
scepter of rectitude."

Psalms 24:7-10 "Lift up your head, O ye gates; and be ye lift up, ye  
everlasting doors; and the King of glory shall come in.

Vs.:8 Who is this King of glory? Yahweh strong and mighty, Yahweh mighty  
in battle.

vs:9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors;  
and the King of glory shall come in.

vs 10 Who is this King of glory? Yahweh of hosts, he is the King of glory.  
Selah"

Song of Solomon 3:6 "Who is this that cometh out of the wilderness like  
pillars of smoke, perfumed with myrrh and frankincense, with all powders of  
the merchant?"

Isaiah 34:6, LXX "The sword of the Lord is filled with blood, it is glutted  
with fat, with the blood of goats and lambs, and with the fat of goats and  
rams: for the Lord has a sacrifice in Bosor, and a great slaughter in Idumea."

Revelation 11:17 "Saying, We give thee thanks, O Yahweh El-Shaddai,  
which art, and wast, and art to come; because thou hast taken to thee thy  
great power, and hast reigned."

Revelation 11:18 "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.”

Adam Carke ; “The prophet, (or rather the Church he represents,) sees the great Deliverer, long promised and expected, making his appearance, after having crushed his enemies, like grapes in the wine-vat. The comparison suggests a lively idea of the wrath of Omnipotence, which its unhappy objects can no more resist than the grapes can resist the treader. Indeed, there is so much pathos, energy, and sublimity in this remarkable passage, as hardly any thing can be conceived to exceed. The period to which it refers must be the same with that predicted in the nineteenth chapter of the Revelation, some parts of which are expressed in the same terms with this, and plainly enough refer to the very sudden and total overthrow of Antichrist, and of all his adherents and auxiliaries, of which the destruction of Babylon, the capital of Chaldea, and of Bozra, the chief city of the Edomites, was the prototype, 1-6.”

Vs. 3 *Thou art full of the trodden grape. I have trodden the wine-press all alone, and of the people there is no man with Me; and I have trampled them in fury, and crushed them to the ground, and spilled their blood on the earth.* (Justin’s LXX) “No man has had any part in making the atonement; it is entirely the work of the Messiah alone. No created being could have any part in a sacrifice that was to be of infinite merit.”

John Gill ; “...the conquest and slaughter of which Christ is here represented returning as a victorious and triumphant conqueror; see Isaiah 34:5,6 hence he is said to come from thence "with dyed garments", or "stained" that is, with the blood of his enemies; so Jarchi interprets it dyed in blood, or dipped in it; to which agrees the apparel of Christ in Revelation 19:18, where he is said to be clothed with a vesture dipped in blood; which chapter is the best commentary upon this passage, referring to the same time and case: it follows,...

*travelling in the greatness of his strength? (LXX with mighty strength) ;* “marching in great stateliness and majesty at the head of his victorious troops, he nor they having nothing to fear from their enemies, being all

vanquished and destroyed. Strength, and the greatness of it, may well be ascribed to Christ, who is the mighty God, yea, the Almighty; the mighty man, made strong by the Lord for himself; and the mighty Mediator, having all power in heaven and earth: he travelled in the greatness of his strength from heaven to earth, by the assumption of our nature; while here he went about continually doing good; with the utmost intrepidity he went forth to meet his foes, and death itself, at the proper time, and without fear passed through the valley of the shadow of death; when raised again, in his ascension to heaven, he marched through the territories of Satan, the air, in great triumph, dragging him and his principalities and powers at his chariot wheels; and when he had poured down his Spirit plentifully, he went forth into the Gentile world in the ministration of the Gospel, conquering and to conquer; and in the latter day he will come and take vengeance on all the antichristian states, and return in triumph, to which this passage refers; see Revelation 17:14 19:14 11:17 the answer to the question follows,

*I that speak in righteousness, mighty to save*; (Justin's LXX ; "*I speak righteousness, and the judgment of salvation*") ; these are the words of Christ describing himself, by his speech and by his power, by his word and by his works: he "spoke in righteousness", at the making of the covenant of grace in eternity, some things by way of request for his elect, others by way of promise for them; all which he has faithfully and righteously performed: under the Old Testament dispensation, he spake many things in righteousness by his prophets, and by his Spirit in them; yea, he often appeared in a human form, and spoke to the patriarchs and others: when here on earth, he spoke "in" or "of righteousness"; of the righteousness of God he came to declare; of his own righteousness he came to bring in; and of the happiness of those who sought it, and were justified by it; and of the insufficiency of man's righteousness to bring him to heaven: here it seems to have a more especial respect to the promises made to the church, of her salvation from her enemies, and of the destruction of them; which will now be accomplished, and appear to be the true and faithful sayings of Christ, Revelation 19:9 21:5 22:6 and that he is "mighty to save" appears from the spiritual salvation of his people he has already wrought out: God laid help on one that is mighty, and he being mighty undertook it, and has accomplished it; and which work required strength, even almighty power, since sin was to be atoned for by

bearing it, the law to be fulfilled, justice to be satisfied, the wrath and curse of God to be endured, and innumerable enemies to be engaged with; and of such a nature was that salvation, that neither angels nor men could ever have effected it: and this his power to save will be further manifest, when the beast and false prophet, antichrist, and all the antichristian powers, shall be destroyed by him, and his people entirely delivered out of their hands,”  
Revelation 11:18 19:20,21

Ver. 2. *Wherefore art thou red in thy apparel, &c.*] Christ having satisfied the church as to her first question, concerning his person, who he was; she puts a second to him, about the colour of his garments, which was red, and the reason of it. His garments at his transfiguration were white as snow, whiter than any fuller on earth could whiten them; his robe of righteousness is fine linen, clean and white; the garment of his human nature, or his form as man, was white and ruddy; but this, through his bloody sufferings, became red, being all over bloody through the scourges he received, the crown of thorns he wore, the piercing of his hands, feet, and sides, with the nails and spear; but here it appears of this colour not with his own blood, but with the blood of his enemies, as is hereafter explained:

*and thy garments like him that treadeth in the winefat?* or winepress, into which clusters of grapes are cast, and these are trodden by men, the juice of which sparkles on their garments, and stains them, so that they become of a red colour.

Ver. 3. *I have trodden the winepress alone, &c.*] This is an answer to the question before put, and confirms what was observed, that his garments were like one that *treadeth in the winepress*; this was very true, he had trodden it, and trodden it alone, and that was the reason his garments were of such a hue; what others did by their servants, he did by himself, alone and without them. The winepress is a symbol of the wrath of God; not of what Christ bore himself as the sinner's surety, for then he was trodden as a vine, or the clusters of it, himself; but of what he executed on others. Wicked men are compared to clusters of the vine; the winepress into which they are cast is the wrath of God, and Christ is the treader of it; particularly he will be in the latter day, when antichrist and his followers will be destroyed by him; see Revelation 14:18-20; 19:15.

*And of the people there was none with me;* either fighting with him, that could oppose him, any more than the clusters of grapes can resist the treaders of them; or to assist him in taking vengeance on his enemies: for though the armies of heaven follow him in white, these are little more than attendants and spectators, at most but instruments; all the power to conquer and destroy is from himself, and owing to the twoedged sword proceeding out of his mouth, Revelation 19:14,15 even as when he stood in the legal place and stead of his people there were none of them with him; he alone was the author of salvation, none could bear the wrath of God but himself, or engage with spiritual enemies, or work out salvation for them. But of this the texts speaks not, only of the destruction of the enemies of Christ and his church:

*for I will tread them in mine anger,* and trample them in my fury; with great eagerness, with all his might and strength; and this is the reason why his garments were so stained, even with the blood of his enemies, trodden and trampled under foot by him in this furious manner; as a person in a winepress alone, and treading it with all his might, has his garments more sparkled and stained with the juice of the grape, than when there are many, and these tread lightly. The words being in the future tense show that they respect time to come; and the manner of speaking ascertains the accomplishment of them, and which is further confirmed by what follows:

*and their blood shall be sprinkled upon my garments,* and I will stain all my raiment; just as the garments of those that tread in the winepress are sprinkled and stained with the juice of the grape; this will have its accomplishment when he shall appear in a vesture dipped in blood, or shall be as bloody, with the blood of his enemies, as if it was dipped in it, Revelation 19:13.

Ver. 4. *For the day of vengeance is in my heart, &c.*] Resolved on with him, fixed by him, and which is desirable to him; he has it at heart, and longs as it were till the time is come to avenge the blood of his saints on the Romish antichrist, whom he will destroy with the breath of his mouth, and the brightness of his coming; see #2Th 2:8 and when he shall pour out all his vials on the antichristian states, and revenge the cause and quarrel of his people, Revelation 16:1,6,7 18:20 19:2:



*and the year of my redeemed is come*; the time when those who are already redeemed by the blood of Christ, and so are his property, whom he claims as his own, being the purchase of his blood, shall be redeemed again from antichristian bondage and slavery, shall be called and brought out of Babylon; and when those, who have led them captive, shall go into captivity themselves: this will be a jubilee year to the saints; a time of refreshing in the presence of the Lord; when, being rid of all their persecuting enemies, they will enjoy the utmost peace, prosperity, and safety; see Revelation 13:10 18:4 19:20,21.

Ver. 5. *And I looked, and there was none to help, &c.*] As, in the first redemption and salvation by Christ here on earth, there were none among the angels, nor any of the sons of men, to help him and assist him therein, none but Jehovah the Father; so, in this latter salvation, the church and people of God will be reduced to such a low, helpless, and forlorn condition, that there will be none to lend an assisting hand; their deliverance will appear most manifestly to be the sole work of almighty power:

*and I wondered that there was none to uphold*; not the Saviour and Redeemer, he needed none; but his people under their sufferings, trials, and exercises, and his sinking, dying, cause and interest: this is spoken after the manner of men, and to make the salvation appear the more remarkable, distinguishing, and great, and solely his own work; for otherwise expectation and disappointment, consternation and amazement, as the word signifies, cannot be properly ascribed to this great Redeemer:

*therefore mine own arm brought salvation unto me*; to himself, his mystical self, his church and people, and for his own glory; a salvation which his own omnipotent arm could only effect; see Gill on "Isa 59:16",

*and my fury it upheld me*; his zeal for his church and people, and his indignation against their enemies, excited his almighty power on their behalf, and carried him through the work of their deliverance and salvation he engaged in; see Isaiah 9:7

Ver. 6. *And I will tread down the people in mine anger, &c.*] See Gill on "Isa 63:3",

*and make them drunk in my fury*; or with it the wrath of God is signified by a cup, which he gives wicked men to drink, and which is an inebriating one to them, Ps 75:8 Isa 51:17-23 Jer 25:15, and here it signifies the cup of the wine of the fierceness of God's wrath, which shall be given to mystical Babylon, to antichrist and his followers, Revelation 14:10 16:19:

*and I will bring down their strength to the earth*; their strong kingdoms, fortified cities, and mighty men, their wealth and riches, of which they boasted, and in which they trusted; see Isaiah 26:5. The eighteenth chapter of the Revelation is a commentary on these words."

*Luke 1:30-33, vs. 30 ; "And the angel said unto her, Fear not, Mary: for thou hast found favour with God.*

*31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.*

*32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:*

*33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."*

Cross references :

2 Samuel 7:12 "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom."

2 Samuel 7:13 “He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

Psalms 132:11 “The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

Isaiah 9:6 LXX, (Codex A.) “For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called Wonderful, Counsellor, Mighty One, Potentate, Prince of Peace, Father of the age to come;”

Isaiah 9:7 LXX (Thomson version) ; “His government shall be great and to His peace there is no boundary, on the throne of David and over His kingdom, to establish it, and support it with judgement and justice, henceforth and forever. The zeal of the Lord of Hosts will do this.”

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Romans 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Jeremiah 23:5 “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.”

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.

Amos 9:11 “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:”

John Gill ; “Ver. 32. *He shall be great, &c.*] In his person, as God-man; this child born, and Son given, being the angel of the great counsel, the mighty God, and everlasting Father; Isaiah 9:6 which is here referred to; and in his offices, in his prophetic office, being that great and famous prophet Moses spoke of, mighty in word and deed, in his doctrine and miracles; in his priestly office, being a great high priest, both in the oblation of himself, and in his prevalent intercession; and in his kingly office, being the King of

kings, and Lord of Lords; and in the whole of his office, as Mediator, being a great Saviour, the author of a great salvation for great sinners; in which is greatly displayed the glory of all the divine perfections: great also in his works, the miracles that he wrought, as proofs of his Deity and Messiahship, the work of redemption, the resurrection of himself from the dead, and of all men at the last day; and in the glory he is now possessed of in human nature, at the Father's right hand, where he is highly exalted above all principality and power:

*and shall be called the Son of the Highest*; that is, of God, of whose names ! Ayl.[., the Most High"; see Genesis 14:18-20 not by creation, as angels and men, nor by adoption, as saints, nor by office, as magistrates, are called "the children of the Most High", Psalm 82:6 but by nature, being the eternal Son of God; of the same nature with him, and equal to him: for he was not now to begin to be the Son of God, he was so before, even from all eternity; but the sense is, that he should now be known, owned, and acknowledged to be the Son of God, being as such manifested in human nature, and should be proved to be so by the works he wrought, and declared to be the Son of God with power by his resurrection from the dead:

*and the Lord God shall give unto him the throne of his father David*. Christ, as God, is the Son of God, as man, the son of David; a name often given to the Messiah, and by which he was well known among the Jews; and as Christ descended from him as man, in a literal sense, he had a right to the throne of his father David; and the Jews themselves say, that he was ... "nearly allied to the kingdom": but here it intends not his throne, in a literal, but in a figurative sense; for as David was a type of the Messiah in his kingly office, hence the Messiah is called "David their king", Hosea 3:5 so his throne was typical of the Messiah's throne and kingdom; which is not of this world, but is in his church, and is set up in the hearts of his people, where he reigns by his Spirit and grace; and this is a throne and kingdom "given" by the Lord God. The kingdom of nature and providence he has by right of nature, as the Son of the Highest; the kingdom of grace, or the mediatorial kingdom, the kingdom of priests, or royal priesthood, is a delegated one; his Father has set him as king over his holy hill of Zion; and he is accountable for his government to him, and will one day deliver it up complete and perfect."

Matthew Henry ; "...that after the sceptre had been long *departed* from that ancient and honourable family it should now at length return to it again, to remain in it, not by succession, but in the same hand to eternity. His people will not *give him that throne*, will not acknowledge his right to *rule them*; but the *Lord God* shall give him a right to *rule them*, and set him as *his king* upon the *holy hill of Zion*. He assures her, [1.] That his kingdom shall be *spiritual*: he shall *reign over the house of Jacob*, not *Israel according to the flesh*, for they neither came into his interests nor did they continue long a people; it must therefore be a *spiritual* kingdom, the house of Israel *according to the promise*, that he must *rule over*. [2.] That it shall be eternal: he shall reign *for ever*, and *of his kingdom there shall be no end*, as there had been long since of the temporal reign of David's house, and would shortly be of the state of Israel. Other crowns endure not *to every generation*, but Christ's doth, Prov. xxvii. 24. The gospel is the *last* dispensation, we are to look for no other.

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

1. It is a just enquiry which she makes: "*How shall this be?*" v. 34. How can I now presently conceive a child" (for so the angel meant) "*when I know not a man*"; must it therefore be otherwise than by ordinary generation? If so, let me now *how?*" She knew that the Messiah must be born of *a virgin*; and, if she must be his mother, she desires to know how. This was not the language of her distrust, or any doubt of what the angel said, but of a desire to be further instructed.

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

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

observe the motions of it, and pry into the mystery of it.”

Spurgeon; “The very man who was despised and spat upon sits glorious on his Father’s throne. As man he is anointed “King of kings, and Lord of lords.” As man he has been lifted up from the lowest depths, and set in the greatest heights

to reign for ever and ever. Peter and the apostles testified, “This Jesus hath God raised up, whereof we all are witnesses, he being by the right hand of God exalted.” Stephen also said, “Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” While we believe that, and rejoice in it, we shall be wise never to dissociate the deity of Christ from his humanity, for they make up one person.”

“...The day is coming for the manifestation of the Lord; as yet he shineth not forth among men in his noontide. His second advent shall more fully reveal him. Then shall his people “shine forth as the sun in the kingdom of their Father,” because he also shall rise in the clear face of heaven as the Sun of Righteousness, greatly blessing the sons of men.”

“...He is not greatest of the great; but great where all else are little. He is not something among all; but all where all else are nothing. Who shall be compared with him? He counts it not robbery to be equal with God, and among men he is the Firstborn of every creature; among the risen ones he is the Firstborn by his resurrection from the dead; among the glorified he is the source and object of glory. I cannot compass his nature: who shall declare his generation? He is one with us, and yet inconceivably beyond us. Our nature is limited, sinful, fallen; but his nature is unbounded, holy, divine.”

“... He comes to rebuild and to restore. This is his office — to build up the old wastes, and to restore the temple of the living God, which had been cast down by the foe. To accomplish this he came to be our Priest, our Prophet, and our King; in each office glorious beyond compare. He came to be our Savior, our Sacrifice, our Substitute, our Surety, our Head, our Friend, our Lord, our Life, our All. Pile up the offices, and remember that each one is worthy of a God. Mention them as you may, and truly you shall never remember them all; for he, the express image of his Father’s glory, has undertaken every kind of office, that he might perfectly redeem his people,

and make them to be his own for ever. In each office he has gained the summit of glory, and therein he is and shall be great.”

“...He has undertaken great things, and, glory be to his name, he has achieved them. His people’s sins were laid upon him, and he bore them up to the cross, and on the cross he made an end of them, so that they will never be mentioned against them any more for ever. Then he went down into the grave, and slept there for a little season; but he tore away the bars of the sepulcher and left death dead at his feet, bringing life and immortality to light by his resurrection. This was his high calling, and he has fulfilled it. His victory is complete, the defeat of the foe is perfect. “O death, where is thy sting? O grave, where is thy victory?” Springing upward from the tomb when the appointed days were come, he opened heaven’s gates to all believers, according to the word, — ”The breaker is come up before them, and their king shall pass before them, and the Lord on the head of them.” As he opened the golden gates, he led captivity captive; and, receiving gifts for men, he cast down a royal largess among the poorest of his people that they might be enriched thereby. This was his object, and the design has been carried out without flaw or failure. Within the veil he went, our Representative, to take possession of our crowns and thrones, which he holds for us to this day by the tenure of his own cross. Having purchased the inheritance, and paid off the heavy mortgage that lay upon it, he has taken possession of the Canaan wherein our souls shall dwell at the end of the days when we shall stand in our lot. Is it not proven that he is great? Conquerors are great, and he is the greatest of them. Deliverers are great, and he is the greatest of them. Liberators are great, and he is the greatest of them. Saviours are great, and he is the greatest of them. They that multiply the joys of men are truly great, and what shall I say of him who has bestowed everlasting joy upon his people, and entailed it upon them by a covenant of salt [my ft]

[ft] cf. 2 Chronicles 13:5 “*Is it not for you to know that the Lord God of Israel has given a king over Israel for ever to David, and to his sons, by a covenant of salt?*” John Gill ; “that the Lord God of Israel gave the kingdom over Israel to David for ever; to him and his seed, particularly to the Messiah, that should spring from him; ...*even to him and to his sons by a covenant of salt?* that is, a perpetual one, which was inviolable, and never to be made void; called so, because salt preserves from corruption and putrefaction, and

because made use of in sacrifices offered when covenants were made;

for ever and ever? Well didst thou say, O Gabriel, “He shall be great,” for great indeed he is!”

“.... His blood has washed believers white as the driven snow, and his righteousness has made them to be “accepted in the Beloved.” He has such merit with God that he deserves of the Most High whatsoever he wills to ask; and he asks for his people that they shall have every blessing needful for eternal life and perfection. He is great, indeed, my brethren, when we think that he has clothed us all in his righteousness, and washed us all in his blood. Nor us alone, but ten thousand times ten thousand of his redeemed stand to-day in the wedding-dress of his eternal merit, and plead before God a claim that never can be denied — the claim of a perfect obedience which must always please the Father’s heart. Oh, what mercy is that which has turned our hell to heaven, transformed our disease into health, and lifted us from the dunghill, and set us among the princes of his people! In infinite power to remove sin, to perfume with acceptance, to clothe with righteousness, to win blessings, to preserve saints, and to save to the uttermost, the Lord Jesus is great beyond all greatness.”

“...In all things our Lord will have the pre-eminence, and this shall be the case in the number of his followers: he shall therein vanquish his great enemy. His redeemed shall fly as a cloud, as doves to their windows. Countless as the drops of morning dew shall his people be in the day of his power. He shall be great in the host of his adherents in glory.”

“...Multitudes upon earth are even now pursuing their road to heaven, and greater hosts are yet to follow them. A day shall be when the people of God shall be increased exceedingly, above anything that we see at this present; they shall spring up as the grass and as willows by the watercourses, as if every stone that heard the ripple of the brook had been turned into a man. The seed of the Lord Jesus Christ shall multiply till arithmetic shall be utterly baffled, and numeration shall fail. He is great — a great Savior of a great mass of great sinners, who shall by his redeeming arm be brought safely, without fail, to his right hand in the endless glory. As the tribes of the natural Israel increased exceedingly, so also shall the spiritual Israel. The Lord shall multiply his Zion with men as with a flock, and thus shall the King of Israel



be great.

“...Oh, that he were praised by every creature that has breath! Oh, that every minute placed another gem in his crown! Oh, that every soul that breathes did continue to breathe out nothing but hosannas and hallelujahs unto him, for he deserves all possible praises! Do you hear the crash of the multitudinous music of heaven? It is like many waters, and like the mighty waves of the sea, but it is all for him. Can you catch the charming notes of “harpers harping with their harps”? Their harpings are all for him. Can you conceive the unutterable joys of the glorified? Every felicity of eternity is a song to his honor. Heaven and earth shall yet be full of the out-shinings of his glory. Who can look the sun in the face in the height of his noontide? Who can tell the illimitable greatnesses of the Son of God? To him, even to him, let all praises be, for he has redeemed our souls with blood, and set the captives free: he has made us unto our God both lacings and priests, and we shall reign with him for ever and for ever. Truly, he is great, and shall be great eternally.

But, oh, brethren, how great must Christ be *in the glory of heaven!* We have never seen that. Some of us shall see it full soon.

***“For we are in the border-land, The heavenly country’s near at hand:***

***A step is all ‘twixt us and rest,***

***E’en now we converse with the blest.”***

But the greatness of Christ in heaven — surely this is the grand sight for which we long to go to heaven, — that we may behold his glory, “the glory which he had with the Father before the world was,” and the glory which he has gained by his service of the Father here below. Has he not said, “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory”? What honor and majesty surround our Prince in the metropolis of his empire! What is this city? Whence comes its brightness? The sun is dim, the moon no more displays herself. “The glory of God did lighten it, and the Lamb is the light thereof”: the whole city shines in the Redeemer’s glory. And who are these that come trooping down the golden streets? — these shining ones, each one comparable to a living, moving sun? each one as bright as the star of the morning? Ask them whence comes their

brightness, and they tell you that the glory of Christ has risen upon them, and they are reflecting his brightness as the moon reflects the effulgence of the sun. If you sit down with one of these shining ones, and hear him tell his story, the sum of the matter will be, “Not unto us; but unto him that loved us, be honor and glory.” This will be the substance of every testimony, — ”He loved me, and gave himself for me;” only they will put it something like this — ”HE loved *me*. He, that great HE.” How they will pronounce it as they point to his glory — ”HE loved me — that little *me*.” They will sink their voices, oh, so low, as with wonder and surprise they express their admiration that ever he could have loved such unworthy ones as they were. But I must not — dare not — try to touch upon the *glory of Christ upon the throne of the Father*. Certain great divines have written upon the glory of Christ, but I will warrant you that, when they died and went to heaven, they half wished that they could come back again to amend their most glowing pages. Ah me, what can ignorance say of the allwise? What do blinking owls know of high noon? What do we poor limited creatures, babes of yesterday, know of the Infinite, the Ancient of days, and of the splendor that comes from the Firstborn at the right hand of the Host High?”

“He is a Savior, and a great one. As I have already said, it was a *great ruin* which he came to restore. “... “Devils laughed and triumphed as they saw God’s handiwork despoiled. Human nature sank in shame, Paradise was blasted, sin was triumphant, and the fiery sword was set at Eden’s gate to exclude us. It was a hideous ruin. But, oh! when Christ came, he brought a great salvation. He came to prepare a better Paradise, and to plant in it a better tree of life, and to give us possession of it upon a better tenure than before. Oh, he is a great Savior; he wrought amid the chaos of the fall, and restored what Adam had destroyed! And, beloved, we were covered with *great sin* — some of us especially so.

But ‘he shall be great,’ and therefore he makes short work of great sin. Great sinners, what a joy it ought to be to you to think that he is great, and, therefore, has come to rescue such as you are, and deal with such difficulties as beset and surround *you*; for what if sin be great? His arrangement for its removal is great too. Look there at Calvary, and, if you can see it through your blinding tears, behold the sacrifice he offered once for all to put away sin...”

“Aaron has offered his bullock which has smoked to heaven, but no result has followed. Aaron has brought his lambs, and goats, and rams, and their blood in basins is thrown at the altar foot: the whole soil of the Tabernacle is saturated with the blood of bullocks and of goats: but no result has come of it. These can never take away sin. See now the greater sacrifice which Jesus brings. That great High Priest of ours is great indeed, for he has offered up *himself* without spot unto God! Lo, on his great altar there smokes to heaven no longer clouding incense or burning flesh, but the body and soul of the appointed Substitute are offered up in sacrifice for men. We have none of us a due conception of the grandeur of that vicarious offering, which at once and for ever made an end of sin. Think of it carefully and in detail. Count it no light thing that he who was the Father’s equal, that he who was pure and perfect in both natures, became a curse for us, and was made sin for us, and presented himself as a victim to justice on our behalf. This is a wonder among wonders, as much exceeding miracle as miracle exceeds the most common-place fact. It overtops the highest Lips of thought, that he who was offended should expiate the offense, he who was perfect should suffer punishment, he who was all goodness should be made sin, and he who was all love should be forsaken of the God of love. What merit and majesty are found in his glorious oblation! Great is the sin, but greater is the sacrifice. The atonement has covered the guilt, and left a margin of abounding righteousness. Beloved, what a mercy it is for us that we have such a High-Priest, for if you and I are burdened to-night with great transgression, there is *great pardon* to be had — pardon so great that it actually annihilates the sin — pardon so great that the sin is cast behind Jehovah’s back, while the pardon rings out perpetual notes of joy and peace in the soul.

***“His the pardon, ours the sin, —***

***Great the pardon great;***

***Great his good which healed our ill, Great his love which killed our hate.”***

He shall be great indeed who has wrought us so great salvation.

And now, dear friends, you and I, being greatly pardoned through the great sacrifice, are journeying through the wilderness toward Canaan, and we have *great wants* and many, pressing upon us every day. We are poverty itself, and only All-sufficiency can supply us, but that is found in Jesus. We need great abundance of food: the heavenly bread lies around about the camp, and each

may fill his omen. We require rivers of living water: the smitten rock yields us a ceaseless flood; the out-flow never ceases. We have great demands, but Christ has *great supplies*...”

“...Be great in your experience of his all-sufficiency, and great in your praises of his bounty, and then in heaven you shall pour at his feet great treasures of gratitude for ever and ever. Yes, and he is a Christ of *great preparations*. He is engaged before the throne to-day in preparing a *great heaven* for his people; it will be made up of great deliverance, great peace, great rest, great joy, great victory, great discovery, great fellowship, great rapture, great glory. He is preparing for his redeemed no little heaven, no starveling banquet, no narrow delight. He is a great Creator, and he is creating a great Paradise wherein a great multitude shall be greatly happy for ever and ever. “He shall be great” —great in the bliss of his innumerable elect.”

“...: “Behold, the Bridegroom cometh! Go ye forth to meet him.” Hear ye not the shouts of armies, — ”Lo, he cometh! Lo, he cometh! Lo, he cometh!” Right gladly I hear the cry. Let the world ring with the joy-note. He comes. That trumpet proclaims him. I shall propound no order now as to how predicted events shall happen; but I know this, that the Lord shall reign for ever and ever, King of kings, and Lord of lords. Hallelujah! “He shall be great.” The nations shall bow at his feet. Rebellious enemies shall own him as their King. The whole universe shall be filled with the glory of God. There shall be left no space where this light shall not shine. “He shall be great.” To him “every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

Fret not yourselves, brethren, because of the false doctrine which roams through the world to-day. Worry not your hearts as though the Christ were defeated. He is clad in shining armor, through which no dart of error can ever pierce. He lingers for a little while upon the hills, surveying the battlefield with eagle-eye. He leaves his poor servants to prove how weak they are, as they almost turn their backs in the day of battle. He lets heaven and earth see the weakness of an arm of flesh. But courage, brethren! The Prince Emmanuel hastens! You may hear his horse hoofs on the road. He is near to come. On white horses shall his chosen follow him, going forth “conquering and to conquer,” for the battle is the Lord’s, and he will deliver the enemy into our hands. The Lord shall reign for ever and ever; king of kings!

Hallelujah! “He must reign, till he hath put all enemies under his feet.”

The day is coming when the mighty progress of the gospel shall make Christ to be great among men, and then you need not listen long to hear that other trumpet which shall wake the sleeping dead. The Risen One descends.

*Resurrection* is at hand! Oh, what greatness will be upon Christ in that hour when all shall leave their graves, even the whole multitude of the slain of death! He shall be glorious among them, the Firstfruits of the resurrection, illustrious in those who rise by virtue of his rising. Oh, what honor will he have that day! Jesus, thou art he whom thy brethren shall praise as they see thee victorious over death in all those quickened myriads. Then shall come the *Judgment*; and oh, how great will Christ be in men’s eyes in that day when he sits upon the throne and holds the scales of justice, and judges men for the deeds done in the body! I warrant you that none will deny his Godhead in that day. None will proclaim themselves his adversaries in that dread hour. The earth is reeling! The sky is crumbling! The stars are falling! The sun is quenched! The moon is black as sackcloth of hair! and Jesus is sitting on the throne! A cry is heard from all his enemies. “Hide us, mountains. Rocks fall upon us. Hide us from his face.” That face of his — calm, quiet, and triumphant, shall be terrible to them.

They will cry in horror, “Hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.” But they cannot be hidden. Fly whither they may, those eyes pursue them — those eyes of love more terrible than flames of wrath. Oil, though it be soft, yet burns full furiously; and love on fire is hell.”

...“Fiercer than a lion on his prey is love when once it groweth angry for holiness’ sake and truth’s sake. In that day those who know his love shall admire him beyond measure; but those who know his wrath shall equally feel that “he is great.” Though it be their hell to feel it, yet shall they know that there is none so great as he, when he shall take the iron rod, and dash them in pieces like a potter’s vessel. Their cries of remorse and despair, as they rise up to the throne of his awful majesty, shall proclaim to an awe-struck universe that Jesus is great. “Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.” He shall be great, finally, *when he shall gather all his elect about him* —when all the souls redeemed by blood shall assemble

within his palace-gate to worship him. Oh, what a sight it will be when he is seen as the center, while, far away from north, south, east, and west, a blazing host of shining ones, all glorious in his glory, shall in ever-widening circles surround his person and his throne, all bowing down before the Son of God, and crying, “Hallelujah!” as they adore him! Not one will doubt him there, nor oppose him there. Oh, what a sight it shall be when every one shall praise him to the uttermost; when from every heart shall leap up reverent love, when every tongue shall sound forth his honors, when there shall be no division, no discord, no jarring notes; but countless armies shall as one man adore the Lord whom they love! Again they say, “Hallelujah!” and the incense of their adoration goeth up for ever and ever. Oh, for that grandest of cries, “Hallelujah! Hallelujah! the Lord God omnipotent reigneth, and his Son is exalted to sit with him upon the throne of his glory for ever and ever.” Truly, he shall be great.”

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

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

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

about.

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

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

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

Cross references :

Malachi 1:11, LXX ; “For from the rising of the sun even to the going down *thereof* my name has been glorified among the Gentiles; and in every place incense is offered to my name, and a pure offering: for my name is great among the Gentiles, saith the Lord Almighty.”

Revelation 8:3 “And another angel came and stood at the altar, having a golden censer; and there was given to him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.”

1 John 2:1 “My little children, these things I write to you, that ye sin not. And if any man sinneth, we have an advocate with the Father, Jesus Christ the righteous:”

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.”

Revelation 5:8 “And when he had taken the book, the four living beings and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.”

Leviticus 4:7 “And the priest shall put of the blood of the calf on the horns of the altar of the compound incense which is before the Lord, which is in the tabernacle of witness; and all the blood of the calf shall he pour out by the foot of the altar of whole-burnt-offerings, which is by the doors of the tabernacle of witness.”

John Gill ; “...this altar was a type of Christ, the shittim [my ft]

[ft] LXX “ἀσθη, πτωλν” incorruptible wood

wood may respect his human nature; which wood, though it **sprung out of the**

earth, was not common, but choice and excellent, and very strong durable, and incorruptible; and so Christ, though he was man made of an earthly woman in his human nature, yet was chosen out of the people, is the chiefest among ten thousand, and excellent as the cedars, the man of God's right hand, whom he made strong for himself; and though he died in it, he saw no corruption, he now lives, and will live for evermore; in which nature he acts the part of a Mediator, and intercedes for his people, and offers up their prayers, perfumed with the much incense of his mediation, to which this altar has a special respect."

*"Ver. 2. A cubit shall be the length thereof, and a cubit the breadth thereof, four square shall it be, &c.]* It was one Jewish square cubit, which is in surface, according to Bishop Cumberland, three English square feet, and about forty seven square inches; which may denote the solidity, perfection, and extensiveness of Christ's priesthood, it being unchangeable, firm, and lasting; and which passes not from one to another, and the which makes something perfect, which the law and priesthood of Aaron could not, even perfects for ever them that are sanctified; and is very extensive; the virtue of it reaches to all the elect of God, from the beginning of the world to the end of it; not his sacrifice only, but his intercession, which is principally respected; that is made for all the people of God, in all places, and in all ages, and for all things for them, both for this life, and that which is to come:

*and two cubits shall be the height thereof;* so that it was as high again as it was long and broad: Christ, our interceding high priest, is made higher than the heavens:

*the horns thereof shall be of the same;* of the same wood the altar itself was made: these were a sort of spires that rose up at the four corners of the altar; and the Targum of Jonathan paraphrases the words,

*"and of it its horns shall be erect;"*

which were chiefly for decoration and ornament; and may denote the honour and glory of Christ, as well as his power and ability to save, to the uttermost, all that come to God by him, or lay hold upon him, since he ever lives to make intercession.

*Ver. 3. And thou shalt overlay it with pure gold, &c.]* Hence this altar is sometimes called the golden altar, Numbers 4:11 Revelation 8:3 this may



figure the deity of Christ, whose head is as the most fine gold, and is in the divine nature, in the form of God, and is the brightness of his glory, and possessed of the same perfections; or rather the glorification of his human nature in heaven, where he is highly exalted, and the preciousness of his intercession, which is always powerful and prevalent, and the duration of it:

*the top thereof, and the sides thereof, round about, and the horns thereof:* all and each of them were covered with gold; this altar had a top, when the altar of burnt offering had none, but its hollow place was filled up with earth at every encampment; so Jarchi observes: this was not a grate, as the Vulgate Latin version renders it, for here were neither blood nor ashes to be let through; but it was a flat covering like the roof of a house, as the word signifies, on which was set a golden dish, with live coals and incense burning on them; and which, when burnt, was carried away: and the sides are the four sides of the frame, it being a square, or the two sides and two ends of it; and the horns, the four horns at each corner, all were covered with plates of gold; so that this altar was a richer and more excellent one than that of burnt offering; and may signify the superior excellency of Christ's state of exaltation to that of his humiliation: in the latter, which the altar of burnt offering respected, he was made of no reputation, and became obedient to the death of the cross, yea, was made sin, and a curse for his people; but in the former, which the altar of incense respected, he was raised from the dead, and had glory given him; he was raised for the justification of his people, and was himself justified in the Spirit, ascended on high, was received into glory, sat down at the right hand of God, making continual intercession for his saints:

*and thou shall make unto it a crown of gold round about;* which was partly to keep from slipping what was put upon it, but chiefly for ornament; and plainly points at the exaltation of Christ in our nature in heaven, as our interceding high priest, where he is a priest upon his throne; and is crowned with glory and honour." ~

"...before the mercy seat, that is over the testimony; the mercy seat that was over the ark, a lid or cover to it, where the testimony was; and towards this, before the face of it, was the altar of incense, where the priest officiating, looked directly towards it; having that in view for the acceptance of the people's prayers to God through Christ, which they were making while he

was burning the incense:...”

Matthew Henry ; “This incense-altar typified, 1. The mediation of Christ. The brazen altar in the court was a type of Christ dying on earth; the golden altar in the sanctuary was a type of Christ interceding in heaven, in virtue of his satisfaction. This altar was before the mercy-seat; for Christ always appears in the presence of God for us; he is our *advocate with the father* (1 John\_2:1), and his intercession is unto God of a sweet-smelling savour. This altar had a crown fixed to it; for Christ intercedes as king. *Father, I will*, John\_17:24. 2. The devotions of the saints, whose prayers are said to be set forth before God as incense, Psalm\_141:2. As the smoke of the incense ascended, so much our desires towards God rise in prayer, being kindled with the fire of holy love and other pious affections.”

“...he prayers of saints are compared to sweet odours (Revelation\_5:8), but it is the incense which Christ adds to them that makes them acceptable (Revelation\_8:3), and his blood that atones for the guilt which cleaves to our best services. And, if the heart and life be not holy, even *incense is an abomination* (Isaiah\_1:13), and he that offers it is *as if he blessed an idol*,”Isaiah\_66:3.

**John 14:1-4; “Let not your heart be troubled: ye believe in God, believe also in me.**

**2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.**

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

**4 And where I go ye know, and the way ye know.”**

Cross references;

Psalm 24:7-10, LXX ; “Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in.”

Vs. 8 Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle.

Vs.9 Lift up your gates, ye princes; and be ye lift up, ye everlasting doors; and the king of glory shall come in.

Vs 10 “Who is this king of glory? The Lord of hosts, he is this king of glory.”

John 14:28 “Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.”

John 16:22 “And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

John 16:28 “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”

Matthew Henry ; “That he will come again to receive all his faithful followers to himself. He sends for them privately at death, and gathers them one by one; but they are to make their public entry in solemn state all together at the last day, and then Christ himself will come to receive them, to conduct them in the abundance of his grace, and to welcome them in the abundance of his love. He will hereby testify the utmost respect and endearment imaginable. The coming of Christ is in order to our *gathering together unto him*, 2 Thess. ii. 1. (3.) *That where he is there they shall be also*. This intimates, what many other scriptures declare, that the quintessence of heaven's happiness is being with Christ *there*, ch. xvii. 24; Phil. i. 23; 1 Thess. iv. 17. Christ speaks of his being there as now present, *that where I am*; where I am to be shortly, where I am to be eternally; there you shall be shortly, there you shall be eternally: not only *there*, in the same place; but *here*, in the same state: not only spectators of his glory, as the three disciples on the mount, but sharers in it. (4.) That this may be inferred from his *going to prepare a place* for us, for his preparations shall not be in vain. He will not build and furnish lodgings, and let them stand empty. He will be the finisher

of that of which he is the author. If he has prepared the place for us, he will prepare us for it, and in due time put us in possession of it. As the resurrection of Christ is the assurance of our resurrection, so his ascension, victory, and glory, are an assurance of ours.”

Spurgeon (selections from his commentary) ; ““...Jesus was to die: their Lord, whom they sincerely loved, was about to go from them by a shameful, painful death. What tender heart could bear to think of that? Yet he had told them that it would be so, and they began to remember his former words wherein he had said that the Son of man would be betrayed into the hands of wicked incarnate would be scourged and put to death. They were now to pass through all the bitterness of seeing him accused, condemned, and crucified. In a short time he was actually seized, bound, carried to the high priest’s house, hurried to Pilate, then to Herod, back again to Pilate, stripped scourged mocked, insulted. They saw him conducted through the streets of Jerusalem bearing his cross. They beheld him hanging on the tree between two thieves, and heard him cry, “My God, my God, why hast thou forsaken me?” A bitter draught this! In proportion as they loved their Lord they must have deeply grieved for him: and they needed that he should say, “Let not your heart be troubled.” To-day those who love the Lord Jesus have to behold a spiritual repetition of his shameful treatment at the hands of men; for even now he is crucified afresh by those who account his cross a stumbling-block and the preaching of it foolishness. Ah me! how is Christ still misunderstood, misrepresented, despised, mocked, and rejected of men! They cannot touch him really, for there he sits enthroned in the heaven of heavens; but as far as they can, they slay him over again. A malignant spirit is manifested to the gospel as once it was to Christ in person. Some with coarse blasphemies, and not a few with cunning assaults upon this part of Scripture, and on that, are doing their best to bruise the heel of the seed of the woman. It is a huge grief to see the mass of mankind pass by the cross with averted eyes as if the Savior’s death was nothing-nothing at least to them. In proportion as you feel a zeal for the Crucified, and for his saving truth, it is wormwood and gall to give in this age of unbelief. Christ Jesus is nailed up between the two thieves of superstition and unbelief, while around him gathers still the fierce opposition of the rude and the polished, the ignorant and the wise.

In addition to this, the apostles had for an outlook the expectation that their

Lord would be away from them. They did not at first understand his saying, “A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.” Now it dawned upon them that they were to be left as sheep without a shepherd; for their Master and head was to be taken from them. This was to them a source of dread and dismay: for they said to themselves, “What shall we do without him? We are a little flock; how shall we be defended when he is gone, and the wolf is

prowling? When the Scribes and Pharisees gather about us, how shall we answer them? As for our Lord’s cause and kingdom, how can it be safe in such trembling hands as ours? Alas for the gospel of salvation when Jesus is not with us!” This was a bitter sorrow: and something of this kind of feeling often crosses our own hearts as we tremble for the ark of the Lord.

My heart is sad when I see the state of religion among us. Oh for an hour of the Son of man in these darkening days! It is written, there shall come in the last days scoffers”; and they have come, but, oh, that the Lord himself were here in person! Oh, that the Lord would pluck his right hand out of his bosom, and show us once again the wonders of Pentecost, to the confusion of his adversaries, and to the delight of all his friends. He has not come as yet! Well-nigh two thousand years have rolled away since he departed, and the night is dark, and there is no sign of dawn. The ship of the church is tossed with tempest, and Jesus is not come unto us. We know that he is with us in a spiritual sense; but, oh, that we had him in the glory of his power! ...” ~

“He is faithful and true, and his power can effect his promise: let us depend trustfully upon him, and perfect peace shall come into our hearts. These disciples knew that the Savior was to be away from them, so that they could not see him nor hear his voice. What of that? Is it not so with God, in whom we believe? “No man hath seen God at any time”-yet you believe in the invisible God working all things, sustaining all things. In the same manner believe in the absent and invisible Christ, that he is still as mighty as though you could see him walking the waves, or multiplying the loaves, or healing the sick, or raising the dead. Believe him, and sorrow and sighing will flee away.

Believe in him as ever living, even as you believe in the eternity of God. You believe in the eternal existence of the Most High whom you have not seen, even so believe in the everlasting life of the Son of God. Ay, though you

see him die, though you see him laid in the grave, yet believe in him that he has not ceased to be. Look for his reappearance, even as ye believe in God. Yea, and when he is gone from you, and a cloud has received him out of your sight, believe that he liveth, even as God liveth; and because he lives, you shall live also. You believe in the wisdom of God, you believe in the faithfulness of God, you believe in the goodness of God;"-Even as ye believe in God," saith Jesus, "believe also in me." Faith in Jesus Christ himself as an ever-living and divine Person, is the best quietus for every kind of fear, he is the "King Eternal, immortal, invisible," "the Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace;" and therefore you may safely rest in him. This is the first ingredient of this priceless comfort.

But now our Lord proceeded to say that though he was going from them he was only going to his Father's house. "in my Father's house are many mansions." Ay, but this was sweet comfort. "I am going," said he, "and on my way you will see me scourged, bleeding, mocked, and buffeted; but I shall pass through all this to the joy and rest, and honor of my Father's house." God is everywhere present, and yet as on earth he had a tabernacle wherein he specially manifested himself, so there is a place where he in a peculiar manner is revealed. The temple was a type of that matchless abode

of God which eye hath not seen, we call it heaven, the pavilion of God, the home of holy angels and of those pure spirits who dwell in his immediate presence. In heaven God may be said in special to have his habitation, and Jesus was going there to be received on his return to all the honor which awaited his finished service, he was, in fact, going home, as a Son who is returning to his father's house, from which he had gone upon his father's business. He was going where he would be with the Father, where he would be perfectly at rest, where he would be above the assaults of the wicked; where he would never suffer or die again; he was going to reassume the glory which he had with the Father or ever the world was.

Oh, if they had perfectly understood this, they would have understood the Savior's words, "If ye loved me, ye would rejoice, because I said, I go unto the Father." Imagination fails to picture the glory of our Lord's return, the honorable escort which heralded his approach to the Eternal City, the heartiness of the welcome of the Conqueror to the skies. I think the Psalmist gives us liberty to believe that, when our Lord ascended, the bright ones of

the sky came to meet him, and cried, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." May we not believe of bright seraphs and ministering angels that-

*"They brought his chariot from on high  
To bear him to his throne;  
Clapped their triumphant wings, and cried,  
The glorious work is done."*

"He was seen of angels." They beheld that "joyous re-entry," the opening of the eternal doors to the King of Glory, and the triumph through the celestial streets of him who led captivity captive and scattered gifts among men. They saw the enthronement of Jesus who was made a little lower than the angels for the suffering of death, but was then and there crowned with glory and honor. These are not things of which these stammering lips of mine can speak, but they are things for you to consider when the Spirit of the Lord is upon you." ...

"Jesus has gone by the way of Calvary up to his Father's house all his work and warfare done, he is rewarded for his sojourn among men as man. All the shame which his work necessitated is now lost in the splendor of his mediatorial reign. Ye people of God, be no more troubled, for your Lord is King, your Savior reigns! Men may still scoff at him, but they cannot rob him of a ray of glory! They may reject him, but the Lord God omnipotent has crowned him! They may deny his existence, but he lives! They may rebelliously cry, "Let us break his bands asunder, and cast his cords from us," but the Lord hath set his King upon his holy hill of Zion, and none can thrust him from his throne. Hallelujah! "God hath highly exalted him, all given him a name which is above every name: that at the name of Jesus every knee should bow." Wherefore let not your hearts be troubled by the noise of controversy, and the blasphemy and rebuke of an evil age. Though there be confusion as when the sea roareth and the fullness thereof, and the wicked foam in their rage against the Lord and against his anointed, yet the Lord sitteth upon the flood the Lord sitteth King forever. Again let us say, "Hallelujah!" The Prince hath come unto his own again; he hath entered into

his Father's palace; the heavens have received him. Why should we be troubled?

Thirdly, our Lord gave his servants comfort in another way: he gave them to understand by implication that a great many would follow him to the Father's house. He did not only assure them that he was going to his Father's house, but he said, "in my Father's house are many mansions."

These mansions are not built to stand empty. God doeth nothing in vain; therefore it is natural to conclude that a multitude of spirits, innumerable beyond all count, will rise in due time to occupy those many mansions in the Father's house. Now I see in this great comfort to them, because they doubtless feared that if their Lord was absent his kingdom might fail. How would there be converts if he were not crucified? How could they expect, poor creatures as they were, to set up a kingdom of righteousness on the earth?

How could they turn the world upside down and bring multitudes to his feet whom he had purchased with his blood, if his conquering right arm was not seen at their head? The Lord Jesus in effect said, "I am going, but I shall lead the way for a vast host who will come to the prepared abodes."

Like the corn of wheat which is cast into the ground to die, I shall bring forth much fruit, which shall be housed in the abiding resting-places."

"...Though they seem to-day to be a small remnant, yet he will fill the many mansions. This stands fast as a rock- "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." They boast that "they will not come unto Christ;" but the Spirit of God foresaw that they would reject the salvation of the Lord. What said Jesus to those like them? "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." The wicked unbelief of men is their own condemnation; but Jesus loses not the reward of his passion. We fling back into the faces of the despisers of Christ the scorn which they pour upon him, and remind them that those who despise him shall be lightly esteemed, their names shall be written in the earth. What if they come not to him? it is their own loss, and well did he say of them, "No man can come to me except the Father which hath sent me draw him." Their wickedness is their inability and their destruction.



They betray by their opposition the fact that they are not the chosen of the Most High. But “the redeemed of the Lord shall come to Zion with songs and everlasting joy upon their heads.” “He shall see of the travail of his soul, and shall be satisfied.” This matter is not left to the free will of man, so that Jesus may be disappointed after all. Oh no, “they will not come unto him, that they may have life;” but they shall yet know that the eternal Spirit has power over the human conscience and will, and can make men willing in the day of his power. If Jesus be lifted up he will draw all men unto him. There shall be no failure as to the Lord’s redeeming work, even though the froward reject the counsel of God against themselves. What Jesus has bought with blood he will not lose; what he died to accomplish shall surely be performed; and what he rose again to carry out shall be effected though all the devils in hell and unbelievers upon earth should join in league against him. Oh, thou enemy, rejoice not over the cause of the Messiah; for though it seem to fall it shall arise again!

But our Lord went much further, for he said, “I go to prepare a place for you.” I think he did not only refer to the many mansions for our spirits, but to the ultimate place of our risen bodies, of which I will speak before long.

In our Lord’s going away, as well as in his continuance in his Father’s presence he would be engaged in preparing a place for his own. He was going that he might clear all impediment out of the way. Their sins blocked the road; like mountains their iniquities opposed all passage; but now that he is gone, it may be said, “The breaker is come up before them, and the Lord on the head of them.” [my ft]

[ft] Micah 2:13 “The breaker is come up before them: they have broken up, and have passed through the gate, and have gone out by it: and their king shall pass before them, and the LORD on the head of them.”

Micah 2:13, LXX ; “they have broken through, and passed the gate, and gone out by it: and their king has gone out before them, and the Lord shall lead them.”

He hath broken down every wall of partition, and every iron gate he hath opened. The way into the kingdom is opened for all believers. He passed through death to resurrection and ascension to remove every obstacle from our path.”

“...Now the saints could not be perfected without being washed in his

precious blood, and renewed by the Holy Spirit; and so the Savior endured the death of the cross; and when he arose he sent us the sanctifying Spirit, that we might be fitted for his rest. Thus he may be said to have prepared the place of our rest by removing from its gateway the sin which blocked all entrance.

He went away also that he might be in a position to secure that place for all his people. He entered the lory-land as our Forerunner, to occupy the place in our name, to take possession of heaven as the representative of all his people. He was going that he might in heaven itself act as Intercessor, leading before the throne, and therefore be able to save to the uttermost all that come to God by him. He was going there to assume the reins of rovidence, having all things put under he feet, and having all power given to him in heaven and in earth he might bless his people abundantly. By being in heaven our Lord occupies a vantage-ground for the sure accomplishing of his purposes of love. As Joseph went down into Egypt to store the granaries, to prepare for Israel a home in Goshen, and to sit upon the throne for their protection, so hath our Lord gone away into the glory for our good, and he is doing for us upon his throne what could not so advantageously have been done for us here.

At the same time, I am inclined to think that there is a special sense in these words over and above the preparing of heaven for us. I think our Lord Jesus meant to say, "I go to prepare a place for you" in this sense-that there would in the end be a place found for their entire manhood. Mark that word, "a place." We are too apt to entertain cloudy ideas of the ultimate inheritance of those who attain unto the resurrection of the dead.

"Heaven is a state," says somebody. Yes, certainly it is a state; but it is a place too, and in the future it will be more distinctly a place. Observe that our blessed Lord went away in body; not as a disembodied spirit, but as one who had eaten with his disciples, and whose body had been handled by them. His body needed a "place," and he is gone to prepare a place for us, not only as we shall be for a while, pure spirits, but as we are to be ultimately-body, and soul, and spirit. When a child of God dies, where does his spirit go? There is no question about that matter we are informed by the inspired apostle-"absent from the body, present with the Lord." But matter, and something yet remains. My spirit is not, the whole of myself, for I am taught so to respect

my body as to regard it as a precious portion of my complete self-the temple of God. The Lord Jesus Christ did not redeem my spirit alone, but my body too, and consequently he means to have a “place” where I, this person who is here, in the wholeness of my individuality, may rest forever. Jesus means to have a place made for the entire manhood of his chosen, that they may be where he is and as he is.

Our ultimate abode will be a state of blessedness, but it must also be a place suited for our risen bodies. It is not, therefore, a cloudland, an airy something, impalpable and dreamy. Oh, no, it will be as really a place as this earth is a place. Our glorious Lord has gone for the ultimate purpose of preparing a suitable place for his people. There will be a place for their spirits, if spirits want place; but he has gone to prepare a place for them as body, soul, and spirit. I delight to remember that, Jesus did not go as a

spirit, but in his risen body, bearing the scars of his wounds. Come, you that think you will never rise again, you who imagine that the scattering of our dust forbids all hope of the restoration of our bodies; we shall go where Christ has gone, and as he has gone. He leads the way in his body, and we shall follow in ours. Ultimately there shall be the complete redemption of the purchased possession, and not a bone shall be left in the regions of death, not a relic for the devil to glory over. Jesus said to Mary, “Thy brother shall rise again;” he did not need to say ‘thy brothers spirit shall live immortally’; but thy brother shall “rise again,” his body shall come forth of the tomb. Well might the apostles’ hearts be comforted when they learned the blessed errand upon which their Lord was going!

The next consolation was the promise of his sure return: “If I go away to prepare a place for you, I will come again.” Listen, then! Jesus is coming again. In the same manner as he ascended he will return-that is, really, literally, and in bodily form. He meant no play upon words when he so plainly said, without proverb, “I will come again,” or more sweetly still, “I go away and come again unto you.” This is our loudest joy-note, “Behold, he cometh!” This is our never-failing comfort. Observe that the Savior, in this place, says nothing about death, nothing about the peace and rest of believers till he is come; for he looks on to the end. It is not necessary to put every truth into one sentence; and so our Lord is content to mention the brightest of our hopes, and leave other blessings for mention at other times, here the

consolation is that he will come, come personally to gather us in. He will not send an angel, nor even a host of cherubim to fetch us up into our eternal state; but the Lord himself will descend from heaven. It is to be our marriage-day, and the glorious Bridegroom will come in person.

When the Bride is prepared for her Husband, will he not come to fetch her to his home? O beloved, do you not see where our Lord's thoughts were?

He was dwelling upon the happy day of his ultimate victory, when he shall come to be admired in all them that believe. That is where he would have his people's thoughts to be; but alas! they forget his advent. The Lord shall come; let your hearts anticipate that day of days. His enemies cannot stop his coming! "Let not your heart be troubled." They may hate him, but they cannot hinder him; they cannot impede his glorious return, not by the twinkling of an eye. What an answer will his coming be to every adversary!

How will they weep and wail because of him! As surely as he lives he will come; and what confusion this will bring upon the 'wise men' who at this hour are reasoning against his Deity and ridiculing his atonement! Again I say, "Let not your heart be troubled" as to the present state of religion; it will not last long. Do not worry yourselves into unbelief though this man may have turned traitor, or the other may have become a backslider, for the wheels of time are hurrying on the day of the glorious manifestation of the Lord from heaven! What will be the astonishment of the whole world when with all the holy angels he shall descend from heaven and shall glorify his people!

For that is the next comfort-he will receive us. When he comes he will receive his followers with a courtly reception. It will be their marriage reception; it shall be the marriage supper of the Son of God." [my ft]

[ft] cf. Revelation 19:9 "And he saith to me, Write, Blessed *are* they who are called to the marriage supper of the Lamb. And he saith to me, These are the true sayings of God."

"Then shall descend out of heaven the new Jerusalem prepared as a bride for her husband. Then shall come the day of the resurrection, and the dead in Christ shall rise. Then all his people who are alive at the time of his coming shall be suddenly transformed, so as to be delivered from all the frailties and

imperfections of their mortal bodies: “The dead shall be raised incorruptible, and we shall be changed.” Then we shall be presented spirit, soul, and body “without spot, or wrinkle, or any such thing”; in the clear and absolute perfection of our sanctified manhood. presented unto Christ himself. This is the sweetest idea of heaven that can be, that we shall be with Christ, that we shall see him, that we shall speak to him, that we shall commune with him most intimately, that we shall glorify him, that he will glorify us, and that we shall never be divided from him for ever and ever.

“Let not your heart be troubled,” all this is near at hand, and our Lord’s going away has secured it to us.

For this was the last point of the consolation, that when he came and received his people to himself he would place them eternally where he is, that they may be with him. Oh, joy! joy! joy! unutterable joy! Can we not now, once for all, dismiss every fear in the prospect of the endless bliss reserved for us?

***“See that glory, bow resplendent!***

***Brighter far than fancy paints!***

***There in majesty transcendent,***

***Jesus reigns, the King of saints.***

***Spread thy wings, my soul, and fly***

***Straight to yonder world of joy.***

***Joyful crowds, his throne surrounding,***

***Sing with rapture of his love;***

***Through the heavens his praises sounding,***

***Filling all the courts above.***

***Spread thy wings, my soul, and fly***

***Straight to yonder world of joy.”***

The Lord talks to us as if we now knew all about his goings and doings; and so we do as far as all practical purposes are concerned. He says, “Whither I go ye know.” He is not gone to a place unknown, remote, dangerous. He has

only gone home. “Whither I go ye know.” When a mother sends her boy to Australia she is usually troubled because she may never see him again; but he replies, “Dear mother, the distance is nothing now, we cross the ocean in a very few weeks, and I shall speedily come back again.” Then the mother is cheered; she thinks of the ocean as a little bit of blue between her and her son, and looks for him to return, if need be.

So the Savior says, “Whither I go ye know.” As much as to say- “I told you, I am going to your own Father’s house, to the mansions whither your spirits will soon come, and I am going for the blessed purpose of making it ready to receive you in the entirety of your nature. You are thus made to know all about my departure and my business. I am going to a glorious place which eye hath not seen, but my Spirit will reveal it to you. You know where I am going, and you know also the way by which

I am going, through suffering and death, through atonement and righteousness: this is the way to heaven for you also, and you will find it all in me. You shall in due time enter heaven by my atonement, by my death, by my sacrifice, for ‘I am the way.’ You know the way; but remember it is only the way, and not the end. Do not imagine that the wicked can make an end of me; but believe that Christ on the cross, Christ in the sepulcher, is not the end, but the way.” This, beloved, is the way for us as well as for

our Lord. He could not reach his crown except by the cross, nor his mediatorial glory except by death but that way once made in his own person is open for all who believe in him. Thus you know where the Lord has gone, and you know the road; therefore, be encouraged, for he is not far away; he is not inaccessible; you shall be with him soon. “Let not your heart be troubled.”

Oh, brave Master, shalt thou be followed by a tribe of cowards? No, we will not lose heart through the trials of the day. Oh, holy Master, thou didst meet thy death with song, for “after supper they sang a hymn:” shall not we go through our grief’s with joyful trust? Oh, confident Lord, bidding us believe in thee as in God himself, we do believe in thee, and we also grow confident. Thine undisturbed serenity of faith infuses itself into our souls, and we are made strong. When we hear thee bravely talking of thy decease which thou hadst to accomplish at Jerusalem, and then of thy after-glory, we also think hopefully of all the opposition of ungodly men, and, waiting for thine

appearing, we solace ourselves with that blessed hope. Make no tarrying, O our Lord! Amen.”

John 16:4-11, (Jesus speaking) ;vs.4 ; "But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.

5 " But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?'

6 "But because I have said these things to you, sorrow has filled your heart.

7 "Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

8 "And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

9 "of sin, because they do not believe in Me;

10 "of righteousness, because I go to My Father and you see Me no more;

11 "of judgment, because the ruler of this world is judged."

John Gill ; “ye may remember that I told you of them; which might serve greatly to confirm them in the faith of him as the omniscient God, and the true Messiah, and encourage them to depend on his veracity and faithfulness in his promises; that since the evil things which he spoke of came upon them, so they might hope, believe, and expect, that all the good things he had assured them of, should be accomplished; and also to engage them to bear their sufferings with the greater patience, since they were appointed by God,

and foretold by their Lord and master.”

“...Moreover, Christ’s going away was expedient for his people; since he went to open the way for them into the holiest of all, by his blood; to take possession of heaven in their name and stead; to prepare mansions of glory for them; to appear in the presence of God for them; to be their advocate, and make intercession for all good things for them; to transact all their business between God and them; to take care of their affairs; to present their petitions; to remove all charges and accusations; and to ask for, and see applied every blessing of grace unto them. The particular instanced in, in the text, of the expediency of it, is the mission and coming of the Spirit:”

*“for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you. The Spirit of God in some sense had come, before the death of Christ; he had appeared in the creation of all things out of nothing, as a joint Creator with the Father and Son; he was come as a spirit of prophecy upon the inspired writers, and others; the Old Testament saints had received him as a spirit of faith; he had been given to Christ as man, without measure, and the disciples had been partakers of his gifts and graces; but he was not come in so peculiar a manner as he afterwards did; as the promise of the Father, the glorifier of Christ, the comforter of his people, the spirit of truth, and the reprover of the world: there are reasons to be given, why the Spirit of God should not come in such a manner before, as after the death of Christ. The order of the three divine persons in the Trinity, and in the economy of man’s salvation, required such a method to be observed; that the Father should first, and for a while, be more especially manifested; next the Son, and then the Spirit: besides, our Lord has given a reason himself, why the Spirit “was not yet given, because Jesus was not yet glorified”, John 7:39;”*

Ver. 10. *Of righteousness, because I go to my Father, &c.]* The “righteousness” here spoken of, does, in the first sense of the word, design the personal righteousness of Christ. The Jews had traduced him as a wicked man, said he was a sinner himself, and a friend of publicans and sinners; that he was guilty of blasphemy and sedition, maintained a familiarity with Satan, yea, that he had a devil: now the Spirit of God, by the mouth of Peter, on the day of “Pentecost”, proved, to the conviction of the Jews, that all this was slander; that Christ was an innocent, holy, and righteous person, and a man



approved of God among them, as they themselves must be conscious of, Ac 2:22; of all which, his going to the Father, and being received by him, were a full proof and demonstration. The effusion of the Spirit in that extraordinary manner upon the disciples, showed that he was gone to the Father, and had received from him the promise of the Holy Ghost, which he then shed abroad; and his going to the Father, and being set down by him at his right hand, made it clear that he came from him, and was no impostor; that he had acted the faithful and upright part, and was free from all the charges the Jews had laid against, him. Moreover, this may also be very well understood of the mediatorial righteousness of Christ, which he, as the surety and Saviour of his people, was to work out and bring in for them, in obedience to the law of God; which required holiness of nature, perfection of obedience, and bearing its penalty, death; all which were complied with by Christ, and so the whole righteousness of the law was fulfilled by him; and which is imputed by God as the justifying righteousness of all that believe in Jesus; and the proof of his having wrought out this, lies in his going to the Father;...”

Matthew Henry ; “The coming of the Spirit, according to the promise, was a proof of Christ’s exaltation to God’s right hand Acts 2:33, and this was a demonstration of his righteousness; for the holy God would never set a deceiver at his right hand.

[2.] Of Christ’s righteousness communicated to us for our justification and salvation; that everlasting righteousness which Messiah was to bring in, Daniel 9:24. Now, First, The Spirit shall convince men of this righteousness. Having by convictions of sin shown them their need of a righteousness, lest this should drive them to despair he will show them where it is to be had, and how they may, upon their believing, be acquitted from guilt, and accepted as righteous in God’s sight. It was hard to convince those of this righteousness that went about to establish their own Romans 10:3, but the Spirit will do it. Secondly, Christ’s ascension is the great argument proper to convince men of this righteousness: I go to the Father, and, as an evidence of my welcome with him, you shall see me no more. If Christ had left any part of his undertaking unfinished, he had been sent back again; but now that we are sure he is at the right hand of God, we are sure of being justified through him.”

**Joshua 1:11, LXX ; “Go into the midst of the camp of the people, and command the people, saying, Prepare provisions; for yet three days and ye shall go over this Jordan, entering in to take possession of the land, which the Lord God of your fathers gives to you.”**

### Cross-references :

Joshua 1:5-6, LXX , vs. 5 ; “There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.”

Joshua 1:1-2, LXX (Thomson version) ; vs1 “AFTER the death of Moses, the Lord spoke to Joshua, son

of Naue, the lieutenant of Moses, saying, [2] My servant Moses is dead, now therefore arise, and cross the Jordan, thou and all the people, into the land which I give them.”

Matthew Henry ; “...Though Joshua is not expressly mentioned in the New Testament as a type of Christ, yet all agree that he was a very eminent one. He bore our Saviour’s name, as did also another type of him, Joshua the high priest, Zechariah 6:11,12. The LXX., giving the name of Joshua a Greek termination, call him all along Iesous, Jesus, and so he is called Acts 7:45, and Hebrews 4:8. Justin Martyr, one of the first writers of the Christian church (Dialog. cum Tryph. p. mihi 300), makes that promise in Exodus 23:20, My angel shall bring thee into the place I have prepared, to point at Joshua; and these words, My name is in him, to refer to this, that his name should be the same with that of the Messiah. It signifies, He shall save. Joshua saves God’s people from the Canaanites; our Lord Jesus saves them from their sins. Christ, as Joshua, is the captain of our salvation, a leader and commander of the people, to tread Satan under their feet, to put them in possession of the heavenly Canaan, and to give them rest, which (it is said,

Hebrews 4:8) Joshua did not.”

“...The place Joshua had been in before he was thus preferred. He was Moses’s minister, that is, an immediate attendant upon his person and assistant in business. The LXX. translate it upourgov, a workman under Moses, under his direction and command. Observe,

1. He that was here called to honour had been long bred to business. Our Lord Jesus himself took upon him the form of a servant, and then God highly exalted him.

2. He was trained up in subjection and under command. Those are fittest to rule that have learnt to obey.

3. He that was to succeed Moses was intimately acquainted with him, that he might fully know his doctrine and manner of life, his purpose and long-suffering (2 Timothy 3:10), might take the same measures, walk in the same spirit, in the same steps, having to carry on the same work.

4. He was herein a type of Christ, who might therefore be called Moses’s minister, because he was made under the law and fulfilled all the righteousness of it. “

John Gill ; “...Christ, whose type Joshua was in the whole affair here related: his name has the signification of the salvation of the Lord in and he is by the Greek writers, and so in the New Testament, called Jesus, a Saviour, Acts 7:45 Hebrews 4:8; and as they agree in their name, so they do in their state, condition, and character; Joshua was a servant of Moses, Christ was made under the law, and became subject to it, both moral and ceremonial; and also in their office, Joshua was the governor of Israel, and the commander of their forces, for which he was well qualified with wisdom, courage, and integrity; Christ is King of saints, the Leader and Commander of the people, who has fought their battles for them, being abundantly qualified, having the spirit of wisdom, counsel, might, and of the fear of the Lord, resting on him. Joshua was a type of Christ in various actions of his; in leading the people through the river Jordan, an emblem either of baptism, or of afflictions, or of death itself, in which Christ is with his people, and carries them through; in saving Rahab and her family, so Christ saves the worst and chief of sinners; in receiving the Gibeonites, who submitted to him, as Christ does all that come

to him; in his conquest of the several kings of the Canaanites, so Christ has conquered all the spiritual enemies of his people, sin, Satan, and the world; in bringing and settling the people of Israel in the land of Canaan, their rest, and dividing it to them by lot, which Moses might not do; so Christ only brings souls into the true rest, into spiritual rest here, and eternal rest hereafter; in whom they obtain the inheritance of the heavenly glory by lot, and by whom only they enjoy salvation and eternal life, and not by the works of the law.”

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

Gill on verse 5-6 (see cross-references above) Ver. 5. *There shall not any man be able to stand before thee all the days of thy life, &c.*] What is promised to the people in common, Deuteronomy 11:25; is here particularly promised to Joshua their general; and which was fulfilled in him, and still more in Christ his antitype, who made an end of sin, destroyed the devil, spoiled principalities and powers, abolished death, and overcame the world:

*as I was with Moses*, [so] will I be with thee; to counsel and advise, guide and direct, protect and defend, prosper and succeed; the Targum of Jonathan is, as my Word

“was for the help of Moses, so will I be with thee:”

I will not fail thee, nor forsake thee; but grant him his presence, communicate strength unto him, make good his promises, and leave him not till he had made an entire conquest of the land of Canaan, and even not till the end of his days; and was true of Christ in his state of humiliation, in his sufferings and death, and even in the grave, where he was not left so long as to see corruption; as this is applied to particular believers, see Gill on Hebrews

13:5.”

Herbert Lockyer ; “Joshua whose name is the same as Jesus, was given the task of leading the people into the Promised Land, and thereby typifies the Saviour who alone can bring us into the inheritance of the saints.” ~

“Joshua prevailed over Amalek when Moses lifted up his hands during the battle.” [my ft]

[ft] Exodus 17:11, LXX ; “And it came to pass, when Moses lifted up his hands, Israel prevailed; and when he let down his hands, Amalec prevailed.”

This being a type of Jesus being lifted up on the cross and His arms outstretched.

*Genesis 14:17-20, LXX, vs 14 ; “ And the king of Sodom went out to meet him, after he returned from the slaughter of Chodollogomor, and the kings with him, to the valley of Saby; this was the plain of the kings.*

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

*19 And he blessed Abram, and said, Blessed be Abram of the most high God, who made heaven and earth,*

*20 and blessed be the most high God who delivered thine enemies into thy power. And Abram gave him the tithe of all.”*

Cross-references ;

Jeremiah 23:5, LXX ; " Behold, the days come, saith the Lord, when I will raise up to David a righteous branch, and a king shall reign and understand, and shall execute judgment and righteousness on the earth.”

Isaiah 9:6-7, LXX, vs. 6 ; “For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the

Messenger of great counsel: for I will bring peace upon the princes, and health to him.

Vs. 7

His government shall be great, and of his peace there is no end: *it shall be* upon the throne of David, and *upon* his kingdom, to establish it, and to support *it* with judgement and with righteousness, from henceforth and forever. The zeal of the Lord of hosts shall perform this.”

Dead Sea Scrolls (from Isaiah 9) “Because a child shall be born to us and a son is given to us and the government shall be upon his shoulders and he shall be called wonderful, counsellor, mighty God, everlasting father the prince of peace. Of the increase of his government and his peace there shall be no end. upon the throne of David and over his kingdom to order it and to establish it in judgement and in righteousness from and until eternity, The zeal of YHWH of Hosts will perform this.”

Luke 24:51 “And it came to pass, while He blessed them, He was parted from them and carried up into Heaven.”

Hebrews 7:1 “For this Melchizedek, king of Salem, priest of the Most High God, met Abraham, who was returning from the slaughter of the kings, and blessed him.”

Hebrews 7:3

Without father, without mother and without descent, having neither beginning of days nor end of life, but made like unto the Son of God, he abideth a priest continually.”

Matthew Henry ; “...Many Christian writers have thought that this was an appearance of the Son of God himself, our Lord Jesus, known to Abram, at this time, by this name, as afterwards, Hagar called him by another name, Genesis 16:13. He appeared to him as a righteous king, owning a righteous cause, and giving peace. It is difficult to imagine that any mere man should be said to be without father, without mother, and without descent, having neither beginning of days nor end of life, Hebrews 7:3. It is witnessed of Melchizedek that he liveth, and that he abideth a priest continually (Genesis 14:3,8); nay (Genesis 14:13,14), the apostle makes him of whom these things are spoken to be our Lord who sprang out of Judah. It is likewise difficult to think that any mere man should, at this time, be greater than Abram in the things of God, that Christ should be a priest after the order of any mere man,

and that any human priesthood should so far excel that of Aaron as it is certain that Melchizedek's did."

"...He brought forth bread and wine, for the refreshment of Abram and his soldiers, and in congratulation of their victory. This he did as a king, teaching us to do good and to communicate, and to be given to hospitality, according to our ability; and representing the spiritual provisions of strength and comfort which Christ has laid up for us in the covenant of grace for our refreshment, when we are wearied with our spiritual conflicts.

2. As priest of the most high God, he blessed Abram, which we may suppose a greater refreshment to Abram than his bread and wine were. Thus God, having raised up his Son Jesus, has sent him to bless us, as one having authority; and those whom he blesses are blessed indeed. Christ went to heaven when he was blessing his disciples (Luke 24:51); for this is what he ever lives to do.

III. What he said, Genesis 14:19,20. Two things were said by him:—

1. He blessed Abram from God: Blessed be Abram, blessed of the most high God, Genesis 14:19. Observe the titles he here gives to God, which are very glorious.

(1.) The most high God, which bespeaks his absolute perfections in himself and his sovereign dominion over all the creatures; he is King of kings. Note, It will greatly help both our faith and our reverence in prayer to eye God as the most high God, and to call him so.

(2.) Possessor of heaven and earth, that is, rightful owner, and sovereign Lord, of all the creatures, because he made them. This bespeaks him a great God, and greatly to be praised (Psalm 24:1), and those a happy people who have an interest in his favour and love.

2. He blessed God for Abram (Genesis 14:20): and blessed be the most high God. Note,

(1.) In all our prayers, we must praise God, and join hallelujahs with all our hosannas. These are the spiritual sacrifices we must offer up daily, and upon particular occasions.

(2.) God, as the most high God, must have the glory of all our victories, Exodus 17:15; 1 Samuel 7:10,12; Judges 5:1,2; 2 Chronicles 20:21. In them he shows himself higher than our enemies (Exodus 18:11), and higher than we; for without him we could do nothing.

(3.) We ought to give thanks for others' mercies as for our own, triumphing with those that triumph.

(4.) Jesus Christ, our great high priest, is the Mediator both of our prayers and praises, and not only offers up ours, but his own for us. See Luke 10:21.

IV. What was done to him: Abram gave him tithes of all, that is, of the spoils, Hebrews 7:4. This may be looked upon,

1. As a gratuity presented to Melchizedek, by way of return for his tokens of respect. Note, Those that receive kindness should show kindness. Gratitude is one of nature's laws.

2. As an offering vowed and dedicated to the most high God, and therefore put into the hands of Melchizedek his priest. ...”

John Gill ; “...Melchizedek was a type of Christ, who comforts and refreshes his hungry and weary people with himself, the bread of life, and with the wine of his love, as well as his name and title agree with him, who is a righteous King and Prince of Peace, Jer 23:5 Isa 9:6:

Ver. 19. And he blessed him, &c.] Melchizedek blessed Abram, which was one part of his office as a priest, to wish and pray for a blessing on others, see Nu 6:23, &c. and herein typified Christ, who really blesses or confers blessings on all his people, even spiritual blessings, such as redemption, remission of sins, and justifying righteousness, adoption, and eternal life:

and said, *blessed [be] Abram of the most high God*; that is, may he be blessed by him who is the most high God, with all kind of blessings, both temporal and spiritual; or he declares him to be blessed of him, as he undoubtedly was, or foretells that he would be, as was certainly his case: and another epithet of



God is added, which abundantly shows he was able to bless him, since he is the possessor of heaven and earth; is the Maker of both, and has a right to dispose of all things in them, both heavenly and earthly.

John Calvin ; "...Moreover, we never find that king and priest, who is to be preeminent over all, till we come to Christ. And as no one has arisen except Christ, who equalled Melchizedek in dignity, still less who excelled him; we hence infer that the image of Christ was presented to the fathers, in his person. David, indeed, does not propose a similitude framed by himself; but declares the reason for which the kingdom of Christ was divinely ordained, and even confirmed with an oath; and it is not to be doubted that the same truth had previously been traditionally handed down by the fathers. The sum of the whole is, that Christ would thus be the king next to God, and also that he should be anointed priest, and that for ever; which it is very useful for us to know, in order that we may learn that the royal power of Christ is combined with the office of priest. The same Person, therefore who was constituted the only and eternal Priest, in order that he might reconcile us to God, and who, having made expiation, might intercede for us, is also a King of infinite power to secure our salvation, and to protect us by his guardian care. Hence it follows, that relying on his advocacy, we may stand boldly in the presence of God, who will, we are assured, be propitious to us; and that trusting in his invincible arm, we may securely triumph over enemies of every kind." ~

*1 Chronicles 22:9-10, LXX, vs. 9 ; "Behold, a son shall be born to thee, he shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness to Israel in his days.*

*10 He shall build a house to my name; and he shall be a son to me, and I will be a father to him; and I will establish the throne of his kingdom in Israel for ever."*

2 Samuel 7:11 ; “from the days when I appointed judges over my people Israel: and I will give thee rest from all thine enemies, and the Lord will tell thee that thou shalt build a house to him.”

Cross-references :

Romans 14:17 “For the kingdom of God is not food and drink; but righteousness, and peace, and joy in the Holy Spirit.”

Haggai 2:9 “ ‘The glory of this latter house shall be greater than of the former,’ saith the LORD of hosts. ‘And in this place will I give peace,’ saith the LORD of hosts.”

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

1 Kings 5:4 “But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrence.”

Psalms 72:7 “In his days shall the righteous flourish, and abundance of peace so long as the moon endureth.”

Isaiah 9:6 “For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.”

John Gill ; “...Ver. 13. *He shall build an house for my name, &c.*] For the honour of it, for the worship and service of God, as it is well known Solomon did; and so his antitype the Messiah, Zechariah 6:12,13;

*and I will stablish the throne of his kingdom for ever*; that is, for a long time. Solomon’s reign was forty years, and the kingdom of Judah continued in his posterity until the Babylonish captivity, and a prince that descended from him was the ruler of the people when they returned: this has its fulfilment more eminently in Christ, who was of his seed, to whom God has given "the throne

of his father David", and who "shall reign over the house of Jacob for ever", Luke 1:32,33.

Lockyer ; “Solomon means ‘peaceable’ or ‘peaceful one’ (1 Chronicles 22:9)”...”Because Christ fought and conquered Satan, by His cross, we can enter into the peace of His glorious reign in our hearts...Peace and joy in the Holy Spirit is our portion as we follow Christ, in the train of His triumph”

“Solomon’s reign, the most peaceful, prosperous, and glorious of Jewish history, is without doubt a foreshadowing of the coming universal reign of Messiah”

*Job 42:9-13, LXX, vs 9 ; “ So Eliphaz the Thaemanite, and Baldad the Sauchite, and Sophar the Minaean, went and did as the Lord commanded them: and he pardoned their sin for the sake of Job.*

*Vs. 10 And the Lord prospered Job: and when he prayed also for his friends, he forgave them their sin: and the Lord gave Job twice as much, even the double of what he had before.*

*11 And all his brethren and his sisters heard all that had happened to him, and they came to him, and so did all that had known him from the first: and they ate and drank with him, and comforted him, and wondered at all that the Lord had brought upon him: and each one gave him a lamb, and four drachms' weight of gold, even of unstamped gold.*

*12 And the Lord blessed the latter end of Job, more than the beginning: and his cattle were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she-asses of the pastures.*

*13 And there were born to him seven sons and three daughters.”*

## Cross-references :

“1 Samuel 2:7 The LORD maketh poor and maketh rich; He bringeth low and lifteth up.”

Isaiah 61, LXX (entire chapter) ; vs. 1 “The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind;

2 to declare the acceptable year of the Lord, and the day of recompence; to comfort all that mourn;

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.

4 And they shall build the old waste places, they shall raise up those that were before made desolate, and shall renew the desert cities, *even* those that had been desolate for *many* generations.

5 And strangers shall come and feed thy flocks, and aliens *shall be thy* ploughmen and vine-dressers.

6 But ye shall be called priests of the Lord, the ministers of God: ye shall eat the strength of nations, and shall be admired because of their wealth.

7 Thus shall they inherit the land a second time, and everlasting joy shall be upon their head.

8 For I am the Lord who love righteousness, and hate robberies of injustice; and I will give their labour to the just, and will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring in the midst of peoples: every one that sees them shall take notice of them, that they are a seed blessed of God;

10 and they shall greatly rejoice in the Lord. Let my soul rejoice in the Lord; for he has clothed me with the robe of salvation, and the garment of joy: he has put a mitre on me as on a bridegroom, and adorned me with ornaments as a bride.

11 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.”

Matthew Henry “...Perhaps, too, the extraordinary prosperity which Job was crowned with after his afflictions was intended to be to us Christians a type and figure of the glory and happiness of heaven, which the afflictions of this present time are working for us, and in which they will issue at last; this will be more than double to all the delights and satisfactions we now enjoy, as Job’s after-prosperity was to his former, though then he was the greatest of all the men of the east. He that rightly endures temptation, when he is tried, shall receive a crown of life (James 1:12), as Job, when he was tried, received all the wealth, and honour, and comfort, which here we have an account of.”

“...; “We are really doing our business when we are praying for our friends, if we pray in a right manner, for in those prayers there is not only faith, but love. Christ has taught us to pray with and for others in teaching us to say, Our Father; and, in seeking mercy for others, we may find mercy ourselves. Our Lord Jesus has his exaltation and dominion there, where he ever lives making intercession. Some, by the turning of Job’s captivity, understand the restitution which the Sabeans and Chaldeans made of the cattle which they had taken from him, God wonderfully inclining them to do it;...”

John Gill ; “he Lord also accepted Job; the sacrifice he offered; perhaps by sending fire from heaven, which consumed the burnt offering: or "the face of Job"; he heard his prayer for his friends, and granted his request for them: or "the person of Job", as Mr. Broughton renders it; Job in this was a type of Christ also, who is always heard in his intercession and mediation for his people. God has respect to his person, which always acceptable to him, and in whom he is well pleased; and he has respect to his offering and sacrifice, which is of a sweet smelling savour to him. And the persons of his people are accepted in him the Beloved, and all their services and sacrifices of prayer and praise, Mt 3:17 Eph 1:6 - 1Pe 2:5. The Targum is,

***“they did as the Word of the Lord spake unto them, and the Word of the Lord accepted the face of Job.”***

Spurgeon ; “...In Job’s case, the Lord turned his captivity *when he prayed for his friends*.

Prayer for ourselves is blessed work, but for the child of God it is a higher exercise to become an intercessor, and to pray for others. Prayer for ourselves, good as it is, has just a touch of selfishness about it: prayer for others is delivered from that ingredient. Herein is love, the love which God the Holy Spirit delights to foster in the heart, when a man’s prayers go up for others. And what a Christlike form of prayer it is when you are praying for those who have ill-treated you and despitefully used you. Then are you

like your master. Praying for yourselves, you are like those for whom Jesus died; but praying for your enemies, you are like the dying Jesus himself.

“Father, forgive them, for they know not what they do,” has more of heaven in it than the songs of seraphs, and your prayer when offered for those who have treated you ill is somewhat akin to the expiring prayer of your Lord. Job was permitted to take a noble revenge, I am sure the only one he desired, when he became the means of bringing them back to God.

God would not hear them, he said, for they had spoken so wrongly of his servant Job, and now Job is set to be a mediator, or intercessor on their behalf: thus was the contempt poured upon the patriarch turned into honor.”

“...Job could say of his sons and daughters, as well as of all the other items, that he had twice as many as before. True, the first family were all gone, but he had prayed for them in the days of their feasting, he had brought them together and offered sacrifice, and so he had a good hope about them, and he reckoned them as still his own. Tried brother, the Lord can restore to you the double in temporal things if he pleases. If he takes away he can as certainly give, and that right early. He certainly can do this in spiritual things; and if he takes away temporals and gives spirituals we are exceedingly great gainers. If a man should take away my silver and give me twice the weight in gold in return, should I not be thankful? And so, if the Lord takes away temporals

and gives us spirituals, he thus gives us a hundred times more than he takes away.

Dear brethren, you shall never lose anything by what you suffer for God.

If, for Christ's sake, you are persecuted, you shall receive in this life your reward; but if not, rejoice and be glad, for great is your reward in heaven.

You shall not lose anything by God's afflicting you. You shall, for a time, be an apparent loser; but a real loser in the end you shall never be. When you get to heaven you will see that you were a priceless gainer by all the losses you endured. Shall you lose anything by what you give to God?

Never. Depend on it, he will be no man's debtor. There dwells not in earth or heaven any man who shall be creditor to the Most High. The best investment a man makes is that which he gives to the Lord from a right motive. Nothing is lost which is offered to the cause of God. The breaking of the alabaster box of precious ointment was not a wasteful thing, and he who should give to the Lord all that he had would have made a prudent use

of his goods. "He that giveth to the poor lendeth to the Lord," and he that giveth to the Lord's church and to the Lord himself lays up his treasure in heaven, where it shall be his for ever."

Lockyer ; "Job thus foreshadowed Jesus, Who was to make intercession for transgressors, and who at His Ascension was to enter upon a perpetual ministry of His own."

**Luke 2:32 "A light to enlighten the Gentiles, and the glory of thy people Israel."**

Cross references:

Isaiah 48:16, LXX (Vaticanus) ; "Draw nigh to me, and hear ye these words; I have not spoken in secret from the beginning: when it took place, there was

I, and now the Lord, *even* the Lord, and his Spirit, hath sent me.”

Acts 26:22-23 (Paul writes) “Having therefore obtained help from God, I continue to this day, witnessing both to small and great, saying no other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should show light to the people, and to the Gentiles.”

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

Zechariah 9:9, LXX ; “Rejoice greatly, O daughter of Sion; proclaim *it* aloud, O daughter of Jerusalem; behold, the King is coming to thee, just, and a Saviour; he is meek and riding on an ass, and a young foal.”

Psalm 16:11, LXX ; “Thou hast made known to me the ways of life; thou wilt fill me with joy with thy countenance: at thy right hand *there are* delights for ever.”

John Gill ; “...To the Jews. Christ was first sent to them, even *to the lost sheep of the house of Israel* (Matt. 15:24); and to them only; ... Now these people, notwithstanding they had the law and statutes of God, his word and ordinances, and the divine oracles committed to them, yet were in great darkness, and had no true understanding of them; in those times there was a veil over their minds in reading the books of the Old Testament concerning Christ, and the things of the gospel; they were blinded, and so were their leaders the scribes and Pharisees. Christ came a light unto them, and the light of grace and truth came by him; and some through his ministry, and that of his apostles, were spiritually and savingly enlightened.”

“*To the Gentiles.* “These were in great darkness before the coming of Christ; they were without a divine revelation, without any knowledge of God and Christ; they were suffered to walk in their own ways of darkness, superstition, and idolatry; their times before this were times of ignorance and blindness: but when Christ came, he sent his apostles to them with the gospel to enlighten them; and they carried it throughout the world; and by means of it, many were called and turned from gross darkness to marvelous light. And



now all this [my ft]

[ft] see the cross- references

was agreeable to the writings of the Old Testament, which represent Christ as the *sun of righteousness*; as that *great light* which should arise and shine on the Galilean Jews, that sat *in darkness, and in the shadow of death*, and should *also be a light of the Gentiles* (Mal. 4:2; Isa. 9:2; 42:6); and so good old *Simeon* understood the prophecies concerning him, that he should be *a light to lighten the Gentiles, and the glory of the people of Israel* (Luke 2:32).

The use of all this is, a wonderful confirmation of divine revelation, of the truth of Christianity, and of Jesus being the true Messiah; for since the various things foretold in the Old Testament by Moses and the prophets, at sundry times and in divers manners, appear to be fulfilled in the New, this proves the revelation to be of God; that Christianity stands upon a sure foundation, and that Jesus of Nazareth is the Christ promised and prophesied of from the beginning of the world. And this may serve to recommend the writings of the Old Testament to the reading and perusal of men; since they testify of Christ so clearly, concerning his person, office, and grace, and are so profitable for doctrine, and instruction in righteousness (John 5:39; 2 Tim. 3:16):...”

.. The particular things here observed, in the ministration of which the apostle agreed with Moses and the prophets, are such as respect the sufferings and resurrection of Christ, and 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 shew light to the people and to the Gentiles.”

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so profitable for doctrine, and instruction in righteousness (John 5:39; 2 Tim. 3:16): we have here also the plan of the gospel-ministry; that it is a suffering, risen, and exalted Saviour, held forth as a light to Jews and Gentiles. This was the plan of the ministry of the apostle Paul; and no man need be ashamed to copy after such an example, who was the greatest preacher that ever was upon the earth, excepting our Lord Jesus Christ.”

Spurgeon ; “The saints see a great glory in the sufferings of Christ. When a base world turns away from the Despised and Rejected, it is then that the regenerate

heart clings fastest to him. Oh, how divinely the scarlet of his blood becomes him! Was ever Caesar’s purple half so glorious? He is bright in heaven. Be thou worshipped for ever, Sun of our souls! But if there be a place where, above all others, we would kiss his feet and wash them with our tears, and love him best of all, it is Calvary’s cross. How our hearts burn when we think of his bearing the load of guilt for us-groaning, sweating, bleeding, and painfully yielding up his life! A root out of a dry ground he may be to this blind-eyed world, but to us, beloved, who have been admitted into the mystery of his inmost heart, all over glorious is our precious Lord-a miracle of love, the astonishment of earth, the marvel of heaven, the all in all of our souls. If there were time, we might say that he has been glorious to us in his resurrection, especially since he has taught us to rise with him in newness of life: glorious in his ascension, now that he is sitting at the right hand of the Father, especially now that we have been raised up together, and made to sit together in heavenly places in him. He is glorious in his intercession. What a comfort it is to us to think that our name is on one of the stones of that glorious breastplate!”

**Isaiah 33:17, LXX ; “Ye shall see a king with glory: your eyes shall behold a far distant land.”**

**Isaiah 33:17, Dead Sea Scroll ; “ The king in his beauty your eyes shall see in a vision your eyes shall see the land that is far off.”**

Cross-references :

Psalms 45:2 “Thou art fairer than the children of men; grace is poured into Thy lips; therefore God hath blessed Thee for ever.”

Matthew 17:2 “And He was transfigured before them; and His face shone as the sun, and His raiment was white as the light.”

John 1:14 “And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only Begotten of the Father), full of grace and truth.”

John 14:21 “He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved by My Father, and I will love him and will manifest Myself to him.”

John 17:24 “Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory which Thou hast given Me; for Thou loved Me before the foundation of the world.”

John Gill ; “Not merely Hezekiah in his royal robes, and with a cheerful countenance, having put off his sackcloth and his sadness, upon the breaking up of the siege; but a greater than he, even the King Messiah, in the glory of his person and office, especially as a King reigning gloriously before his ancients in Jerusalem: the apostles saw him in his glory, in the days of his flesh, corporeally and spiritually; believers now see him by faith, crowded with glory and honour, as well as see his beauty, fulness, and suitableness, as a Saviour; and, before long, their eyes shall see him personally in his own and his Father’s glory. This is to be understood of the eyes of good men, before described. The Targum is,

“thine eyes shall see the glory of the Majesty of the King of worlds in his praise;”

and Jarchi interprets it of the glory of the Majesty of God; so, according to both, a divine Person is meant, and indeed no other than Christ:...”

*“...they shall behold the land that is very far off”*; ... the heavenly country, the better one, the land of uprightness, typified by the land of Canaan; and may be said to be ‘a land afar off’, with respect to the earth on which the saints now are, and with regard to the present sight of it, which is a distant one, and

will be always afar off to wicked men; this now the saints have at times a view of by faith, which is very delightful, and greatly supports them under their present trials: though it may be that an enlargement of Christ's kingdom all over the world, to the distant parts of it, may be here meant; which may be called, as the words may be rendered, "a land of distances", or "of far distances" ..; that reaches far and near, from sea to sea, and from the river to the ends of the earth; which will be the case when the kingdoms of this world shall become Christ's, and the kingdom, and the greatness of it under the whole heaven, shall be given to the saints of the most High; a glorious sight this will be. And this sense agrees with the context, and declares what will be after the destruction of antichrist."

Matthew Henry ; "...Those that walk uprightly shall not only have bread given them, and their water sure, but they shall with an eye of faith see the King of kings in his beauty, the beauty of holiness, and that beauty shall be upon them."

Spurgeon ; "...we hail Immanuel as King. His right to royalty lies first in his exalted nature as the Son of God.

Who should be king but Jehovah? And, inasmuch as Jesus Christ is very God of very God, let him reign, let his kingdom come, let him in all things have the pre-eminence. Bow down, ye creatures of his hand, and do him homage, for the Lord is King for ever and ever. Hallelujah! Let his opposers tremble at the unchangeable decree, for the Son of God must reign, till he hath put all enemies under his feet; for it is not to be endured that God should not be King in his own world; neither will it for ever be suffered that God in the earth which he has fashioned, should be forgotten or blasphemed. He who is God over all, blessed forever, shall yet be worshipped by every knee, while every tongue shall confess that he is Lord. Jesus has a right to reign because he is the Creator. "Without him was not anything made that was made." Shall not the potter exercise lordship over his own clay? If the Son of God hath made and formed us, shall he not command us? Who are the potsherds that shall set themselves

in array against him? Surely he shall break them as with a rod of iron, and dash them into shivers. Besides this, the Lord Jesus is the preserver of all

men; for by him all things consist. It is by virtue of his intercession that the barren trees are not cut down: by the force of his tender love sinners are spared upon the earth. Should he not reign? If the breath of our nostrils be in his keeping, and we are ourselves the sheep of his pasture, we should cheerfully yield to his generous rule. Besides this, and over and above the natural rights of Christ to reign, he governs by virtue of his headship of the mediatorial kingdom. He is not merely King because he is God, but he is King in his complex nature as God and man. Here he has the rights of divine delegation, for God has made him King.”

“...Jesus Christ is no despotic claimant of divine right, but he is really and truly the

Lord’s Anointed! “It hath pleased the Father that in him should all fullness dwell.” God hath given to him all power and all authority. As the Son of man, he is now head over all things to his church, and he reigns over heaven, and earth, and hell, with the keys of life and death at his girdle.

‘The government shall be upon his shoulder’: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace.” We recognize him as King by right divine. We see in him most clearly that true deity which “doth hedge a king,” and meekly we bow before him whom God has “appointed to be a Prince and a Savior, to give repentance and remission of sins.” Certain princes have delighted to call themselves kings by the popular will, and certainly our Lord Jesus Christ is such in his church. If it could be put to the vote whether he should be King in the church, every believing heart would crown him. O that we could crown him more gloriously than we do! We should count no expense to be wasted that could glorify Christ. Suffering should be pleasure, and loss should be gain, if thereby we could surround his brow with brighter crowns, and make him more glorious in the eyes of men and angels. Yes, he shall reign. Long live the King. All hail to thee, King Jesus! Go forth, ye virgin souls who love your Lord, bow at his feet, strew his way with lilies of your love, and the roses of your gratitude; “bring forth the royal diadem, and crown him Lord of all.” Moreover, our Lord Jesus is King in Zion by right of conquest. He has taken and carried by storm the hearts of his people, and has slain their enemies who held them in cruel bondage. In the Red Sea of his own blood, our Redeemer has drowned the Pharaoh of our sins; shall he not be King in

Jeshurun? [my ft]

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[ft] LXX ; “ἡγαπημενὺν” transl. “beloved one” ; Dead Sea Scroll “Jeshurun” ; “...yshûrûn. Jeshurun. Jeshunin is a proper name used only of Israel, in four passages. The parallelism of Jacob and Israel with Jacob and Jeshurun (Deut 32:15; Isa 44:2, , Jeshurun) makes it clear that the reference must be to Jacob under his name Israel (so Deut 33:5). The Lord is "God of Jeshurun" (Deut 33:26). , , While it might designate Israel as an ideal, upright one ... it is more probable that the sense of law-keeping or upholding justice is appropriate ,...”

Now, my brethren, in this great kingdom of our Lord Jesus, it behoves us, since we thus verbally acknowledge him to be King, distinctly to understand what this involves. We look upon the Lord Jesus as being to us the fountain of all spiritual legislation. He is a King in his own right-no limited monarch-but an autocrat in the midst of his church, and in the church all laws proceed from Christ and Christ only. As for us, his people, we reject with scorn and disdain all the spiritual legislation of kings and parliaments, of bishops and councils. We are loyal subjects of political rulers in political things, and none honor the king more than we do. In whatever state the Christian is cast, he counts it to be his Christian duty to submit himself to the powers that be; but, within the church of God, we

know no royal sway of Caesar; we have another King, one Jesus: **let**

**Caesar mind his own, and never venture to touch the crown-right of Jesus.”**

He has delivered us from the iron yoke and heavy curse of the law, shall not the Liberator be crowned? We are his portion, whom he has taken out of the hand of the Amorite with his sword and with his bow, who shall snatch his conquest from his hand? All the rights of conquest support the throne of the Lord's Anointed; for God has declared that he will give him a portion with the great, and he shall divide the spoil with the strong: we are that spoil; we are trophies of his victory, the treasure for which he laid down his life, that he

might redeem us unto himself. We, therefore, who have believed in him, accept him to be King, and do not for a moment question his right. We see him to be established upon the throne of his Father, and rejoice that though the people rage, and the kings of the earth take counsel together, yet hath the Lord set his King upon his holy hill of Zion, and said: “Thou art my Son, this day have I begotten thee.” All hail, Jesus, King of our souls!”

**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:

Job 19 vs.25-27, (Thomson Version, Greek Vaticanus, and Alexandrinus) ;  
“For I know that He is Eternal,

(vs. 26) Who is about to dissolve me on earth, to raise anew this body of mine which suffereth these things.”

Vs. 27 “For from the Lord those things have been done to me, of which I alone am conscious-which mine eyes have seen, and no other ; and which have all been done to me in my bosom.”

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 17:2 “as Thou hast given Him power over all flesh, that He should give

eternal life to as many as Thou hast given Him.”

Matthew 25:23 “His lord said unto him, ‘Well done, 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.’ “

Matthew 26:29 “ But I say unto you, I will not drink henceforth of this fruit of the vine until that Day when I drink it new with you in My Father’s Kingdom.”

Luke 12:37 “Blessed are those servants whom the lord, when he cometh, shall find watching. Verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them.”

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 gave it light, and the Lamb is the light thereof.

Spurgeon ; “...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.”

“...To think that this head shall wear a crown; that these poor fingers shall strike the harpstrings of everlasting song; that this poor lip, which now faintly tells the wonders of redeeming grace, shall join with cherubim and seraphim, and rival them in melody. Is it not too good to be true? Does it not seem sometimes as if the very greatness of the thought overwhelmed our faith?

But true it is, and though too great for us to receive it, it is not too great for God to give. We *shall* be with him where he is. Yes, John; thou laidst thy head upon thy Saviour’s bosom once, and I have oftentimes 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.”



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“...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 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

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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 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."

"...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.”

“...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 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 sovrein 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.”

**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.”

Matthew Henry ; “Father, I will. Here, as before, he addresses himself to God as a Father, and therein we must do likewise; but when he says, yelw—I will, he speaks a language peculiar to himself, and such as does not become ordinary petitioners, but very well became him who paid for what he prayed for. (1.) This intimates the authority of his intercession in general; his word was with power in heaven, as well as on earth. He entering with his own blood into the holy place, his intercession there has an uncontrollable efficacy. He intercedes as a king, for he is a priest upon his throne (like

Melchizedek), a king-priest. (2.) It intimates his particular authority in this matter; he had a power to give eternal life Joh 17:2, and, pursuant to that power, he says, Father, I will. Though now he took upon him the form of a servant, yet that power being to be most illustriously exerted when he shall come the second time in the glory of a judge, to say, Come ye blessed, having that in his eye, he might well say, Father, I will.

The request itself—that all the elect might come to be with him in heaven at last, to see his glory, and to share in it. Now observe here,

(1) Under what notion we are to hope for heaven? wherein does that happiness consist? three things make heaven:—[1.] It is to be where Christ is: Where I am; in the paradise whither Christ's soul went at death; in the third heavens whither his soul and body went at his ascension:—Where I am, am to be shortly, am to be eternally. In this world we are but in transition—on our passage; there we truly are where we are to be for ever; so Christ reckoned, and so must we. [2.] It is to be with him where he is; this is not tautology, but intimates that we shall not only be in the same happy place where Christ is, but that the happiness of the place will consist in his presence; this is the fulness of its joy. The very heaven of heaven is to be with Christ, there in company with him, and communion with him, Phillipians 1:23. [3.] It is to behold his glory, which the Father has given him. Observe, First, The glory of the Redeemer is the brightness of heaven. That glory before which angels cover their faces was his glory, John 12:41. The Lamb is the light of the new Jerusalem, Revelation 21:23. Christ will come in the glory of his Father, for he is the brightness of his glory. God shows his glory there, as he does his grace here, through Christ. "The Father has given me this glory," though he was as yet in his low estate; but it was very true, and very near. Secondly, The felicity [my ft]

[ft] (joyfulness, jubilation, exaltation)

of the redeemed consists very much in the beholding of this glory; they will have the immediate view of his glorious person. I shall see God in my flesh, Job 19:26-27. They will have a clear insight into his glorious undertaking, as it will be then accomplished; they will see into those springs of love from

which flow all the streams of grace; they shall have an appropriating sight of Christ's glory (Uxor fulget radiis mariti—The wife shines with the radiance of her husband)[my ft]

[ft] source of the latin not given

, and an assimilating sight: they shall be changed into the same image, from glory to glory.

(2.) Upon what ground we are to hope for heaven; no other than purely the mediation and intercession of Christ, because he hath said, Father, I will. Our sanctification is our evidence, for he that has this hope in him purifies himself; but it is the will of Christ that is our title, by which will we are sanctified, Hebrews 10:10. Christ speaks here as if he did not count his own happiness complete unless he had his elect to share with him in it, for it is the bringing of many sons to glory that makes the captain of our salvation perfect, Hebrews 2:10.

4. The argument to back this request: for thou lovedst me before the foundation of the world. This is a reason, (1.) Why he expected this glory himself. Thou wilt give it to me, for thou lovedst me. The honour and power given to the Son as Mediator were founded in the Father's love to him John 5:20: the Father loves the Son, is infinitely well pleased in his undertaking, and therefore has given all things into his hands; and, the matter being concerted in the divine counsels from eternity, he is said to love him as Mediator before the foundation of the world. Or, (2.) Why he expected that those who were given to him should be with him to share in his glory: 'Thou lovedst me, and them in me, and canst deny me nothing I ask for them.' "

John Gill ; "...his glory as Mediator: this was seen, though imperfectly by some, in the days of his flesh; and in the glass of the Gospel, a believer now has some views of it, and by faith sees, knows, and is assured that Christ is glorified in heaven; but hereafter the saints in their own persons, and with their own eyes, shall see him as he is, and appear in glory with him; which sight of his glory will be near, and not at a distance, appropriating and

assimilating, rejoicing, satisfying, and for ever.”

*“for thou lovedst me before the foundation of the world; this is mentioned both as a reason why such a glory was given him, because of his Father’s early love to him as Mediator; and as an argument why he might expect to be heard and answered, because of the interest he had in his affections, which had been strongly towards him, even from everlasting; and because the persons he asks, or rather demands these things for, shared in the same ancient love.”*

*Isaiah 30:18, LXX (Vaticanus and Thomson) ; “And the Lord will again wait, that he may pity you, and will therefore be exalted that he may have mercy upon you: because the Lord your God is a judge: happy are they who wait for Him.”*

*Isaiah 30:(18), Dead Sea Scroll ; “and therefore YHWH will wait to be merciful to you therefore he is on high for the showing of your mercy because YHWH is a God of judgement blessed are all those who wait for him.”*

Hosea 5:15 “I will go and return to My place, till they acknowledge their offense and seek My face; in their affliction they will seek Me early.”

Hosea 6:1 “Come, and let us return unto the LORD; for He hath torn, and He will heal us; He hath smitten, and He will bind us up.”

Hosea 6:2 “After two days will He revive us; on the third day He will raise us up, and we shall live in His sight.”

Jonah 3:9-10 ; “Who knoweth but God will relent and turn away from His fierce wrath, so that we may not perish.

Vs. 10 And God saw their works that they turned from their evil ways. And God relented at the evil which He said He would do to them, and did it not!”

John Gill ; “he will exalt”, or “lift up”; that is, his Son; so he was lifted up on the cross, that his people might be drawn after him, and saved by him; and he has also exalted him at his right hand to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins; and he is now lifted up as the serpent on the pole in the ministry of the word, that whosoever believes in him should have everlasting life; so that these exaltations, or lifting up, are in order to have mercy; and his waiting to be gracious is by the Jews interpreted of his desire after the Messiah’s coming, and his waiting for that: or, “he will be exalted, in”, or “by, having mercy on you” ; the glory of God is displayed in showing mercy to his people; they are engaged and influenced hereby to glorify God for his mercy, both in things temporal and spiritual.”

Spurgeon ; “...I must now notice *a most remarkable action which follows upon the*

*waiting*. After the Lord had displayed his patience to his people, he resolved to go further, and he proceeded to a most notable matter which is thus described — “Therefore will he be exalted, that he may have mercy upon you.” You and I would have turned the text round the other way and said — “Therefore will he have mercy upon you, that he may be exalted:” that would be true, but it is not the truth here taught. The picture represents the Lord as it were as sitting still, and allowing his people through their sin to bring suffering upon themselves; but now, after long patience, he arouses himself to action. Methinks I hear him say, “They will not come to me, they refuse all my messengers, they plunge deeper and deeper into sin, now will I see what my grace can do!” He rises as one who means to put forth his power. He stands ready for action. And now, as if that were not enough, he says to himself, “I will be exalted. I will go up to my throne that I may have mercy upon them. I will manifest my power. I will take the ensigns of my dominion into my hand, and act as a sovereign.

I will have mercy on whom I will have mercy, and where sin abounded shall much more abound.” Oh, how I love to speak of the Lord exalted in Christ Jesus upon the throne of grace. Glory be to his name. Do you see what a



wonderful thing is the work of grace in saving men — ”Therefore will he be exalted, that he may have mercy upon you.” He will take to himself an absolute sovereignty, mount to the throne, and display his reigning grace. Where else is there any hope for men?”

“...’Oh, magnify the Lord with me, and let us exalt his name together!’ is a fit speech for a great sinner. But how can we magnify the Lord? He is infinitely great already; how can we magnify him or make him great? We can do it by our thoughts — we can greatness him in our own esteem and in the esteem of our fellow-men. We can cry out in wonder at his exceeding mercy, — ”Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?” We never cry out, “Who is a God like unto thee?” until we see him forgiving sin; then is he robed in a glory excellent and surpassing.

The Lord is exalted when he has mercy upon sinners in Christ Jesus; because by this deed of grace he glorifies every attribute, reveals his wisdom, displays his power, honors his justice, and displays his love. His power is more resplendent in saving souls than in making worlds; his justice is more honored in the sacrifice of Christ than in sending offenders to hell; and his love is more resplendent than is all the gifts of his

**Providence.** If you would see the Sun of righteousness at seven times its ordinary strength, behold it shining with grace and truth upon men who deserve to be thrust into outer darkness. If God has magnified his own name in our salvation, let us magnify it too. O ye saints of his, remember for ever that word, “His glory is great in thy salvation: honor and majesty hast thou laid upon him.”

**Mark 8:38 “Whoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.”**

Cross-references ;

“Daniel 7:13 "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.”

Matthew 16:27 For the Son of Man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works.

Matthew 24:30 and then shall appear the sign of the Son of Man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and with great glory.

Matthew 25:31 "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory.

Matthew 26:64 Jesus said unto him, "Thou hast said; nevertheless I say unto you, hereafter shall ye see the Son of Man sitting at the right hand of Power, and coming in the clouds of heaven."

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only Begotten of the Father), full of grace and truth.

John 5:27 and hath given Him authority to execute judgment also, because He is the Son of Man.

John Gill Ver. 38. *Whosoever therefore shall be ashamed of me, &c.]* As suffering, crucified, and put to death; things he had been speaking of before: whoever through scandal of the cross, and fear of men, will be ashamed of Christ, and dare not profess faith in him, but shall conceal and keep it to themselves:

*and of my words;* the doctrines of the Gospel, of remission of sins by his

blood, of justification by his righteousness, and of salvation alone by him, with every other truth relating to him, or connected with these;

*in this adulterous and sinful generation*; which was so both in a moral and spiritual sense; for both corporeal and spiritual adultery prevailed among them, And particularly the Scribes and Pharisees adulterated the word of God by their false glosses, in which they acted a very sinful part; and such was their authority, that few durst contradict them, or profess doctrines which were the reverse of them. Wherefore our Lord assures his disciples and followers, that should they be deterred by these men from a free and open profession of him, and his Gospel, by which it would appear that they were ashamed of both,

*of him also shall the son of man be ashamed*; will not own such an one for his; he will take no notice of him; he will not confess his name; but, as one that he is ashamed of, he will turn away from him; not so much as look at him, or say one favourable word to him, or for him; but bid him be gone from him, as a worker of iniquity: this he will do,

*when he cometh in the glory of his Father*; the same that the Father has; being his Son, of the same nature with him, and equal to him; and as mediator, endued with power and authority from him, to judge the world; and when he will be accompanied

*with the holy angels*; who will descend from heaven with him, and be employed on earth by him;.”

Matthew Henry ; “ [1.] The disadvantage that the cause of Christ labours under this world, is, that it is to be owned and professed in an adulterous and sinful generation; such the generation of mankind is, gone a whoring from God, in the impure embraces of the world and the flesh, lying in wickedness; some ages, some places, are more especially adulterous and sinful, as that was in which Christ lived; in such a generation the cause of Christ is opposed and run down, and those that own it, are exposed to reproach and contempt, and every where ridiculed and spoken against.

[2.] There are many, who, though they cannot but own that the cause of Christ is a righteous cause, are ashamed of it, because of the reproach that

attends the professing of it; they are ashamed of their relation to Christ, and ashamed of the credit they cannot but give to his words; they cannot bear to be frowned upon and despised, and therefore throw off their profession, and go down the stream of a prevailing apostasy.

[3.] There is a day coming, when the cause of Christ will appear as bright and illustrious as now it appears mean and contemptible; when the Son of man comes in the glory of his Father with his holy angels, as the true Shechinah, the brightness of his Father's glory, and the Lord of angels.

[4.] Those that are ashamed of Christ in this world where he is despised, he will be ashamed of in that world where he is eternally adored. They shall not share with him in his glory then, that were not willing to share with him in his disgrace now."

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

Cf. Hebrews 7:15-16, vs. 15 ; " And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest

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

Matthew Henry ; “1. He brought forth bread and wine, for the refreshment of Abram and his soldiers, and in congratulation of their victory. This he did as a king, teaching us to do good and to communicate, and to be given to hospitality, according to our ability; and representing the spiritual provisions of strength and comfort which Christ has laid up for us in the covenant of grace for our refreshment, when we are wearied with our spiritual conflicts.

2. As priest of the most high God, he blessed Abram, which we may suppose a greater refreshment to Abram than his bread and wine were. Thus God, having raised up his Son Jesus, has sent him to bless us, as one having authority; and those whom he blesses are blessed indeed. Christ went to heaven when he was blessing his disciples (Lu 24:51); for this is what he ever lives to do.

III. What he said, Ge 14:19,20. Two things were said by him:—

1. He blessed Abram from God: Blessed be Abram, blessed of the most high God, Ge 14:19. Observe the titles he here gives to God, which are very glorious.

(1.) The most high God, which bespeaks his absolute perfections in himself and his sovereign dominion over all the creatures; he is King of kings. Note, It will greatly help both our faith and our reverence in prayer to eye God as the most high God, and to call him so.

(2.) Possessor of heaven and earth, that is, rightful owner, and sovereign Lord, of all the creatures, because he made them. This bespeaks him a great God, and greatly to be praised (Ps 24:1), and those a happy people who have an interest in his favour and love.

2. He blessed God for Abram (Ge 14:20): and blessed be the most high God. Note,

(1.) In all our prayers, we must praise God, and join hallelujahs with all our

hosannas. These are the spiritual sacrifices we must offer up daily, and upon particular occasions.

(2.) God, as the most high God, must have the glory of all our victories, Ex 17:15; 1Sa 7:10,12; Jud 5:1,2; 2Ch 20:21. In them he shows himself higher than our enemies (Ex 18:11), and higher than we; for without him we could do nothing.

(3.) We ought to give thanks for others' mercies as for our own, triumphing with those that triumph.

(4.) Jesus Christ, our great high priest, is the Mediator both of our prayers and praises, and not only offers up ours, but his own for us. See Lu 10:21.

IV. What was done to him: Abram gave him tithes of all, that is, of the spoils, Heb 7:4. This may be looked upon,

1. As a gratuity presented to Melchizedek, by way of return for his tokens of respect. Note, Those that receive kindness should show kindness. Gratitude is one of nature's laws.

2. As an offering vowed and dedicated to the most high God, and therefore put into the hands of Melchizedek his priest. Note,

(1.) When we have received some signal mercy from God, it is very fit that we should express our thankfulness by some special act of pious charity. God must always have his dues out of our substance, especially when, by any particular providence, he has either preserved or increased it to us.

(2.) That the tenth of our increase is a very fit proportion to be set apart for the honour of God and the service of his sanctuary.

(3.) That Jesus Christ, our great Melchizedek, is to have homage done him,

and to be humbly acknowledged by every one of us as our king and priest; and not only the tithe of all, but all we have, must be surrendered and given up to him.”

Dr. Lightfoot observes, “... Melchizedek was a type of Christ, who comforts and refreshes his hungry and weary people with himself, the bread of life, and with the wine of his love, as well as his name and title agree with him, who is a righteous King and Prince of Peace,” (quoted by John Gill)

Herbert Lockyer ; “As both king and priest, Melchizedek was a suggestive type of the Messiah who is ‘to sit and rule...;

“...He bore the title of ‘King of Righteousness’ and his name means ‘my king is righteous’ .

“Messiah, Righteous in Himself and made unto us ‘Righteousness’, Jesus will yet reign as a King in righteousness...”

“...after Abraham’s victory over the kings, he was met by Melchizedek, who refreshed the warrior-patriarch with bread and wine and blessed him in the name of the Most High God...”

John Gill ; “He gave thanks to God for the victory obtained by *Abraham* over his enemies: for thus we read he said, *and blessed be the most high God, which hath delivered thine enemies into thy hand* (Gen. 14:20): this may very well be referred to Christ’s praising his Father in the great congregation, and his paying vows there before them that fear him; he has obtained a complete victory over all his and our enemies, and has made us more than conquerors; and now he is set down at the right hand of God, and is there blessing his father, and giving thanks unto him for strengthening, assisting, and enabling him to do this work, as man and mediator. He asked of his father, and he gave him *the heathen for his inheritance, and the uttermost part of the earth for his possession*; and now is praising him for it; he has delivered all our enemies into his hands, and us out of the hands of them all, and now is blessing God for both.”

“There is a likeness between them in the perpetuity of their priesthood: *Melchizedek* is said to abide *a priest continually* (Heb. 7:3); because we have

no account of the end of his priesthood, or that he ever had any successor therein; moreover, his priesthood, as the Syriac renders it, does abide for ever in Christ, who is of his order, and the truth of this type; for what is said mystically and figuratively of *Melchizedek*, is really and properly true of Christ: but this leads me to consider,

*Secondly*, The everlastingness of Christ's priesthood: *Thou art a priest for ever, &c.* There will never be a change of Christ's priesthood, it will never be antiquated. Offering of sacrifices, which is one main branch of the priestly office, began very early: *Adam*, no doubt, quickly after his fall, was taught by God to offer sacrifice for sin; and he taught his children to do the same: and now every man was his own priest: *Abel* offered sacrifice as well as *Cain*: which practice, perhaps, continued until the Levitical order was instituted. Though the Jews say, that before this was set up, the priesthood belonged to the first-born: but however, be it how it will, here is a change of the priesthood now, it is appropriated to a particular tribe; and none of another tribe might exercise this office: and this continued till Christ came in the flesh: and now, he being come an *high priest of good things to come, by a greater and more perfect tabernacle*; this priesthood is changed, as also the law thereof, which is disannulled, and abolished, because of the weakness and unprofitableness thereof: though sacrifices were of God's own appointing, yet now *sacrifice and offering, and burnt offering, and offering for sin, he will not*; neither does he take any pleasure in those things that are offered by the law; but now the priesthood is in Christ's hands, and there will never more be another change. There were frequent changes in the Levitical priesthood, by reason of age and death; *they truly*, as the apostle observes, *were many priests, because they were not suffered to continue* (Heb. 7:23, 24). Some by reason of age; for they were not allowed to be in service after fifty years of age: and others not suffered to continue by reason of death; but this man, because he continueth ever, *hath an unchangeable priesthood*; or, as it may be rendered an *intransible* priesthood. A priesthood that does not pass from one to another. Christ will never have any successors in his priesthood, it will never pass from him to another: there is now no real priesthood among men; ministers of the gospel are no more priests, than the people to whom they minister: for in a metaphorical sense, all the saints are made Kings and Priests to God; there is none a real and proper priest but himself, nor ever will be; for he is *a priest for ever*.



But you will say, Has not Christ performed his priestly office? Does he continue to act as a priest? Has he not finished his work as such? I answer; it is true Christ our Passover is sacrificed for us; and he will never be sacrificed more: he was once offered to bear the sins of many, and he will be offered no more: he has offered one sacrifice for sin, and he will offer no more: for he is set down for ever, having done his work: but then the virtue and efficacy of his sacrifice will abide for ever; by it he has put away sin for ever; by it he has brought in everlasting righteousness; a righteousness which will last for ever; by it he has perfected for ever them that are sanctified: as the virtue and efficacy of his sacrifice reached the saints from the foundation of the world: and therefore is said to be the Lamb slain from thence: so it will reach the saints in all ages of the world, to the curl of time, and throughout the endless ages of eternity. Nay further, though he has done sacrificing, yet he has not done interceding for us: now we have an advocate with the Father; now he is pleading the virtue of his sacrifice for us, and this is one branch of his priestly office.

But you will say, when all the elect are called by grace and brought to glory, and all the blessing purchased by his blood bestowed on them, will he then continue to intercede? I answer; The apostle tells us, that he *ever liveth to make intercession for us* (Heb. 7:25); and one way by which Christ intercedes, is by *appearing in the presence of God for us*; and this he will do for ever: and as our being brought to glory, will be owing to his intercession, so our continuance will be owing to the same; and though he may not continue to intercede formally for us, yet the virtue of his intercession will continue for ever. Moreover also, the glory of his priestly office will be continually given him, both by his father, who after he had offered one sacrifice for sin, set him down at his own right hand, which is a branch of his mediatorial glory, in which he will be continued for ever: and then also this glory will be given to him for ever by all the saints in heaven; who will be continually 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* (Rev. 5:12) all the blessings of grace and glory they enjoy, they will for ever ascribe to his sacrifice and intercession. But now let us proceed to consider,...

“...1<sup>st</sup>, The validity of Christ’s call to the priestly office: he was not called to and invested in the priestly office by men; but God called him to, and fixed

him in it by his unalterable decree: neither did he take this honor to himself; he did not thrust himself into this office; *Christ glorified not himself to be made an high priest, but he that said unto him; Thou art my Son today have I begotten thee* (Heb. 5:5): and therefore as God has called him to it and confirmed him in it by his oath, he will never be removed from it.

*2dly*, The singularity thereof: it might seem somewhat strange and incredible that God's own Son, his only begotten Son, should be made an high priest, to offer sacrifice for sin and to make intercession for transgressors: and therefore he confirms it by his oath, that he shall be a priest: as also, Christ was of another tribe, of which *Moses* said nothing concerning priesthood; and therefore this was a singular instance; and, to put an end to all hesitation about it, he sware to it.

*3dly*, It shews also the dignity of Christ's priesthood; the apostle observes this, and mentions it as an undeniable evidence of the preferableness of Christ's priesthood to the Levitical priesthood; that those priests were made without an oath, but he with an oath, by him that said unto him, *The Lord sware and will not repent, &c.* and he also adds, *by so much was Jesus made a surety of a better Testament* (Heb. 7:20-22): they were made priests by a law which is changed and abrogated, but he by two immutable things, God's word and oath.

*4thly*, It evidently makes it appear, that Christ's priesthood is a matter of moment; an oath is not to be taken by men in matters that are trivial and of no moment; and we may be sure that when God swears it is not in a trivial affair, but in a matter of great importance, such as the priesthood of Christ is; for on his sacrifice and intercession, the whole hinge of our salvation turns: because that *he hath an unchangeable priesthood, and ever liveth to make intercession for us; that he is able to save to the uttermost all that come unto God by him;* therefore we should set an high value on Christ's sacrifice and intercession, and be careful that we do not let these things slip, or suffer them to be wrung out of our hands.

*5thly*, This lets us see the durableness of Christ's priesthood; God has called him unto it and bestowed it on him; and his gifts and callings are without repentance: and therefore *he shall continue a priest for ever.* The law indeed made men high priests which had infirmity, and therefore they did not continue long; *but the word of the oath which was since the law, maketh the*

*Son, who is consecrated for evermore (Heb. 7:28).*

*6thly and lastly*, God gives his oath in this affair, not so much on his Son's account, who would never have doubted of his call unto, and investiture in the priestly office; but upon ours; therefore *God willing more abundantly to shew unto the heirs of promise the immutability of his counsel*, concerning this matter, *confirms it by an oath*; that all doubts and hesitations might be removed, and that *we might have strong consolation who have fled unto and laid hold upon Christ our high priest* (Heb. 7:17, 18). Thus have I considered the several parts of the text, and shall close with some brief improvement.

*First*, From hence we learn the excellency and greatness of Christ's person. The Jews vainly asked him this question, *Art thou greater than our father Abraham, who is dead? and the prophets are dead; Whom makest thou thyself* (John 7:53)? Yes, he was greater than *Abraham*; for he was greater than *Melchizedek*, who was greater than *Abraham*; to whom *Abraham* paid tithes, and by whom he was blessed. Christ is great both in his person and office; he is *God over all, blessed for evermore*; therefore should we entertain high thoughts of him, and have a great value and esteem for him.

*Secondly*, Hence we learn the preferableness of Christ's priesthood to all others; they are changed and abolished, but Christ's is an everlasting and unchangeable one; and therefore *seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, and come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need*.

*Thirdly*, Hence we learn how suitable Christ is for us; all offices meet in him; he is a king, to rule and govern us and to subdue all our enemies, both inward and outward; he is a priest, to atone for our sins, and make intercession to the Father for us; and he is a prophet, to teach and instruct us: whither should we go, but unto him? Such an high priest becomes us, who is after the order of *Melchizedek*, both king and priest.

*Fourthly and lastly*, Hence we learn, that all our blessings and privileges are secured, and will be continued to us for ever: Christ is a priest for ever; and the virtue and efficacy of his sacrifice and intercession continues for ever: and therefore all the blessings which depend thereon, will be continued to us for ever; we shall for ever be reaping the fruits and benefits of Christ's priestly-office; it affords abundant matter of consolation now, and will be the

subject of our wonder to all eternity.”

*Matthew 16:27 ; “For the Son of man shall **come in the glory of his Father** with his angels; and then he shall reward every man according to his works.”*

Cross-references :

Daniel 7:10, LXX ; “A stream of fire rushed forth before him: thousand thousands ministered to him, and ten thousands of myriads, attended upon him: the judgment sat, and the books were opened.”

Matthew 25:31 "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory.”

Mark 8:38 “Whoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.”

Matthew 26:64 Jesus said unto him, "Thou hast said; nevertheless I say unto you, hereafter shall ye see the Son of Man sitting at the right hand of Power, and coming in the clouds of heaven."

Matthew Henry ; “The great encouragement to steadfastness in religion is taken from the second coming of Christ, considering it,

[1.] As his honour; The Son of man shall come in the glory of his Father, with his angels. To look upon Christ in his state of humiliation, so abased, so abused, a reproach of men, and despised of the people, would discourage his

followers from taking any pains, or running any hazards for him; but with an eye of faith to see the Captain of our salvation coming in his glory, in all the pomp and power of the upper world, will animate us, and make us think nothing too much to do, or too hard to suffer, or him. The Son of man shall come. He here gives himself the title of his humble state (he is the Son of man), to show that he is not ashamed to own it. His first coming was in the meanness of his children, who being partakers of flesh, he took part of the same; but his second coming will be in the glory of his Father. At his first coming, he was attended with poor disciples; at his second coming, he will be attended with glorious angels; and if we suffer with him, we shall be glorified with him, 2 Timothy 2:12.

[2.] As our concern; Then he shall reward every man according to his works. Observe, First, Jesus Christ will come as a Judge, to dispense rewards and punishments, infinitely exceeding the greatest that any earthly potentate has the dispensing of. The terror of men's tribunal (Matthew 10:18) will be taken off by a believing prospect of the glory of Christ's tribunal. Secondly, Men will then be rewarded, not according to their gains in this world, but according to their works, according to what they were and did. In that day, the treachery of backsliders will be punished with eternal destruction, and the constancy of faithful souls recompensed with a crown of life. Thirdly, The best preparative for that day is to deny ourselves, and take up our cross, and follow Christ; for so we shall make the Judge our Friend, and these things will then pass well in the account. Fourthly, The rewarding of men according to their works is deferred till that day. Here good and evil seem to be dispensed promiscuously; we see not apostasy punished with immediate strokes, nor fidelity encouraged with immediate smiles, from heaven; but in that day all will be set to rights. Therefore judge nothing before the time, 2 Timothy 4:6-8."

John Gill ; "...Christ, who, though he was then a mean and contemptible man, and attended with the sinless infirmities of human nature, wherefore he calls himself, "the son of man", should come; either a second time to judgment at the last day, in the same glory as his Father, as his Son, equal with him, and clothed, with power and authority from him, and as mediator, to execute judgment: with his angels; the Holy Ones, so the Syriac and Persic versions read, and so some copies; who will add to the glory of his appearance; and will be employed in gathering all nations before him, and in

executing his will: or, in his power, to take vengeance on the Jewish nation; on those that crucified him, or did not believe in him, or deserted and apostatised from him. And then he shall reward every man according to his works, or work; either that particular action of putting him to death, or their unbelief in him, or desertion of him; or any, or all of their evil works, they had been guilty of: for though good works are not the cause of salvation, nor for which men will be rewarded; though they may be brought into judgment, as proofs and evidences of true faith, in the person, blood, and righteousness of Christ, by which good men will be acquitted and discharged; yet evil works will be the cause of condemnation, and the rule of judgment; and the reason of adjudging to temporal punishment here, and eternal destruction hereafter.”

*Matthew 16:28 Verily I say to you, There are some standing here, who shall not taste death, till they shall see the Son of man coming in his kingdom.”*

Cross reference :

Hebrews 2:9 “But **we see Jesus**, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”

Mark 9:1 And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power." Luke 9:27  
"But I tell you truly, there are some standing here who shall not taste death till they see the kingdom of God."

Gill on verse 28 ; “... *till they see the Son of man coming in his kingdom*;

which is not to be understood of his personal coming in his kingdom in the last day, when he will judge quick and dead; for it cannot be thought, that any then present should live to that time, but all tasted of death long before, as they have done; for the story of John's being alive, and to live till then, is fabulous, and grounded on a mistake which John himself has rectified at the close of his Gospel: nor of the glorious transfiguration of Christ, the account of which immediately follows; when he was seen by Peter, James, and John, persons now present; for that, at most, was but an emblem and a pledge of his future glory: rather, of the appearance of his kingdom, in greater glory and power, upon his resurrection from the dead, and his ascension to heaven; when the Spirit was poured down in an extraordinary manner, and the Gospel was preached all over the world; was confirmed by signs and wonders, and made effectual to the conversion and salvation of many souls; which many then present lived to see, and were concerned in: though it seems chiefly to have regard to his coming, to show his regal power and authority in the destruction of the Jews; when those his enemies that would not he should reign over them, were ordered to be brought and slain before him; and this the Apostle John, for one, lived to be a witness of."

Adam Clarke ; "...we may easily see **the nature of the kingdom and reign of Christ: it is truly spiritual and Divine**; having for its object the present holiness and future happiness of mankind. Worldly pomp, as well as worldly maxims, were to be excluded from it.

Christianity forbids all worldly expectations, and promises blessedness to those alone who *bear the cross*, leading a life of *mortification* and *self-denial*. Jesus Christ has left us an example that we should follow his steps. How did he live?-What views did he entertain?-In what light did he view worldly pomp and splendour? These are questions which the most superficial reader may, without difficulty, answer to his immediate conviction. And has not Christ said that the *disciple is not ABOVE the Master*?"

D. Smith (from the Online Bible) ; "Or as St Mark has it (Mark 9.1), "the kingdom of God come with power," not indeed the final consummation but the inauguration of the Gospel's victorious career. And wonderfully was the promise fulfilled. Ere that generation passed the Gospel had travelled all over the known world, and far beyond the narrow bounds of Palestine, in Asia Minor, Greece, and Rome, it had free course and was glorified."

*Isaiah 28:(5), Dead Sea Scroll ; “ In that Day YHWH of Hosts shall be for a crown of beauty and for a diadem of splendor to the remnant of his people”*

*Isaiah 28:5, LXX ; “In that day the Lord of hosts shall be the crown of hope, the woven crown of glory, to the remnant of the people.”*

Cross-references :

Isaiah 62:2-3, Dead Sea Scroll ; vs.(2.) And the Gentiles shall see my righteousness, and all kings your glory: and they shall call you by a new name, which the mouth of YHWH shall name.

Vs. (3.) You shall also be a beautiful crown in the hand of YHWH, and a royal diadem in the hand of your God.

Psalms 47:1-5, LXX, vs. 1 ; “Clap your hands, all ye nations; shout to God with a voice of exultation.

2 For the Lord most high is terrible; *he is* a great king over all the earth.

3 He has subdued the peoples under us, and the nations under our feet.

4 He has chosen out his inheritance for us, the beauty of Jacob which he loved. Pause.

5 God is gone up with a shout, the Lord with a sound of a trumpet.”

Psalms 50:2, LXX ; “Out of Sion *comes* the excellence of his beauty.”

Psalms 96:6, LXX ; “Thanksgiving and beauty are before him: holiness and majesty are in his sanctuary.”

Isaiah 45:25, Dead Sea Scroll ; “(25.) In YHWH all the seed of Israel shall be justified, and shall glorify.”

Revelation 4:1-11; vs 1 ; “After this I looked, and, behold, a door *was* opened



in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up here, and I will show thee things which must be after this.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was in appearance like a jasper and a sardius stone: and *there was* a rainbow around the throne, in sight like an emerald.

4 And around the throne *were* four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And in front of the throne *there was* a sea of glass like crystal: and in the midst of the throne, and around the throne, *were* four living beings full of eyes before and behind.

7 And the first living being *was* like a lion, and the second living being like a calf, and the third living being had a face as a man, and the fourth living being *was* like a flying eagle.

8 And the four living beings had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.

9 And when those living beings give glory and honour and thanks to Him that is seated on the throne, Who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.”

1 Corinthians 1:31 that according as it is written: "He that glorieth, let him glory in the Lord."

Matthew 16:27 ; “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”

John Gill ; “...a type of Christ, to whom this passage may be applied, who is the glory of his people Israel; and so the Targum paraphrases it,

“in that day shall the Messiah of the Lord of hosts be for a crown of joy;”

and Kimchi says their Rabbins expound this of the King Messiah, in time to come, when both the kingly and priestly glory should be restored; the one being signified by the "crown of glory", the other by the "diadem of beauty".

Matthew Henry ; “This may well be supposed to refer to Christ, and so the Chaldee paraphrast understands it: In that day shall the Messiah be a crown of glory. Simeon calls him the glory of his people Israel; and he is made of God to us wisdom, righteousness, and strength.”

**2 Samuel 5:12, LXX; “And David knew that the Lord had prepared him to be king over Israel, and that His kingdom was exalted for the sake of His people Israel.”**

Cross-references :

2 Samuel 7:16 And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.”

1 Kings 10:9 “Blessed be the LORD thy God, who delighted in thee, to set thee on the throne of Israel! Because the LORD loved Israel for ever, therefore made He thee king to do judgment and justice.”

Matthew Henry ; “David’s government settled and built up, 2 Samuel 5:12.

1. His kingdom was established, there was nothing to shake it, none to disturb his possession or question his title. He that made him king established him, because **he was to be a type of Christ, with whom God's hand should be established, and his covenant stand fast,** Psalm 89:21-28. Saul was made king, but not established; so Adam in innocency. David was established king, so is the Son of David, with all who through him are made to our God kings and priests.

2. It was exalted in the eyes both of its friends and enemies. Never had the nation of Israel looked so great or made such a figure as it began now to do. Thus it is promised of Christ that he shall be higher than the kings of the earth, Psalm 89:27. God has highly exalted him, Phillipians 2:9” [my ft]

[ft] Philippians 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:”

John Gill ; “Ver. 9. Wherefore God also hath highly exalted him, &c.] The apostle proceeds to observe the exaltation of Christ, for the encouragement of meek and humble souls; that whereas Christ, who so exceedingly demeaned himself, was afterwards highly exalted by God, so all such who, in imitation of him, behave to one another in lowliness of mind, shall be exalted in God's due time; for whoso humbleth himself, shall be exalted. The first step of Christ's exaltation was his resurrection from the dead, when he had a glory given him as man; his body was raised in incorruption, in glory, in power, and a spiritual one; it became a glorious body, and the pledge and exemplar of the saints at the general resurrection, of which his transfiguration on the mount was an emblem and prelude; and he was also glorified then as Mediator, he was then justified in the Spirit, and acquitted and discharged from all the sins of his people, he took upon him and bore, having satisfied for them; and all God's elect were justified in him, for he rose as a public person, as their head, for their justification; yea, in some sense he was then glorified, as a divine person; not that any new additional glory was, or could be made to him as such; but there was an illustrious manifestation of his natural, essential, and original glory; he was declared to be the Son of God with power, by his resurrection from the dead: the next step of his high exaltation was his ascending on high up to the third heaven, where he is made

higher than the heavens; when he was accompanied by an innumerable company of angels, and by those saints whose bodies rose out of their graves after his resurrection; and was received and carried up in a bright glorious cloud; and passing through the air, the seat of the devils, he led captivity captive, and triumphed over principalities and powers, having before spoiled them on his cross; and then entering into heaven, he sat down at the right hand of God, which is another branch of his exaltation; and shows that he had done his work, and that it was approved and accepted of; and had that glory and honour bestowed on him, which never was on any mere creature, angels or men, to sit down on the right hand of the Majesty on high; which as it is the highest pitch of the exaltation of the human nature of Christ, so by it there is a most illustrious display of the glory of his divine person as the Son of God; who was with God, as one brought up with him from all eternity; and was so likewise when here on earth, but not so manifestly; but now he is openly and manifestly glorified with himself, with that glory he had with him before the world began: moreover, Christ's exaltation lies in his having the gifts of the Spirit without measure, to bestow on his ministers and churches, in all succeeding generations, for the carrying on of his interest, and the enlargement of his kingdom; in having all power in heaven and in earth, to complete his work and great designs; in having dominion and authority over all creatures and things, which are made to be subservient to the execution of his mediatorial office; and in having the right and power of judging the world at the last day, when there will still be a more glorious display of his eternal deity and divine sonship; for he will come in his Father's glory, and in his own, and with his holy angels: now the causes of Christ's exaltation are these: the efficient cause is God; though he made himself of no reputation, and humbled himself, these were voluntary acts of his own; yet he did not exalt himself, but God exalted him, even God the Father; with him the covenant of grace and redemption was made, in which glory was promised Christ, in consideration of his obedience, sufferings, and death; and which he prayed to him for, and pleaded for with him, having done his work; and which exaltation of Christ is always ascribed to God, even the Father; see Ac 2:33 3:13 5:31; (Acts 2:33 Therefore, being exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, He hath shed forth this which ye now see and hear.

Acts 3:13 The God of Abraham and of Isaac and of Jacob, the God of our

fathers, hath glorified His Son Jesus, whom ye delivered up, and denied Him in the presence of Pilate when he was determined to let Him go.

Acts 5:31 Him hath God exalted with His right hand to be a Prince and a Savior, to give repentance to Israel and forgiveness of sins.”) the impulsive or moving cause, and indeed the meritorious cause, were the humiliation of Christ; because he, though he was originally so great and glorious, yet made himself as it were nothing, humbled himself to become man, and was contented to be accounted a mere man, and went up and down in the form of a servant; and because he became so cheerfully obedient to the whole law, and to death itself, for the sake of his people, and out of love to them, "therefore" God exalted him: the exaltation of Christ was not only a consequence of his obedience and death, and his humiliation merely the way to his glory; but his high and exalted estate were the reward of all this; it was what was promised him in covenant, what was then agreed upon, what he expected and pleaded, and had as a recompense of reward, in consideration of his having glorified God on earth, and finished the work he undertook to do: it follows as an instance of the exaltation of Christ,..."

2 Kings 11:12, 17, 19, and 20 , LXX (Thomson version) ; “Then he sent for the king’s son and put upon him the crown and the testimony, and announcing him king, anointed him.”

Vs. 17 “Then Jodae made a covenant between the Lord and the king and the people, that they would be the Lord’s people. And he made a covenant also between the king and the people.

Vs.19 “he took the centurions with the Chorrites and the Rasimites and all the people of the land and they conducted the king out of the house of the Lord into the street leading from the king’s house to the gate of the guardhouse, and set him on the throne of the kings.”

*Vs. 20 “And all the people of the land rejoiced, and the city was at peace after they had slain Gotholia at the king’s house.”*

Cross-references :

Psalms 132:11 “ The LORD hath sworn in truth unto David; He will not turn from it: "Of the fruit of thy body I will set upon thy throne.

Psalms 132:17 There will I make the horn of David to bud; I have ordained a lamp for Mine anointed.”

Matthew Henry ; “...Though notice is taken of the anointing of the kings only in case of interruption, as here, and in Solomon’s case, yet I know not but the ceremony might be used for all their kings, at least those of the house of David, because their royalty was typical of Christ’s, who was to be anointed above his fellows, above all the sons of David.

(4.) In token of the people’s acceptance of him and subjection to his government, they clapped their hands for joy, and expressed their hearty good wishes to him: Let the king live; and thus they made him king, made him their king, consented to, and concurred with, the divine appointment. They had reason to rejoice in the period now put to Athaliah’s tyranny, and the prospect they had of the restoration and establishment of religion by a king under the tuition of so good a man as Jehoiada. They had reason to bid him welcome to the crown whose right it was, and to pray, Let him live, concerning **him who came to them as life from the dead** and in whom the house of David was to live. With such acclamations of joy and satisfaction **must the kingdom of Christ be welcomed into our hearts when his throne is set up there and Satan the usurper is deposed**. Hosanna, blessed is he that comes: clap hands, and say,

"Let King Jesus live, for ever live and reign, in my soul, and in all the world;"

it is promised (Psalm 72:15), He shall live, and prayer shall be made for him, and his kingdom, continually.”

John Gill ; “Ver. 20. And all the people of the land rejoiced, &c.] That one of the house of David was set upon the throne, which they might fear was extinct, as it very near was; the lamp of David was almost quenched, only

this single life left, from whom a line of kings proceeded, and the King Messiah; the promise of God cannot fail see Ps 132:11,17, this occasioned great joy:”

***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.”***

Cross references :

Genesis 49:10 “The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto Him shall the gathering of the people be.”

1 Samuel 2:10 LXX 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,”

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 22:28 For the kingdom is the LORD’S, and He is the governor among the nations.

Psalms 22:29 All they that are fat upon the earth shall eat and worship; all they that go down to the dust shall bow before Him, for none can keep alive his own soul.

Psalms 22:30 A seed shall serve Him; it shall be accounted to the Lord for a generation.

Psalms 22:31 They shall come and shall declare His righteousness unto a people that shall be born, that He hath done this.

Psalms 47:2 For the LORD Most High is to be feared; He is a great King over all the earth.

Psalms 47:3 He shall subdue the people under us, and the nations under our feet.

Psalms 47:4 He shall choose our inheritance for us, the excellency of Jacob whom He loved. Selah

Psalms 47:5 ¶ God has gone up with a shout, the LORD with the sound of a trumpet.

Psalms 47:6 Sing praises to God, sing praises! Sing praises unto our King, sing praises!

Psalms 47:7 For God is the King of all the earth; sing ye praises with understanding.

Psalms 47:8 God reigneth over the heathen; God sitteth upon the throne of His holiness.

Psalms 47:9 The princes of the people are gathered together, even the people of the God of Abraham. For the shields of the earth belong unto God; He is greatly exalted.”

Psalms 72:17 “His name shall endure for ever, his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed.”

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

Isaiah 2:2 And it shall come to pass in the last days that the mountain of the LORD’S house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

Isaiah 2:3 And many people shall go and say, "Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Isaiah 2:4 And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.”

Isaiah 49:7, Dead Sea Scrolls; “Thus says the Lord YHWH your Redeemer of Israel, *and* his Holy One, to those despising *his* soul, to him who the nation counts an abomination, to a servant of rulers, Kings shall see and arise, princes shall worship, for the sake of YHWH who is faithful, the Holy One of Israel, shall choose you.”

Isaiah 60:14, LXX ; “And the sons of them that afflicted thee, and of them that provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy **One** of Israel.”

Matthew Henry ; “2. The kingdom of God among men shall be a universal and united kingdom, Zechariah 14:9.

(1.) It shall be a universal kingdom: The Lord shall be King over all the earth. He is, and ever was, so of right, and in the sovereign disposals of his providence his kingdom does rule over all and none are exempt from his jurisdiction; but it is here promised that he shall be so by actual possession of the hearts of his subjects; he shall be acknowledged King by all in all places; his authority shall be owned and submitted to, and allegiance sworn to him. This will have its accomplishment with that word (Revelation 11:15), *The kingdoms of this world have become the kingdoms of our Lord and of his Christ.*



(2.) It shall be a united kingdom: *There shall be one Lord, and his name one.* All shall worship one God only, and not idols, and shall be unanimous in the worship of him. All false gods shall be abandoned, and all false ways of worship abolished; and as God shall be the centre of their unity, in whom they shall all meet, so the scripture shall be the rule of their unity, by which they shall all walk.”

John Gill ; “Ver. 9. *And the Lord shall be King over all the earth, &c.*] This refers to the spiritual reign of Christ in the latter day; upon the success of the Gospel everywhere, there will be great conversions in all places; Gospel churches will be set up and ordinances administered everywhere; the earth will be filled with the knowledge of the Lord; his kingdom will be from sea to sea, from the eastern to the western one, and his dominion will reach to the ends of the earth; Popish nations, Mahometan kingdoms, Pagan ones, and all the kings of the earth, will become Christian, and submit to the sceptre of Christ’s kingdom:

*in that day shall there be one Lord*; there is but one Lord in right now, and there is but one in fact that is owned by real Christians; and there will be but one in the spiritual reign, among all that are called Christians; there will be but one Lord and Head to Jews and Gentiles, Hosea 1:11 the pope of Rome will be no more owned as head of the church, nor any other:

*and his name, one*; this refers not to any particular name by which Christ shall be called; but rather to that by which his people shall be called; all names of distinction being now laid aside, and only that of Christians retained; though it chiefly designs unity of doctrine, uniformity of worship, one and the same way of administering ordinances: it signifies that there will be one true, spiritual, uniform worship and religion; there will be no different sentiments and principles in religion; nor different practices and modes of worship; nor different sects; but all agreeing in the same faith and practice, under one Lord and King, Christ Jesus. So the Targum,

“they shall serve before the Lord with one shoulder; for his name is firm in the world, and there is none besides it.”

*Daniel 7:9-10, LXX (Thomson Version) ;vs.9 ; “And I beheld till the thrones were set and an Ancient of days was seated. And His garment was white as snow and the hair or his head was like pure wool. His throne was a flame of fire and his wheels, a blazing fire.*

*Vs.10 A river of fire rolled before Him. Thousands upon thousands ministered to him and myriads upon myriads waited on him. The court sat and books were opened.”*

Cross references:

Psalms 103:20 “Bless the LORD, ye His angels that excel in strength, that do His commandments, hearkening unto the voice of His word.”

Psalms 103:21 “Bless ye the LORD, all ye His hosts, ye ministers of His, that do His pleasure.”

1 Corinthians 15:24 Then cometh the end when He shall have delivered up the Kingdom to God, even the Father, when He shall have put down all rule, and all authority and power.

1 Corinthians 15:25 For He must reign until He hath put all enemies under His feet.

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 7:13 "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they

brought Him near before Him.

Daniel 7:22 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.

Isaiah 9:6 For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

Micah 5:2 "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto Me He that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

Matthew 17:2 And He was transfigured before them; and His face shone as the sun, and His raiment was white as the light.

Mark 9:3 And His raiment became shining, exceeding white as snow, such as no fuller on earth could whiten them.

1 Timothy 6: 14-16, vs.14 ;“That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.”

1 John 1:5 “ This then is the message which we have heard from Him and declare unto you: that God is light, and in Him is no darkness at all.”

Revelation 1:14 “His head and His hair were white like wool, as white as snow, and His eyes were as a flame of fire;”

Acts 2:30 “Therefore, being a prophet and knowing that God had sworn an oath to him that from the fruit of his loins, according to the flesh He would raise up Christ to sit on his throne,

Acts 2:33 “Therefore, being exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, He hath shed forth this which ye now see and hear.”

2 Thessalonians 1:7 “and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with His mighty angels,

2 Thessalonians 1:8 in flaming fire taking vengeance on those who know not God, and who obey not the Gospel of our Lord Jesus Christ.”

Ezekiel 10:1-5, LXX ; vs.1 ; “Then I looked, and, behold, over the firmament that was above the head of the cherubs *there was* a likeness of a throne over them, as a sapphire stone.

2 And he said to the man clothed with the *long* robe, Go in between the wheels that are under the cherubs, and fill thine hands with coals of fire from between the cherubs, and scatter *them* over the city. And he went in my sight.

3 And the cherubs stood on the right hand of the house, as the man went in; and the cloud filled the inner court.

4 Then the glory of the Lord departed from the cherubs to the porch of the house; and the cloud filled the house, and the court was filled with the brightness of the glory of the Lord.

5 And the sound of the cherubs' wings was heard as far as the outer court, as the voice of the Almighty God speaking.”

Matthew Henry ; “ I. That there is a judgment to come, and God is the Judge. Now men have their day, and every pretender thinks he should have his day, and struggles for it. But he that sits in heaven laughs at them, for he sees that his day is coming, Psalm 37:13. I beheld (Daniel 7:9) till the thrones were cast down, not only the thrones of these beasts, but all rule, authority, power, that are set up in opposition to the kingdom of God among men (1Corinthians 15:24): such are the thrones of the kingdoms of the world, in comparison with God’s kingdom; those that see them set up need but wait awhile, and they will see them cast down. I beheld till thrones were set up (so it may as well be read), Christ’s throne and the throne of his Father. One of the rabbin confesses that these thrones are set up, one for God, another for the Son of David. It is the judgment that is here set, Daniel 7:10. Now,

1. This is intended to proclaim God's wise and righteous government of the world by his providence; and an unspeakable satisfaction it gives to all good men, in the midst of the convulsions and revolutions of states and kingdoms, that the Lord has prepared his throne in the heavens and his kingdom rules over all (Psalm 103:19), that verily there is a God that judges in the earth, Psalm 58:11. 2. Perhaps it points at the destruction brought by the providence of God upon the empire of Syria, or that of Rome, for their tyrannizing over the people of God. But,

3. It seems principally designed to describe the last judgment, for though it follow not immediately upon the dominion of the fourth beast, nay, though it be yet to come, perhaps many ages to come, yet it was intended that in every age the people of God should encourage themselves, under their troubles, with the belief and prospect of it. Enoch, the seventh from Adam, prophesied of it, Jude 1:14. Does the mouth of the enemy speak great things, Daniel 7:8. Here are far greater things which the mouth of the Lord has spoken. Many of the New- Testament predictions of the judgment to come have a plain allusion to this vision, especially John's vision of it, Revelation 20:11,12.

(1.) The Judge is the Ancient of days himself, God the Father, the glory of whose presence is here described. He is called the Ancient of days, because he is God from everlasting to everlasting. Among men we reckon that with the ancient is wisdom, and days shall speak; shall not all flesh then be silent before him who is the Ancient of days? The glory of the Judge is here set forth by his garment, which was white as snow, denoting his splendour and purity in all the administrations of his justice; and the hair of his head clean and white, as the pure wool, that, as the white and hoary head, he may appear venerable.

(2.) The throne is very formidable. It is like the fiery flame, dreadful to the wicked that shall be summoned before it. And the throne being movable upon wheels, or at least the chariot in which he rode the circuit, the wheels thereof are as burning fire, to devour the adversaries; for our God is a consuming fire, and with him are everlasting burnings, Isa 33:14. This is enlarged upon, Da 7:10. As to all his faithful friends there proceeds out of

the throne of God and the Lamb a pure river of water of life (Re 22:1), so to all his implacable enemies there issues and comes forth from his throne a fiery stream, a stream of brimstone (Isa 30:33), a fire that shall devour before him. He is a swift witness, and his word a word upon the wheels.

(3.) The attendants are numerous and very splendid. The Shechinah is always attended with angels; it is so here (Da 7:10): Thousand thousands minister to him, and ten thousand times ten thousand stand before him. It is his glory that he has such attendants, but much more his glory that he neither needs them nor can be benefited by them. See how numerous the heavenly hosts are (there are thousands of angels), and how obsequious they are—they stand before God, ready to go on his errands and to take the first intimation of his will and pleasure. They will particularly be employed as ministers of his justice in the last judgment day, when the Son of man shall come, and all the holy angels with him. Enoch prophesied that the Lord should come with his holy myriads.

(4.) The process is fair and unexceptionable: The judgment is set, publicly and openly, that all may have recourse to it; and the books are opened. As in courts of judgment among men the proceedings are in writing and upon record, which is laid open when the cause comes to a hearing, the examination of witnesses is produced, and affidavits are read, to clear the matter of fact, and the statute and common-law books are consulted to find out what is the law, so, in the judgment of the great day, the equity of the sentence will be as incontestably evident as if there were books opened to justify it.”

John Gill ; “*I beheld till the thrones were cast down, &c.*] “On which the governors of the above monarchies sat; and those of the ten kings, signified by the ten horns; and also that of the little horn. The prophet kept looking on the objects before him, till he in his dream, and the visions of the night, saw all those empires and kingdoms demolished, and all rule, power, and authority, put down, and way made for the glorious kingdom of the Messiah, and his saints with him;” “... the Septuagint, Vulgate Latin, Syriac, and Arabic versions, render it, “until the thrones were set up” ; for the judges to sit upon to try, judge, and condemn the four beasts or monarchies; in order to

make way for **the kingdom of the Son of man to take place in the spirituality and glory of it**: here are more thrones than one; see Revelation 20:4, one for the Ancient of days, and another for Him who was like to the Son of man, brought near before him; and so the Jews say, here were two thrones pitched and prepared, one for the Ancient of days, and another for David, that is, the Messiah, or Son of David; and so Jarchi paraphrases the words, “the thrones were pitched and prepared to sit upon in judgment:”  
...

*and the Ancient of days did sit*; “on one of the thrones pitched, as chief Judge: this is to be understood of God the Father, as distinct from the Messiah, the Son of God, said to be like the Son of man brought unto him, Daniel 7:13 and is so called, not only because He is from everlasting, and without beginning of days; but chiefly because He is permanent, and endures for ever; His years fail not, and of His days there will be no end; and He will be when these empires, signified by the four beasts, will be no more; and very fit to be Judge of them, because of His consummate wisdom and prudence, signified also by this phrase; and the divine Father of Christ is still more proper, because it is in Christ’s cause the judgment will proceed; and this in order to introduce Him openly into His dominions in the world:

*whose garment was white as snow*; denoting the purity of his nature, the brightness of his majesty, and his uncorruptness in judgment:

*and the hair of his head like the pure wool*; signifying his venerableness, gravity, wisdom, and ripeness of judgment; being wonderful in counsel, and excellent in working:

*His throne was like the fiery flame*; expressive of him, as awful and formidable, as a consuming fire; and of his piercing judgment, and the severity of it:

*and his wheels as burning fire*; the wheels of his throne; alluding to such seats and thrones as were made to turn about, and to be moved from place to place; denoting the power and providence of God everywhere; the clear view He has of all things, in all places; and His swiftness in the execution of His judgments.”

Ver. 10. *A fiery stream issued and came forth from before Him, &c.*] Or, "a river of fire" ; which denotes the copious judgments of God, the abundance

of them; the full flow of his wrath, and the fierceness of it; and also its rapidity, which cannot be resisted and stopped:

*thousand thousands ministered unto him*; attended upon him, waiting his orders, and ready to execute them; an innumerable company of angels, Psalm 103:20,21:

*and ten thousand times ten thousand stood before him*; to be judged by him; the numerous inhabitants of the several monarchies, with their kings; particularly all the antichristian states, and the worshippers of the beast, whom the whole world went after, Revelation 13:3,8 14:10,11:

*the judgment was set*; that is, the court was set; the Judge was upon the bench, and all his assessors and apparitors about him, and that ministered to him:

*and the books were opened*; both to take the trial in writing, and to produce evidence against the criminals; the book of God's purposes and decrees concerning these beasts; the book of prophecies relating to them; the book of God's remembrance, and of their own consciences, with respect to the evils committed by them; and the book of records, statutes, and laws made in such cases; even the book of the Scriptures, which contains the revelation of the will of God. In some things there is a likeness between this and the last and future judgment, and in other things a disagreement; the Judge in both is a divine Person, the eternal God, omniscient, omnipotent, holy, just, and true, which is absolutely necessary for carrying on such a process; none but God over all is equal to such a work: in the last judgment, as in this, there will be thrones; the throne of God and of the Lamb, particularly a great white throne, a symbol of purity, justice, and equity, on which the Judge himself will sit, and execute judgment, from whose presence the earth and heaven will flee away; and besides, there will be other thrones for the martyrs of Jesus, and true professors of his name, to sit upon as spectators, witnesses, and approvers of the solemn procedure, and shall reign with Christ a thousand years: likewise the number of the persons judged, as here, will be very great, even innumerable; all, both small and great, as to age or dignity, will stand before the Judge, to be judged by him, and receive their sentence from him; and there will be books for that purpose, as here, even the same, and particularly the book of life, in which, if a man's name is not written, he will be cast into the lake of fire; see Revelation 20:4,11,12,15, but in other things



they differ; here the Judge is God the Father, the first Person in the Trinity, called the Ancient of days, distinguished from Christ, said to be like the Son of man; whereas the last and future judgment will be committed to the Son of God, the second Person, who is ordained Judge of quick and dead; and who will come a second time to judge the world in righteousness; and, though the description of the Ancient of days will agree well enough with him, he having the same glorious perfections his Father has, which qualify him for a Judge; see Revelation 1:14, yet it is certain not he, but his divine Father, is intended: ...”

Isaiah 60:1-3 , Dead Sea Scrolls ; “ Rise, shine; for your light is come, the glory of YHWH is risen upon you.

(2.) For, behold, the darkness shall cover the earth, and thick darkness the nations but He shall arise YHWH will shine on you, and his glory upon you shall be seen.

(3.) And the Gentiles shall come to your light, and kings to the announcement of your rising.”

Isaiah 60:1-3, KJV/MT ; “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. {shine...: or, be enlightened; for thy light cometh}

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

Isaiah 60:1-3,

**LXX (Thomson version) ; vs.1 ; “Be enlightened, be enlightened, O Jerusalem! For thy light is come ; and the glory of the Lord is risen upon thee.**

**Vs.2 Behold! Darkness will cover the earth and thick darkness , the nations : but upon thee the Lord will shine and His glory over thee will be conspicuous.**

**Vs.3 And kings will walk by thy light, and nations by thy splendour.”**

Cross references:

Isaiah 60:19 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.

Isaiah 60:20 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.

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.

Matthew 4:16 the people who sat in darkness saw a great Light; and to them that sat in the region and shadow of death, Light has sprung up."

Luke 1:78 through the tender mercy of our God, whereby the Dayspring from on high hath visited us,

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 gave it light, and the Lamb is the light thereof.

Revelation 22:5 And there shall be no night there, and they will need no candle, neither light of the sun; for the Lord God giveth them light. And they shall reign for ever and ever.

Malachi 4:2 But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth and grow up as calves from the stall."

If the “announcement” (of your rising) text is correct as is found in the Dead Sea Scrolls, then this prophecy is clearly of the announcement of the good news of Christ’s rising and that having the effect of drawing kings kings to the glorious gospel of our risen Lord.

Matthew Henry ; “When Christ arose as the Sun of Righteousness, and in him the Day-spring from on high visited us, then the glory of the Lord was seen upon us, the glory as of the first-begotten of the Father.”

Adam Clarke ;... “Some of the most eminent rabbins understand Isaiah 60:1, Rise and shine, for thy LIGHT is come, of the Messiah who was to illuminate

Israel, and who, they believe, was referred to in that word, Genesis 1:3, And God said, Let there be LIGHT; and there was light. Let a Messiah be provided; and a Messiah was accordingly provided.”...

“The Messiah is at the door; who, while He is a Light to lighten the Gentiles, will be the glory-the effulgence, of His people Israel.”

Calvin comments ; “He alludes to the dawn; for, as the morning-star begins the day in one quarter only of heaven, and immediately the sun enlightens the whole world, so the daybreak was first in Judea, from which the light arose and was afterwards diffused throughout the world; for there is no corner of the earth which the Lord has not enlightened by this light.”

Genesis 45: 4-13, LXX, vs 4 ; “ And Joseph said to his brethren, Draw nigh to me; and they drew nigh; and he said, I am your brother Joseph, whom ye sold into Egypt.

5 Now then be not grieved, and let it not seem hard to you that ye sold me hither, for God sent me before you for life.

6 For this second year there is famine on the earth, and there are yet five years remaining, in which there is to be neither ploughing, nor mowing.

7 For God sent me before you, that there might be left to you a remnant upon the earth, even to nourish a great remnant of you.

8 Now then ye did not send me hither, but God; and he hath made me as a father of Pharaoh, and lord of all his house, and ruler of all the land of Egypt.

9 Hasten, therefore, and go up to my father, and say to him, These things saith thy son Joseph; God has made me lord of all the land of Egypt; come down therefore to me, and tarry not.”

Cf. John 17:24 "Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world."

Cf. Acts 2:23 "Him, being delivered by the determinate will and foreknowledge of God, ye have taken and by wicked hands have crucified and slain. vs:24 But God hath raised Him up, having loosed the pains of death, because it was not possible that He should be held by it."

Acts 4:24 "And when they heard this, they lifted up their voice to God with one accord and said, "Lord, Thou art God who hast made heaven and earth and the sea and all that is in them,"

John Gill ; "...In Joseph's making himself known unto his brethren, he was a type of Christ, who manifests himself to his people alone, and as he does not unto the world, saying unto them, that he is Jesus the Saviour, their friend and brother, and whom they crucified, whose sins were the cause of his sufferings; and yet encourages them to draw nigh unto him with an humble and holy boldness, giving them abundant reason to believe that he will receive them kindly, seeing that all that were done to him were by the determined counsel and foreknowledge of God, and for their good, even for their eternal salvation; and that they might not perish, but have everlasting life; and to whom he now gives change of raiment, riches and honour, yea, durable riches and righteousness; and declares it to be his will, that where he is, they may be also, and behold his glory :..."

Matthew Henry ; "Our Lord Jesus being, like Joseph, exalted to the highest honours and powers of the upper world, it is his will that all that are his should be with him where he is, John 17:24. This is his commandment, that we be with him now in faith and hope, and a heavenly conversation; and this is his promise, that we shall be for ever with him."

C.H. Spurgeon ; "Jesus of Nazareth cometh, robed in majesty, the books shall be opened; and he shall divide the nations as the shepherd divideth the sheep from the goats."

"...Oh! my brother in Christ; thou knowest what it is to have the Holy Spirit in thy heart, making thee plead guilty. Well do I remember when I stood at

the bar of God's

justice and heard the accusation read out against me. Nothing could I answer, but guilty only. Indeed, my guilt was so plainly before my eyes that my lips could not frame a denial, and had the judge put on the black cap that day, and said "Take him back to the place from whence he came, and give him his portion with the tormentors," I should have been lost, but the great God would have been most just and righteous. Careless sinners may talk about the hardness of God in condemning man to punishment, but once let the Holy Ghost show man the exceeding sinfulness of sin, and you will never hear a word about that. No! the sinner cries, Lord, whatever thou canst do with me, thou canst not chastise me more than I deserve."

Biblelight.org posted the following on their website:

### **Joseph**

### **Jesus**

- |   |  |
|---|--|
| 1 - Joseph was loved by his father                                | Jesus was God's well-beloved Son   |
| 2 - Joseph was hated by his brethren                              | Jesus was rejected by his own people                                       |
| 3 - Joseph learned patience through experience                    | Jesus was 'made perfect through sufferings'                                |
| 4 - Joseph was imprisoned but later released                      | Jesus was released from the grave by God                                   |
| 5 - Joseph was called Zaphnath-paaneah (The Saviour of the world) | Jesus IS the Saviour of the world!   |
| 6 - Joseph saved his brethren and forgave them                    | Jesus will forgive his people and save them                                |
| 7 - Joseph was exalted to be next to the King                     | Jesus has been exalted to receive God's Name and will be King of the world |

Isaiah 66:18-24 ; Dead Sea Scrolls ; “(18.) And I know their works and their thoughts: The gathering is coming of all nations and tongues; and they shall come, and see my glory.

(19.) And I will set a sign among them, and I will send from them that escape to the Gentiles, to Carthage, Pul, and Lud, Mesh[ech] Qeshet of Tubal, and Greece. to the isles afar off, that have not heard of my message, nor seen my glory; and they shall tell my glory among the Gentiles.

(20.) And they shall bring all your brothers from all Gentiles an offering to YHWH upon horses, and \*in chariots, and wagons, and upon mules, and upon dromedaries, to my holy mountain Jerusalem, says YHWH, ( just as the children of Israel bring a gift without corruption to the house of YHWH.

(21.) Also from them I will take to me for priests and for Levites, says YHWH. (22.) Because just as the new heavens and the new earth, which I will make, shall stand before me, says YHWH, so they shall stand your seed and your name.

(23.) And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, says YHWH.

(24.) And they shall go out and see the carcasses of the men that have transgressed against me: because their worm does not die, their fire, will not be quenched; and they shall be an abhorrence to all flesh.

AMEN (sic)”

Isaiah 66:18-24 ; LXX ; vs. 18 ; “And I know their works and their imagination. I am going to gather all nations and tongues; and they shall come, and see my glory.

19 And I will leave a sign upon them, and I will send forth them that have escaped of them to the nations, to Tharsis, and Phud, and Lud, and

Mosoch, and to Thobel, and to Greece, and to the isles afar off, to those who have not heard my name, nor seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring your brethren out of all nations for a gift to the Lord with horses, and chariots, in litters drawn by mules with awnings, to the holy city Jerusalem, said the Lord, as though the children of Israel should bring their sacrifices to me with psalms into the house of the Lord.

21 And I will take of them priests and Levites, saith the Lord.

22 For as the new heaven and the new earth, which I make, remain before me, saith the Lord, so shall your seed and your name continue.

23 And it shall come to pass from month to month, and from sabbath to sabbath, that all flesh shall come to worship before me in Jerusalem, saith the Lord.

24 And they shall go forth, and see the carcasses of the men that have transgressed against me: for their worm shall not die, and their fire shall not be quenched; and they shall be a spectacle to all flesh.”

Matthew Henry ; “*I know their works and their thoughts.* God knows both what men do and from what principle and with what design they do it; and therefore is fit to judge the world, because he can judge the secrets of men, Ro 2:16.

II. He will appear to the comfort and joy of all that are faithful to him in the setting up of his kingdom in this world, the kingdom of grace, the earnest and first fruits of the kingdom of glory. The time shall come that he will gather all nations and tongues to himself, that they may come and see his glory as it shines in the face of Jesus Christ, Isa 66:18. This was fulfilled when all nations were to be discipled and the gift of tongues was bestowed in order thereunto. The church had hitherto been confined to one nation and in one tongue only God was worshipped; but in the days of the Messiah the partition-wall should be taken down, and those that had been strangers to God should be brought acquainted with him and should see his glory in the

gospel, as the Jews had seen it in the sanctuary. As to this, it is here promised,

1. That some of the Jewish nation should, by the grace of God, be distinguished from the rest, and marked for salvation: I will not only set up a gathering ensign among them, to which the Gentiles shall seek (as is promised, Isa 11:12), but there shall be those among them on whom I will set a differencing sign; for so the word signifies. Though they are a corrupt degenerate nation, yet God will set apart a remnant of them, that shall be devoted to him and employed for him, and a mark shall be set upon them, with such certainty will God own them, Eze 9:4. The servants of God shall be sealed in their foreheads, Re 7:3. The Lord knows those that are his. Christ's sheep are marked.

2. That those who are themselves distinguished thus by the grace of God shall be commissioned to invite others to come and take the benefit of that grace. Those that escape the power of those prejudices by which the generality of that nation is kept in unbelief shall be sent to the nations to carry the gospel among them, and preach it to every creature. Note, Those who themselves have escaped the wrath to come should do all they can to snatch others also as brands out of the burning. God chooses to send those on his errands that can deliver their message feelingly and experimentally, and warn people of their danger by sin as those who have themselves narrowly escaped the danger.

(1.) They shall be sent to the nations, several of which are here named, Tarshish, and Pul, and Lud, &c. It is uncertain, nor are interpreters agreed, what countries are here intended. Tarshish signifies in general the sea, yet some take it for Tarsus in Cilicia. Pul is mentioned sometimes as the name of one of the kings of Assyria; perhaps some part of that country might likewise bear that name. Lud is supposed to be Lydia, a warlike nation, famed for archers: the Lydians are said to handle and bend the bow, Jer 46:9. Tubal, some think, is Italy or Spain; and Javan most agree to be Greece, the Iones; and the isles of the Gentiles, that were peopled by the posterity of Japhet (Ge 10:5), probably are here meant by the isles afar off, that have not heard my name, neither have seen my glory. In Judah only was God known, and there



only his name was great for many ages. Other countries sat in darkness, heard not the joyful sound, saw not the joyful light. This deplorable state of theirs seems to be spoken of here with compassion; for it is a pity that any of the children of men should be at such a distance from their Maker as not to hear his name and see his glory. In consideration of this,

(2.) Those that are sent to the nations shall go upon God's errand, to declare his glory among the Gentiles. The Jews that shall be dispersed among the nations shall declare the glory of God's providence concerning their nation all along, by which many shall be invited to join with them, as also by the appearances of God's glory among them in his ordinances. Some out of all languages of the nations shall take hold of the skirt of him that is a Jew, entreating him to take notice of them, to admit them into his company, and to stay a little while for them, till they are ready,

"for we will go with you, having heard that God is with you,"

Zec 8:23. Thus the glory of God was in part declared among the Gentiles; but more clearly and fully by the apostles and early preachers of the gospel, who were sent into all the world, even to the isles afar off, to publish the glorious gospel of the blessed God. They went forth and preached every where, the Lord working with them, Mark 16:20.

3. That many converts shall hereby be made, Isa 66:20.

(1.) *They shall bring all your brethren* (for proselytes ought to be owned and embraced as brethren) *for an offering unto the Lord*. God's glory shall not be in vain declared to them, but they shall be both invited and directed to join themselves to the Lord. Those that are sent to them shall succeed so well in their negotiation that thereupon there shall be as great flocking to Jerusalem as used to be at the time of a solemn feast, when all the males from all parts of the country were to attend there, and not to appear empty. Observe,

[1.] The conveniences that they shall be furnished with for their coming. Some shall come upon horses, because they came from far and the journey was too long to travel on foot, as the Jews usually did to their feasts. Persons of quality shall come in chariots, and the aged, and sickly, and little children, shall be brought in litters or covered wagons, and the young men on mules and swift beasts. This intimates their zeal and forwardness to come. They shall spare no trouble nor charge to get to Jerusalem. Those that cannot ride on horseback shall come in litters; and in such haste shall they be, and so impatient of delay, that those that can shall ride upon mules and swift beasts. These expressions are figurative, and these various means of conveyance are heaped up to intimate (says the learned Mr. Gataker) the abundant provision of all those gracious helps requisite for the bringing of God's elect home to Christ. All shall be welcome, and nothing shall be wanting for their assistance and encouragement.

[2.] The character under which they shall be brought. They shall come, not as formerly they used to come to Jerusalem, to be offerers, but to be themselves an offering unto the Lord, which must be understood spiritually, [my ft]

[ft] the Dead Sea Scrolls read ; "And they shall bring all your brothers from all Gentiles an offering to YHWH..."

of their being presented to God as living sacrifices, Ro 12:1. The apostle explains this, and perhaps refers to it, Ro 15:16, where he speaks of his ministering the gospel to the Gentiles, that the offering up, or sacrificing, of the Gentiles might be acceptable. They shall offer themselves, and those who are the instruments of their conversion shall offer them, as the spoils which they have taken for Christ and which are devoted to his service and honour. They shall be brought as the children of Israel bring an offering in a clean vessel, with great care that they be holy, purified from sin, and sanctified to God. It is said of the converted Gentiles (Ac 15:9) that their hearts were purified by faith. Whatever was brought to God was brought in a clean vessel, a vessel appropriated to religious uses. God will be served and honoured in the way that he has appointed, in the ordinances of his own

institution, which are the proper vehicles for these spiritual offerings. When the soul is offered up to God the body must be a clean vessel for it, possessed in sanctification and honour, and not in the lusts of uncleanness (1 Th 4:4-5); and converts to Christ are not only purged from an evil conscience, but have their bodies also washed with pure water, Heb 10:22. Now,

(2.) This may refer,

[1.] To the Jews, devout men, and proselytes out of every nation under heaven, that flocked together to Jerusalem, expecting the kingdom of the Messiah to appear, Acts 2:5-6,10. They came from all parts to the holy mountain of Jerusalem, as an offering to the Lord, and there many of them were brought to the faith of Christ by the gift of tongues poured out on the apostles. Methinks there is some correspondence between that history and this prophecy. The eunuch some time after came to worship at Jerusalem in his chariot and took home with him the knowledge of Christ and his holy religion.

[2.] To the Gentiles, some of all nations, that should be converted to Christ, and so added to his church, which, though a spiritual accession, is often in prophecy represented by a local motion. The apostle says of all true Christians that they have come to Mount Zion, and the heavenly Jerusalem (Hebrews 12:22), which explains this passage, and shows that the meaning of all this parade is only that they shall be brought into the church by the grace of God, and in the use of the means of that grace, as carefully, safely, and comfortably, as if they were carried in chariots and litters. Thus God shall persuade Japhet and he shall dwell in the tents of Shem, Genesis 9:27.

4. That a gospel ministry shall be set up in the church, it being thus enlarged by the addition of such a multitude of members to it (Isaiah 66:21): I will take of them (of the proselytes, of the Gentile converts) for priests and for Levites, to minister in holy things and to preside in their religious assemblies, which is very necessary for doctrine, worship, and discipline. Hitherto the priests and Levites were all taken from among the Jews and were all of one tribe; but in gospel times God will take of the converted Gentiles to minister

to him in holy things, to teach the people, to bless them in the name of the Lord, to be the stewards of the mysteries of God as the priests and Levites were under the law, to be pastors and teachers (or bishops), to give themselves to the word and prayer, and deacons to serve tables, and, as the Levites, to take care of the outward business of the house of God, Phillipians 1:1; Acts 6:2-4. The apostles were all Jews, and so were the seventy disciples; the great apostle of the Gentiles was himself a Hebrew of the Hebrews; but, when churches were planted among the Gentiles, they had ministers settled who were of themselves, elders in every church (Acts 14:23, Titus 1:5, which made the ministry to spread the more easily, and to be the more familiar, and, if not the more venerable, yet the more acceptable; gospel grace, it might be hoped, would cure people of those corruptions which kept a prophet from having honour in his own country. God says, I will take, not all of them, though they are all in a spiritual sense made to our God kings and priests, but of them, some of them. It is God's work originally to choose ministers by qualifying them for and inclining them to the service, as well as to make ministers by giving them their commission. I will take them, that is, I will admit them, though Gentiles, and will accept of them and their ministrations. This is a great honour and advantage to the Gentile church, as it was to the Jewish church that God raised up of their sons for prophets and their young men for Nazarites, Amos 2:11.

5. That the church and ministry, being thus settled, shall continue and be kept up in a succession from one generation to another, Isaiah 66:22. The change that will be made by the setting up of the kingdom of the Messiah is here described to be,

(1.) A very great and universal change; it shall be a new world, the new heavens and the new earth promised before, Isaiah 65:17. Old things have passed away, behold all things have become new (2 Corinthians 5:17), the old covenant of peculiarity is set aside, and **a new covenant, a covenant of grace, established**, Hebrews 8:13. We are now to serve in newness of the spirit, and not in the oldness of the letter, Romans 7:6. New commandments are given relating both to heaven and earth, and new promises relating to both, and both together make a New Testament; so that they are new heavens and a new earth that God will create, and these a preparative for the new heavens

and new earth designed at the end of time, 2 Peter 3:13.

(2.) A change of God's own making; he will create the new heavens and the new earth. The change was made by him that had authority to make new ordinances, as well as power to make new worlds.

(3.) It will be an abiding lasting change, a change never to be changed, a new world that will be always new, and never wax old, as that does which is ready to vanish away: It shall remain before me unalterable; for the gospel dispensation is to continue to the end of time and not to be succeeded by any other. The kingdom of Christ is a kingdom that cannot be moved; the laws and privileges of it are things that cannot be shaken, but shall for ever remain, Hebrews 12:27-28. It shall therefore remain, because it is before God; it is under his eye, and care, and special protection.

(4.) It will be maintained in a seed that shall serve Christ: Your seed, and in them your name, shall remain—a seed of ministers, a seed of Christians; as one generation of both passes away, another generation shall come; and thus the name of Christ, with that of Christians, shall continue on earth while the earth remains, and his throne as the days of heaven. The gates of hell, though they fight against the church, shall not prevail, nor wear out the saints of the Most High.

6. That the public worship of God in religious assemblies shall be carefully and constantly attended upon by all that are thus brought as an offering to the Lord, Isaiah 66:23. This is described in expressions suited to the Old-Testament dispensation, to show that though the ceremonial law should be abolished, and the temple service should come to an end, yet God should be still as regularly, constantly, and acceptably worshipped as ever. Heretofore only Jews went up to appear before God, and they were bound to attend only three times a year, and the males only; but now all flesh, Gentiles as well as Jews, women as well as men, shall come and worship before God, in his presence, though not in his temple at Jerusalem, but in religious assemblies dispersed all the world over, which shall be to them as the tabernacle of meeting was to the Jews. God will in them record his name, and, though but

two or three come together, he will be among them, will meet them, and bless them. And they shall have the benefit of these holy convocations frequently, every new moon and every sabbath, not, as formerly, at the three annual feasts only. There is no necessity of one certain place, as the temple was of old. **Christ is our temple**, in whom by faith all believers meet, and now that the church is so far extended it is impossible that all should meet at one place; but it is fit that there should be a certain time appointed, that the service may be done certainly and frequently, and a token thereby given of the spiritual communion which all Christian assemblies have with each other by faith, hope, and holy love. The new moons and the sabbaths are mentioned because, under the law, though the yearly feasts were to be celebrated at Jerusalem, yet the new moons and the sabbaths were religiously observed all the country over, in the schools of the prophets first and afterwards in the synagogues (2 Kings 4:23, Amos 8:5, Acts 15:21), according to the model of which Christian assemblies seem to be formed. Where the Lord's day is weekly sanctified, and the Lord's supper monthly celebrated, and both are duly attended on, there this promise is fulfilled, there the Christian new moons and sabbaths are observed. See, here,

(1.) That God is to be worshipped in solemn assemblies, and that it is the duty of all, as they have opportunity, to wait upon God in those assemblies: All flesh must come; though flesh, weak, corrupt, and sinful, let them come that the flesh may be mortified.

(2.) In worshipping God we present ourselves before him, and are in a special manner in his presence.

(3.) For doing this there ought to be stated times, and are so; and we must see that it is our interest as well as our duty constantly and conscientiously to observe these times.

7. That their thankful sense of God's distinguishing favour to them should be very much increased by the consideration of the fearful doom and destruction of those that persist and perish in their infidelity and impiety, Isaiah 66:24. Those that have been worshipping the Lord of hosts, and

rejoicing before him in the goodness of his house, shall, in order to affect themselves the more with their own happiness, take a view of the misery of the wicked. Observe,

(1.) Who they are whose misery is here described. They are men that have transgressed against God, not only broken his laws, but broken covenant with him, and thought themselves able to contend with him. It may be meant especially of the unbelieving Jews that rejected the gospel of Christ.

(2.) What their misery is. It is here represented by the frightful spectacle of a field of battle, covered with the carcasses of the slain, that lie rotting above ground, full of worms crawling about them and feeding on them; and, if you go to burn them, they are so scattered, and it is such a noisome piece of work to get them together, that it would be endless, and the fire would never be quenched; so that they are an abhorring to all flesh, nobody cares to come near them. Now this is sometimes accomplished in temporal judgments, and perhaps never nearer the letter than in the destruction of Jerusalem and the Jewish nation by the Romans, in which destruction it is computed that above two millions, first and last, were cut off by the sword, besides what perished by famine and pestilence. It may refer likewise to the spiritual judgments that came upon the unbelieving Jews, which St. Paul looks upon, and shows us, #Ro 11:8, &c. They became dead in sins, twice dead. The church of the Jews was a carcase of a church; all its members were putrid carcasses; their worm died not, their own consciences made them continually uneasy, and the fire of their rage against the gospel was not quenched, which was their punishment as well as their sin; and they became, more than ever any nation under the sun, an abhorring to all flesh. But our Saviour applies it to the everlasting misery and torment of impenitent sinners in the future state, where their worm dies not, and their fire is not quenched (Mr 9:44); for the soul, whose conscience is its constant tormentor, is immortal, and God, whose wrath is its constant terror, is eternal.

(3.) What notice shall be taken of it. Those that worship God shall go forth and look upon them, to affect their own hearts with the love of their Redeemer, when they see what misery they are redeemed from. As it will

aggravate the miseries of the damned to see others in the kingdom of heaven and themselves thrust out (#Lu 13:28), so it will illustrate the joys and glories of the blessed to see what becomes of those that died in their transgression, and it will elevate their praises to think that they were themselves as brands plucked out of that burning. To the honour of that free grace which thus distinguished them let the redeemed of the Lord with all humility, and not without a holy trembling, sing their triumphant songs.”

John Gill ; “Ver. 18. *For I know their works, and their thoughts, &c.*] That is, of the persons before described; their evil works and thoughts, which are known to Christ the discernor of the thoughts and intents of the heart, whose eyes are as a flame of fire to pierce and penetrate into them, Revelation 2:18, 23 or, "as for me , their works and their thoughts"; as I know them, and abhor them, I will take vengeance on them for them, for what they have devised and done against me and mine: "and it shall come"; that is, it shall come to pass, or the time shall come:

that I will gather all nations and tongues; not against Jerusalem in the war of Gog and Magog, as the Jewish commentators, Aben Ezra, Jarchi, and Kimchi, interpret it, illustrating it by Zechariah 14:2 but to Christ and his church, by the preaching of the Gospel; which in the latter day will be published to every nation, kindred, tongue, and people, and that immediately upon the destruction of both the western and eastern antichrists; and particularly, by the means of the latter, way will be made for it into the kingdoms of the east, which thereby will become the kingdoms of our Lord and of his Christ, Revelation 14:6 16:12 11:15,

*and they shall come and see my glory*; the glory of Christ’s person, offices, and grace; the glory of his Gospel, worship, and ordinances; the glory that will be upon Zion the church, and on all which there will be a defence, and a glorious sight it will be; see Isaiah 4:5 60:1-3.

Ver. 19. *And I will set a sign among them, &c.*] Either a miraculous sign, something wonderful, as the word is often used, # Ex 4:8,9 Isa 7:11,14, not the effusion of the Spirit on the day of Pentecost, in the presence of men of all nations; or the miracles wrought in the Gentile world by the apostles, in confirmation of the Gospel; but rather the wonderful conversion of the Jews,



Isa 66:8, or those wonders, the time of the end of which is inquired, Da 12:6 or else some distinguishing sign or mark is meant; such an one as was set on Cain, and on those that sighed and mourned for the sins of Jerusalem, Eze 9:4, and may intend the seal or mark of Christ's Father's name, in the foreheads of his people, to distinguish and preserve them from being hurt with others, # Re 7:3,4 14:1, or, best of all, a sign or ensign to gather persons together; which, though not the usual word for an ensign, is sometimes so used, as in Ps 74:4, and so may intend Christ, who is a sign that has been spoken against, Lu 2:34 and is set up in the ministration of the Gospel, to gather souls unto him, Isa 10:10,12, and which, as it was attended with great success in the first times of the Gospel, will also in the latter day, Isa 2:2,3 49:18-21 60:4,5,8:

*and I will send those that escape of them;* meaning, not the apostles and first preachers of the word, that escaped the perverseness and frowardness of the Jewish nation, their rage and persecution, and the wrath that came upon them to the uttermost; but those that shall escape at the defeat of the Turks, and at the ruin of mystical Babylon, and at the fall of the tenth part of the city, Re 11:13 18:4 and who also, in a spiritual sense, will escape the pollutions of the world, through the grace of God, and knowledge of Christ; the vengeance of divine justice; the curses of the law, and wrath to come; hell and eternal damnation, by fleeing to Christ; these, some of them, will be made preachers of the Gospel; as who so fit as those to warn sinners of their danger, to show men the way of salvation, and publish the good tidings of the Gospel, and will be sent of God with a commission from him "unto the nations"; in order to gather them to Christ and his church, and behold his glory: particularly to "Tarshish", a word sometimes used for the sea; and the Vulgate Latin version renders it "the nations in the sea"; or, as the Targum, the province of the sea, the maritime provinces, those that lie nearest the sea; the Persian and Arabian seas; or Tartessus in Spain; and may be put for the whole country:

*Pul, and Lud, that draw the bow;* which some take to be the same with Put and Lud, or Lybia and Lydia, which go together, # Jer 46:9 Eze 30:5 both countries in Africa, famous for archery; and the Vulgate Latin version renders it Africa and Lydia; though Bochart, and after him Vitranga, take Pul to be the same with Philas, an island upon the Nile, above Syene, between Ethiopia

and Egypt, of which Diodorus Siculus {m} and Strabo {n} make mention; or Elephantine, the same with Phil, near the other. Kimchi interprets those that draw the bow of the Turks:

to Tubal and Javan; which the same version renders Italy and Greece:

*and the isles afar off*; even as far as the West Indies: what places and countries are exactly and precisely meant cannot be determined; only, in general, that into various parts of the world, east, west, north, and south, even the most distant, the Gospel and Gospel ministers shall be sent:

*even to those that have not heard my fame*; or, "my report" ..; the Gospel, which is a good and true report of Christ; this the nations, covered with gross darkness, the Pagan ones, have not so much as heard of, but now shall, through these men being sent unto them:

*neither have seen my glory*; in the glass of the Gospel, that having never been set before them; and so have never seen the glory of Christ, as the only begotten of the Father; his comeliness and beauty, the fulness of grace in him, nor any of the excellencies of him, either of his person or offices:

*and they shall declare my glory among the Gentiles*; this, those that are escaped, or the preachers sent to the nations, shall do; they shall declare publicly, plainly, and clearly, that Christ is the brightness of the divine Glory; shall declare the glory of his deity; of his rich grace and love to sinners, in suffering and dying for them; of his salvation, how great, complete, suitable, and glorious it is; with all the glorious truths of the Gospel, peace, pardon, righteousness, and eternal life, by Christ.

Ver. 20. *And they shall bring all your brethren, for an offering unto the Lord, out of all nations, &c.*] This is not said of the Jews, either with respect to the first times of the Gospel; not of the devout men of all nations that heard the apostles on the day of Pentecost; nor of those the Gospel met with in the Gentile world, by the ministry of the apostles, to whom Peter and James write their epistles; or, in the latter day, such who remain in the several nations

after the general conversion of that people; but this is to be understood of the Gentiles, and of the bringing in the fulness of them, by means of those who shall escape the calamities of those times, the destruction of the eastern and western antichrist; some of which will become preachers of the word, and be the instruments of doing this work: here the Gentiles are called the brethren of the converted Jews, as all the Lord's people are brethren one of another, be they of what nation they will; they are all in a spiritual sense the seed and children of Abraham, who is the father of all that believe; and so all believers are brethren, Jews and Gentiles; yea, they are all the children of God, who is the one God and Father of all, in the covenant of grace, which is common to them all; and by adoption, and through regeneration, the evidence of it. Christ stands in the relation of an elder brother to them all; and the church universal, the Jerusalem above, is the mother of them all; they are mother's children, and so brethren; they are partakers of the same blessings and privileges, and heirs of the same promises, grace, and glory: now all those that are predestinated to the adoption of sons, that are the children of God scattered abroad, and whom God has promised to call by his grace, shall be brought in; not one shall be left behind; such is the will of God, which cannot be resisted; such their election of grace, which stands firm on the sovereign will of God, and, always obtains; such the suretyship of Christ, and the purchase of his blood, which make the bringing of them absolutely necessary; and the Lord knows where they are, and will send his Gospel and ministers to them, to fetch them in, let them be in ever such distant and obscure places: and these shall be brought,

*for an offering to the Lord*; which shall be offered to him, either by the persons that bring them, the ministers of the Gospel, who are the priests of the Lord, Isa 66:21 and who offer, not slain beasts, as under the law, but living persons, men and women, converted under their ministry; whom they bring to the Lord, and to his house, as trophies of his victorious grace, to serve and glorify him. The Apostle Paul seems to allude to this passage, and to give the sense of it, # Ro 15:16 or else by themselves that are brought; who shall present their souls and bodies a living, holy, and acceptable sacrifice unto God, as their reasonable service; not to atone for their sins, but in gratitude to the Lord, as being his, and not their own, # Ro 12:1 the means by which they shall be brought follows:

*upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts*; which Kimchi and Aben Ezra interpret of camels, the better sort of them; but the Targum renders it, with praises; and so Jarchi understands it of the songs of those that skip and dance for joy; see # 1Sa 6:16, which carriages are not to be understood literally, but figuratively, expressive of the Gospel ministry, which is the vehicle of salvation, and in which souls are brought to Christ, and to his church; and various sorts being mentioned, may signify the multitudes that shall be gathered in, and the different accommodations made, according to different circumstances; some that are strong and eager, and impatient of church communion, are brought on more speedily, on horses, and swift beasts; and others more weakly, and can move but slowly, in chariots and litters; and all denote the safe and honourable way and manner in which they are conducted, as well as the welcome they may expect to have in the churches of Christ; since all manner of help is afforded to them. The horse is an emblem of the Gospel ministry, and so is the chariot, Re 6:2 So 3:9,10 the place they will be brought unto is,

*to my holy mountain Jerusalem, saith the Lord*; not Jerusalem literally taken, though it is highly probable it will be at this time a place of great resort of all Christians; but the church, often called by this name in this prophecy, and in this chapter; a "mountain", for height, visibility, and especially for firmness and immovableness; a "holy" one, where holy things, words, and ordinances are ministered, holy persons meet, and none else should be members of it; hither converted persons are brought, to partake of those holy things, and have communion with holy persons, by means of the ministers of the Gospel, who invite, exhort, encourage, and persuade, and use the most forcible arguments they can, but after all are but instruments, God is the cause; it is he that brings souls to Zion, # Jer 3:14 the manner follows:

*as the children of Israel bring an offering in a clean vessel into the house of the Lord*; just as the "minchah", or meat offering, was brought in a pure and clean vessel into the sanctuary of the Lord, and there presented before him; as all the vessels there were Holy Ones, # Ezr 8:28 denoting who those should be that should be brought and offered; persons whose hearts were purified by faith in the blood of Christ; called with a holy calling; sanctified by the Holy

Ghost; and appearing in the beauties of holiness of heart and life. The Septuagint version renders it, "with psalms"; and the Arabic version, "with a jubilee"; suggesting they should be brought with joy and gladness; see Ps 45:15. The ancient Jews {p} interpret all this of the gifts brought to the King Messiah in his days.

Ver. 21. *And I will also take of them for priests, &c.*] That is, of the Gentiles, the brethren brought as an offering to the Lord; and therefore must respect Gospel times, when the Aaronic priesthood would be changed and cease, which admitted not of Gentiles, nor any of any other tribe in Israel, but the tribe of Levi; nor is this to be understood of the spiritual priesthood common to all believers, # 1Pe 2:5,9 Re 1:6 5:10 since of those converted Gentiles brought, not all, but only some of them, would be taken for priests; and therefore can only be interpreted of the ministers of the word, who, in Old Testament language, are called priests, though never in the New Testament; but elders, bishops, overseers, pastors, and teachers. The first preachers of the Gospel were Jews, as the twelve apostles, the seventy disciples, Paul and Barnabas, and others; but when the Gospel was preached, and churches planted in the Gentile world, then priests, or pastors, or elders, were taken out from among them, and ordained over the churches everywhere; and which have continued, more or less, ever since; and will be more abundant in the latter day; whose work and office is not to offer up slain beasts, as the priests of old; but to point to the sacrifice of Christ, to the Lamb of God, that takes away the sins of men; and to teach the knowledge of crucified Christ, and the several doctrines and duties of the Christian religion, as the priests formerly taught the knowledge of the law, Mal 2:7:

*and for Levites, saith the Lord;* this still more clearly shows that the prophecy belongs to the Gospel dispensation, and is to be understood figuratively and spiritually; for none but those of the tribe of Levi could be taken for Levites in a literal sense; but here Gentiles are said to be taken for such, and design men in Gospel churches. The Levites, as their name signifies, were such as were "joined" to others; they ministered to the priests, and assisted them, and had the charge of the temple, and the vessels of it, to whom deacons now answer; who are helps and assistants to the ministers of the word: their business is to serve tables, and to take care of the secular affairs of the church; so that this is a prophecy of the churches in the latter day being truly

organized, and filled with proper officers, as well as with numerous members.

Ver. 22. *For as the new heavens, and the new earth, which I will make, &c.]* Not "have made"; for this is not to be understood of the heavens and the earth made new in the beginning, and which continue so without any change or alteration; though sometimes the perpetuity of the church, which is here predicted, is set forth by the duration of those, Ps 89:36,37 Jer 31:35-37 33:25,26 but either of the new state of things under the Gospel dispensation, which still continues, promised Isa 65:15,17, or rather, since that would be an illustration of it by the same thing in different words, it may be interpreted literally of the new heavens and the new earth, which will be made when the present ones shall wax old and perish, and be no more, as in the New Jerusalem state, # 2Pe 3:10-13 Re 21:1:

*shall remain before me, saith the Lord;* these shall continue, not only throughout the Millennium, or thousand years' reign, but for ever:

*so shall your seed and your name remain;* not the natural seed of believers; all have not such seed, and they that have, they are not all converted persons; but the spiritual "seed" of the church, born in her, and brought up by her; which shall continue in successive generations to the end of time, notwithstanding the persecutions of men, and the craft of false teachers, and the reproaches and banter of a vain world, Ps 22:30 Isa 59:21, and their "name" also; the name of Christ they name and confess, and that is called upon them, and from whence they are called Christians; this shall endure as long as the sun, Ps 72:17 or the new name of sons and daughters of the Almighty; or their fame and glory, the memory of them; they shall be had in everlasting remembrance, Ps 112:6.

Ver. 23. And it shall come to pass, that from one new moon to another, &c.] Or, "from month in its months"

{Q}, The Targum is, "in the time of the beginning of the "month in its month";" that is, in every day of the month; or rather every month:

*and from one sabbath to another*; the form of expressions the same as before; and in like manner paraphrased in the Targum; and signifies either every day in the week; or rather every sabbath, or first day in the week; for we are not to imagine that new moons and Jewish sabbaths, that is, seventh day sabbaths, shall now be observed, which have been long abolished, Col 2:16 but, as New Testament officers of churches are, in the preceding verses, called by Old Testament names; so here the times and seasons of Gospel worship are expressed in Old Testament language; and the sense is, that the people of Christ and members of churches, in the latter day, shall constantly attend church meetings; shall assemble together every month to celebrate the Lord's supper; and every Lord's day, to hear the word, pray and sing praises together; hereby enjoying much spiritual peace and rest, and increasing in evangelical light, signified by the new moons and sabbaths; and especially this will have a fuller accomplishment in the New Jerusalem state, when there will be a perfect sabbatism, which now remains for the people of God, and when their light will be exceeding great and glorious; and so the Jews interpret this of the world to come, which is all sabbath or rest; that is, from all toil and labour, from sin and sorrow, from Satan's temptations, and the world's persecutions; but not from the worship and service of God; though that will be in a different and more perfect manner than now it is; as follows:

*all flesh shall come to worship before me, saith the Lord*; that is, men of all nations, and persons of each sex; not Jews only, and their males, as formerly, but men and women; not every individual, but all that will be converted, which will be many, shall come to the places of public worship, where the saints meet together for that purpose, and join together in it; and this they shall do continually and without intermission, as the first Christians did, Ac 2:42 Heb 10:25. The Talmud interprets this of such whose heart is become as flesh; see Eze 36:26 these shall not only worship in the presence of God, and in the view of him the omniscient God, and by his assistance, and to his glory; but him himself, Father, Son, and Spirit, with reverence and devotion, in spirit and in truth, and that constantly, in the New Jerusalem, and ultimate glory, in the utmost perfection and purity.

Ver. 24. *And they shall go forth, &c.*] That is, those constant and spiritual worshippers shall go forth from the holy mountain Jerusalem, the church of God, whither they are brought as an offering to the Lord, and where they

worship him; for this is not to be understood of going out of Jerusalem literally, as Aben Ezra and Kimchi; or of their going out of their graves after the resurrection, as others; but either out of the Christian assemblies, or out of the houses of the saints, and the beloved city, when fire shall come down from heaven, and destroy the wicked, Re 20:9:

and look upon the carcasses of the men that have transgressed against me. The Targum is,

“against my Word;”

*against Christ, whose person they blasphemed, denying him to be God; whose office, as a Mediator and Saviour, they rejected; whose doctrines they contradicted; and whose ordinances they despised: these are not the carcasses of the camp of Gog and Magog, the Jews so call, as Kimchi interprets it; though it may have reference to the carcasses of Gog’s army, the Turks, that will be slain in their attempt to recover Judea, Eze 38:1-39:29 or else the carcasses of those that will be slain at the battle at Armageddon, Re 16:16 19:18-21 or the army of Gog and Magog, at the end of the thousand years, Re 20:8,9. The Talmudists {t} observe from hence, that the wicked, even at the gate of hell, return not by repentance; for it is not said, that "have transgressed", but "that transgress"; for they transgress, and go on for ever; and so indeed the word may be rendered, "that transgress", or "are transgressing" ; for they interpret it of the damned in hell, as many do; and of whom the following clauses may be understood:*

*for their worm shall not die; with which their carcasses shall be covered, they lying rotting above ground; or figuratively their consciences, and the horrors and terrors that shall seize them, which they will never get rid of. The Targum is,*

“their souls shall not die;”

*as they will not, though their bodies may; but will remain to suffer the wrath*



of God to all eternity: neither shall their fire be quenched; in hell, as Jarchi interprets it; those wicked men, the followers and worshippers of antichrist, will be cast into the lake which burns with fire and brimstone; they will for ever suffer the vengeance of eternal fire; and the smoke of their torment shall ascend for ever and ever,” Re 14:10 19:20:

**Psalm 78:70-72, LXX ; “He chose David also his servant, and took him up from the flocks of sheep.**

**71 He took him from following the ewes great with young, to be the shepherd of Jacob his servant, and Israel his inheritance.**

**72 So he tended them in the innocency of his heart; and guided them by the skillfulness of his hands.”**

#### Cross-references:

1 Samuel 16:11-12, LXX, vs.11 ; “And Samuel said to Jessae, Hast thou no more sons? And Jessae said, *There is* yet a little one; behold, he tends the flock. And Samuel said to Jessae, Send and fetch him for we may not sit down till he comes.

12 And he sent and fetched him: and he was ruddy, with beautiful eyes, and very goodly to behold to the Lord. And the Lord said to Samuel, Arise, and anoint David, for he is good.”

Acts 13:22-23 “ And when He had removed him, He raised up unto 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 Mine own heart, who shall fulfill all My will.’

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

Acts 2:29-36 ; vs.29 “Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of

the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ

John Gill ; “*He chose David also his servant, &c.*] To be king of Israel, the youngest of his father’s family, when he rejected all the rest; see 1 Samuel 16:6,11, an eminent type of our Lord Jesus Christ, who is called by his name, Psalm 89:3,19 Ezekiel 34:23 37:24 Hosea 3:5 and the signification of his name "Beloved" agrees with him, who is beloved of God, as his Son, and as man and Mediator; and beloved of men, of all the saints: and so likewise his character as a servant suits with him; who not only frequently has the name of a servant, Psalm 89:19,20 Isaiah 42:1 Zechariah 3:8, but appeared in the form of one, Phillipians 2:7, had the work of a servant to do, which he has accomplished, even the great work of our salvation, John 17:4, in doing which, and all things leading on and appertaining to it, he took the utmost delight and pleasure, and used the greatest diligence and assiduity, John 4:34 9:4 and justly acquired the character of a faithful and righteous servant, Isaiah 53:11, and to this work and office he was chosen and called by his Father, Isaiah 42:1 49:3,

*and took him from the sheepfolds*; from whence he was fetched when Samuel was sent by the Lord to anoint him, 1 Samuel 16:11, so Moses, while he was feeding his father’s sheep, was called to be the saviour and deliverer of Israel, Exodus 3:1-10, and Amos was taken from following the flock to be a prophet of the Lord, Amos 7:13,14, and as David was a type of Christ, this may express the mean condition of our Lord, in his state of humiliation, previous to his exaltation, and the more open exercise of his kingly office.

Ver. 71. *From following the ewes great with young, &c.*] Or, "from after" them ; it was usual with the shepherd to put them before him, and to follow them, and gently drive them, which is expressive of his care and tenderness of them; see Genesis 33:13,14, the same is observed of David’s antitype, the great and good Shepherd of the sheep, Isaiah 40:11. David was a type of

Christ as a shepherd; as he kept his father's sheep, so Christ keeps those that the Father has given him, John 10:29, as David kept his flock with great care and courage, and in safety, 1 Samuel 17:34-36, so does the Lord Jesus Christ keep his flock in safety, and preserves it from Satan, the roaring lion, and from grievous wolves that enter into it, and every beast of prey that would devour it; and particularly as David took special care of those that were with young, so does the Lord take special care of such that are newborn babes, that have Christ formed in them, and are big with desires after him, carry a burden, and are weary, and heavy laden: the Targum, Jarchi, and Kimchi, interpret the word of such that give suck, and so it most properly signifies:

*he brought him to feed Jacob his people, and Israel his inheritance*; that is, to rule over them: this is said in allusion to his having been a shepherd; and nothing is more common than for kings to be represented as shepherds, and their acts of government by leading and feeding; and one and the same word in the Greek language signifies to feed and rule: and so the Targum,

“he brought him to rule over Jacob his people.”

this was a great honour indeed, to be the governor of the Lord's people, a special people above all people on the face of the earth, and whom he had chosen to be his inheritance; and in this also he was a type of Christ, who has the throne of his father David given him, and who reigns over the house of Jacob, one of whose titles is King of saints; for as the government of the world in general, so of the church in particular, is on his shoulders, Luke 1:32,33 Revelation 15:4 Isaiah 9:6,7.

Ver. 72. So he fed them according to the integrity of his heart, &c.] Or, "reigned over them", as the Targum; that is, over the people of Israel, and which he did in such manner as showed uprightness of heart, and that he was, as his character is, a man after God's own heart: it appeared, by his administration of government, that he sought not his own honour and interest, and the aggrandizing of his family, but the good of his people, and the glory of God; and this character, in the fullest extent, and highest sense of it, best agrees with Christ, the righteous branch raised unto David, Jer 23:5 Re 15:3,4 Joh 7:18,

*and guided them by the skilfulness of his hands; ... with the most consummate wisdom and skill: hands are made mention of, partly in allusion to the shepherd, as David had been, who carries a staff in his hand, and guides his flock with it; and partly with respect to the acts and administration of government, which were wisely performed by him: he made wise laws for his people and soldiers, and put them in execution; he behaved wisely in the court and in the camp; but was greatly and infinitely exceeded by his antitype, the servant of the Lord, that should deal prudently, Isaiah 52:13, and who is abundantly qualified for it, as being not only the Wisdom of God, and the all wise God, but even, as Mediator, has the spirit of wisdom on him, and the treasures of wisdom in him.”*

Matthew Henry ; “David was a type of Christ the great and good Shepherd, who was humbled first and then exalted, and of whom it was foretold that he should be filled with the spirit of wisdom and understanding and should judge and reprove with equity, Isaiah 11:3-4. On the integrity of his heart and the skilfulness of his hands all his subjects may entirely rely, and of the increase of his government and people there shall be no end.”

***Psalm 145:13, LXX (Thomson Version) ; “Thy Kingdom is an everlasting kingdom, and Thy dominion, throughout all generations.”***

Matthew Henry ; “...The thrones of earthly princes totter, and the flowers of their crowns wither, monarchies come to an end; but, Lord, thy kingdom is an everlasting kingdom. God will govern the world to the end of time, when the Mediator, who is now entrusted with the administration of his kingdom, shall deliver it up to God, even the Father, that he may be all in all to eternity. His dominion endures throughout all generations, for he himself is eternal, and his counsels are unchangeable and uniform; and Satan, who has set up a kingdom in opposition to him, is conquered and in a chain.”

C.H. Spurgeon ; “*Thy kingdom is an everlasting kingdom.* His meditation has brought him near to God, and God near to him: he speaks to him in adoration, changing the pronoun from "his" to "thy." He sees the great King, and prostrates himself before him. It is well when our devotion opens the gate of heaven, and enters within the portal, to speak with God face to face, as a man speaketh with his friend. The point upon which the Psalmist’s mind rests is the eternity of the divine throne, —"thy reign is a reign of all eternities." The Lord’s kingdom is without beginning, without break, without bound, and without end. He never abdicates his throne, neither does he call in a second to share his empire. None can overthrow his power, or break away from his rule. Neither this age, nor the age to come, nor ages of ages shall cause his sovereignty to fail. Herein is rest for faith. "The Lord sitteth King for ever." And thy dominion endureth throughout all generations. Men come and go like shadows on the wall, but God reigneth eternally. We distinguish kings as they succeed each other by calling them first and second; but this King is Jehovah, the First and the Last. Adam in his generation knew his Creator to be King, and the last of his race shall know the same. All hail, Great God I Thou art ever Lord of lords!”

D. W. Hengstenberg comments on God’s Kingdom ; “...The glory of it becomes especially conspicuous in this, that he raises the dominion of his Anointed over all the kingdoms of the world: comp. Psalm 89:27.[my ft]

[ft] Psalms 89:27 “Also I will make him My firstborn, higher than the kings of the earth.”

"Thy kingdom is a kingdom of all eternities" (#Ps 145:13), [ft]

[ft] Psalms 145:13 “Thy Kingdom is an everlasting Kingdom, and Thy dominion endureth throughout all generations.”

and so must also the kingdom of thine Anointed be an eternal one, and will survive all the transitory kingdoms of this world, however highly they may puff themselves up.”

Henry Melvill.— “What we admire in these verses, is their combining the

magnificence of unlimited power with the assiduity (attention) of unlimited tenderness. It is this combination which men are apt to regard as well nigh incredible, supposing that a Being so great as God can never concern himself with beings so inconsiderable as themselves. Tell them that God lifteth up those that be bowed down, and they cannot imagine that his kingdom and dominion are unbounded; or tell them, on the other hand, of the greatness of his empire, and they think it impossible that he should uphold all that fall.”

Mark 14:61-62, “But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, “Are You **the Christ, the Son of the Blessed?**”

62 Jesus said, “**I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven.**”

Matthew 26:63-64 ; “But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

Cross references :

Psalms 2:7, LXX ; “declaring the ordinance of the Lord: the Lord said to me, ‘Thou art my Son, to-day have I begotten thee.’ ”

Acts 13:33 “God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.”

NKJ Hebrews 1:1 “God, who at various times and in various ways spoke in

time past to the fathers by the prophets,

2 has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

3 who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

5 For to which of the angels did He ever say: ‘You are My Son, Today I have begotten You’? And again: ‘I will be to Him a Father, And He shall be to Me a Son’?

6 But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him.

7 And of the angels He says: "Who makes His angels spirits And His ministers a flame of fire."

8 But to the Son *He says*: "Your throne, O God, *is* forever and ever; A scepter of righteousness *is* the scepter of Your Kingdom.

9 You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions."

10 And: ‘You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands.

11 They will perish, but You remain; And they will all grow old like a garment;

12 Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail.’

13 But to which of the angels has He ever said: ‘Sit at My right hand, Till I make Your enemies Your footstool’?

14 Are they not all ministering spirits sent forth to minister for those who will inherit salvation?”

Psalm 110:1 , LXX ; “A Psalm of David. vs. 1 ; The Lord said to my Lord, ‘Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send out a rod of power for thee out of Sion: rule thou in the midst of thine enemies.

3 With thee is dominion in the day of thy power, in the splendours of (1) thy saints: I have begotten thee from the womb before the morning. (1) Or, holiness, i.e. holy things}

4 The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec.

5 The Lord at thy right hand has dashed in pieces kings in the day of his wrath.

6 He shall judge among the nations, he shall fill up *the number of* corpses, he shall crush the heads of many on the earth.

7 He shall drink of the brook in the way; therefore shall he lift up the head.”

F.F. Bruce ; “In these words Jesus claimed to combine in His own person the ‘One like unto a Son of man’ Who in Daniel 7:13f. approaches the throne of God to receive universal and everlasting dominion and the Priest-King of Psalm 110 Who is invited by God to sit at His right hand. This twofold claim was interpreted by His judges as a claim to be the peer of the Most High and accordingly condemned as blasphemy.”

John Gill ; “*I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God*; the Christ; the anointed, that David speaks of in the second Psalm, and who is there said to be the Son of God, Ps 2:2,7, to which the high priest seems to have respect; since there is no other passage, in which both these characters meet; and which was understood by the ancient Jews of the Messiah, as is owned by modern ones.. Jesus was given out to be the Messiah, and his disciples believed him to be the Son of God, and he had affirmed himself to be so; wherefore the high priest, exerting his priestly power and authority, puts him upon his oath; or at least with an oath made by the living God, charges him to tell the truth, and which when ever any heard the voice of swearing, he was obliged to do,...

“That is, thou hast said right; or as Mark expresses it, "I am", Mark 14:62, the Christ, the anointed of God, who was so from everlasting, and in time; being before the world was, installed into, and invested with the office of



mediator; and in the fulness of time, anointed with the holy Spirit without measure: **he might truly say he was the Messiah, since all the characters of him in the books of the prophets, met in him**; and all the miracles he was to work in proof of his Messiahship were wrought by him: as also that **he was the Son of God**, ... he is so as God, as a divine person, by natural and eternal filiation; being begotten of the Father in the divine essence, and of the same nature; and having the same perfections with him, and in all things equal to him; and is the sense in which he always affirmed God to be his Father, and himself to be his Son. For this phrase, "thou hast said", as answering to an affirmation, "I am", (see Gill on Matthew 26:25). Now, though Christ had so fully answered to the adjuration, and so strongly affirmed himself to be the Messiah, the Son of God, yet he knew they would not believe; and therefore refers them to an after proof thereof, which whether they would or not, would oblige them to acknowledge the whole:

*nevertheless, I say unto you, hereafter shall ye see the son of man, sitting at the right hand of power*: the Vulgate Latin, and Munster's Hebrew Gospel, read "the power of God", as in Luke 22:69, though it is not absolutely necessary; for "power" designs God himself, who is all powerful; as appears by the creation of all things out of nothing, the upholding of all things in their being, the redemption of men, the conversion of sinners, and the preservation of his saints. In the Jewish writings, God is frequently called, , "the power": such a thing, say they, we have heard, , "from the mouth of power", or might; that is, from God himself: and so he is by the Grecians called , "power" : by "the son of man", is meant Christ in the human nature; who then appeared at their bar as a mere man, in a very despicable form and condition, but hereafter they should see him in a more glorious one, and at **"the right hand of God"**: a phrase expressive of his exaltation, above all creatures whatever: respect is had to the prophecy of him in Psalm 110:1. **"Sitting" there, denotes his having done his work; and his continuance in his exalted state, until all enemies are subdued under him**: and when he says they should "see" him, his meaning is not, that they should see him at the right hand of God with their bodily eyes, as Stephen did; but that they should, or at least might, see and know by the effects, that he was set down at the right hand of God; as by the pouring forth of the holy Spirit upon his disciples, on the day of pentecost; by the wonderful spread of his Gospel, and the success of it, notwithstanding all the opposition made by them, and others; and particularly, by the vengeance

he should take on their nation, city, and temple; and which may be more especially designed in the next clause;

*and coming in, the clouds of heaven.* "... Mt 24:27,30. [my ft]

[ft] Matthew 24:27 "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be.

Matthew 24:30 and then shall appear the sign of the Son of Man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and with great glory."

Though this may also be understood of Christ's second coming to judgment, at the last day; when as he went up to heaven in a cloud, he will return, and come also in the clouds of heaven; see Acts 1:9,11 Revelation 1:7,[my ft]

[ft] Acts 1:9-11 ; "Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.

10 And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel,

11 who also said, "Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

Revelation 1:7 Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

when he will be seen by the eyes of all, good and bad; and when this Sanhedrim, before whom he now was, will see him also, and confess that he is Lord and Christ, and the Son of God. Though the former clause seems to have regard to what would quickly come to pass, and what they should soon observe, and be convinced of; for , rendered "hereafter", may be translated "henceforwards"; or as it is in the Syriac, Persic, and Ethiopic versions, "from this time"; meaning, that in a very little while, they should begin to see the effects of his being set down at the right hand of God, and which would be

full proofs of it, and should see him come in the clouds of heaven, at the last day: reference seems to be had to Daniel 7:13, where one like unto the son of man is said to come in the clouds of heaven, and which is understood of the Messiah by many, both of the ancient and modern Jews...”

Matthew Henry ; “...[1.] The question itself; Whether thou be the Christ, the Son of God? That is, Whether thou pretend to be so? For they will by no means admit it into consideration, whether he be really so or no; though the Messiah was to be the Consolation of Israel, and glorious things were spoken concerning him in the Old Testament, yet so strangely besotted were they with a jealousy of any thing that threatened their exorbitant power and grandeur, that they would never enter into the examination of the matter, whether Jesus was the Messiah or no; never once put the case, suppose he should be so; they only wished him to confess that he called himself so, that they might on that indict him as a deceiver. What will not pride and malice carry men to?

[2.] The solemnity of the proposal of it; I adjure thee by the living God, that thou tell us. Not that he had any regard to the living God, but took his name in vain; only thus he hoped to gain his point with our Lord Jesus;

"If thou hast any value for the blessed name of God, and reverence for his Majesty, tell us this."

If he should refuse to answer when he was thus adjured, they would charge him with contempt of the blessed name of God. Thus the persecutors of good men often take advantage against them by their consciences, as Daniel's enemies did against him in the matter of his God.

(2.) Christ's answer to this interrogatory (Matthew 26:64), in which,

[1.] He owns himself to be the Christ the Son of God. Thou hast said; that is,

"It is as thou hast said;"

for in St. Mark it is, 'I am.' ”...

“1. Sitting on the right hand of power, according to the prophecy of the Messiah (Psalm 110:1); Sit thou at my right hand; which denotes both the

dignity and the dominion he is exalted to. Though now he stood at the bar, they should shortly see him sit on the throne.

2. *Coming in the clouds of heaven*; this refers to another prophecy concerning the Son of man (Daniel 7:13,14), which is applied to Christ (Luke 1:33), when he came to destroy Jerusalem; so terrible was the judgment, and so sensible the indications of the wrath of the Lamb in it, that it might be called a visible appearance of Christ; but doubtless it has reference to the general judgment; to this day he appeals, and summons them to an appearance, then and there to answer for what they are now doing. He had spoken of this day to his disciples, awhile ago, for their comfort, and had bid them lift up their heads for joy in the prospect of it, Luke 21:27,28.[my ft]

[ft] Luke 21:27 And then shall they see the Son of Man coming in a cloud with power and great glory.

Luke 21:28 And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

Now he speaks of it to his enemies, for their terror; for nothing is more comfortable to the righteous, nor more terrible to the wicked, than Christ's judging the world at the last day...."

DELIVERED BY C. H. SPURGEON,

**AT THE METROPOLITAN TABERNACLE, NEWINGTON.**

"Jesus saith unto him, Thou hast said (or said so), nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."-Matthew 26:64.

Our Lord, before his enemies, was silent in his own defense, but he faithfully warned and boldly avowed the truth. His was The silence of patience, not of indifference; of courage, not of cowardice. It is written that "before Pontius Pilate he witnessed a good confession," and that

statement may also be well applied to his utterances before Caiaphas, for there he was not silent when it came to confession of necessary truth. If you will read the chapter now open before us, you will notice that the high priest adjured him, saying, "Art thou the Christ, the Son of God?" to which he replied at once, "Thou hast said it." He did not disown his Messiahship; he claimed to be the promised one, the messenger from heaven, Christ the anointed of the Most High. Neither did he for a moment disavow his personal deity; he acknowledged and confessed that he was the Son of God. How could he be silent when such a vital point as to his person was in question? He did not hold them in suspense, but openly declared his Godhead by saying, "I am;" for so are his words reported by one of the evangelists. He then proceeded to reveal the solemn fact that he would soon sit at the right hand of God, even the Father. In the words of our text he declared that those who were condemning him would see him glorified, and in due time would stand at his bar when he would come upon the clouds of heaven to judge the quick and dead according to our gospel. See, then, dear brethren, in a few words, the great truths of our holy religion clearly set forth by our Lord Jesus; he claimed to be the Christ of God, and the Son of God, and his brief statement by implication speaks of Jesus

dead, buried, and risen, and now enthroned at the right hand of God in the power of the Father, and Jesus soon to come in his glorious second advent to judge the world in righteousness. Our Lord's confession was very full, and happy is he who heartily embraces it.

I intend to dwell upon three catch-words around which there gathers a world of encouraging and solemn thought. The first is "nevertheless," and the second is "hereafter;" what the third is you shall know hereafter, but not just now.

**I.** "NEVERTHELESS," said Christ, "hereafter shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven."

This, then, is the string from which we must draw forth music.

"Nevertheless," which being interpreted by being pulled in pieces,[my ft]

[my ft] that is, examining the word with a close scrutiny

signifies that truth is never-the-less sure because of opposition.

“Nevertheless,” not one atom the less is the truth certain to prevail, for all that you say or do against it. Jesus will surely sit at the right hand of power, and come in due season upon the clouds of heaven.

Let us dwell for a little time upon this important fact, that truth is none the less certain because of the opposition of men and devils.

Observe, first, that the Savior’s condition when he made use of that

“nevertheless” was no proof that he would not rise to power. There he

stood, a poor, defenceless, emaciated man, newly led from the nightwatch in the garden and its bloody sweat. He was a spectacle of meek and lowly suffering led by his captors like a lamb to the slaughter, with none to speak a word on his behalf. He was surrounded by those who hated him, and he was forsaken by his friends. Scribes, Pharisees, priests, were all thirsting for his heart’s blood. A lamb in the midst of wolves is but a faint picture of

Christ standing there before the Sanhedrim in patient silence. And yet, though his present condition seemed to contradict it, he who was the faithful and true witness spake truly when he testified, “Nevertheless, hereafter ye shall see the Son of man coming in the clouds of heaven.

Despite my present shame and suffering, so it shall be.”

He gives himself that lowly, humble title of Son of man, as best indicating himself in his condition at that time. “Hereafter ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven.”

The humiliation of Christ did not in the least endanger his after glory. His sufferings, his shame, his death, did not render it any the less certain that he would climb to his throne. Nor did the cavillings of his opposers keep him for one instant from his place of honor. I wish you to remember this, for there is a great principle in it. There are many poor weak-minded people who cannot take sides with a persecuted truth, nor accept anything but the most popular and fashionable form of religion. They dare not be with truth when men spit in its face, and buffet it, and pour contempt upon it; but it will be victorious none the less, although cowards desert it and falsehearted men oppose it. If it stand alone at the bar of the world, a culprit to be condemned,-if it receive nothing but a universal hiss of human execration,-yet, if it be the truth, it may

be condemned, but it will be justified; it may be buried, but it will rise; it may be rejected, but it will be glorified, even as it has happened to the Christ of God. Who would be ashamed of truth at any time when he knows the preciousness of it? Who will tremble because of present opposition when he foresees what will yet come of it? What a sublime spectacle-the man of sorrows standing before his cruel judges in all manner of weakness and poverty and contempt, at the same time heir of all things, and appointed, nevertheless, to sit at the right hand of power and to come in the clouds of heaven.

Nor may we think only of his condition as a despised and rejected man; for he was, on his trial, charged with grievous wrong, and about to be condemned by the ecclesiastical authorities. The scribes learned in the law declared that he blasphemed; and the priests, familiar with the ordinances of God, exclaimed, "Away with him; it is not meet that he should live."

The high priest himself gave judgment that it was expedient for him to be put to death. It is a very serious thing, is it not, when all the ecclesiastical authorities are against you,-when they are unanimous in your condemnation? Yes, verily, and it may cause great searching of heart; for no peaceable man desires to be opposed to constituted authority, but would sooner have the good word of those who sit in Moses' seat. But this was not the last time in which the established ecclesiastical authorities were wrong, grievously wrong. They were condemning the innocent, and blaspheming the Lord from heaven. Nor, I say, was this the last time in which the mitre and the gown have been upon the side of cruel wrong; yet this did not un-Christ our Savior or rob him of his deity or his throne. On the same principle human history brings before us abundance of instances in which, nevertheless, though scribes, priests, bishops, pontiffs, and popes condemned the truth, it was just as sure, and became as triumphant, as it had a right to do. There stands the one lone man, and there are all the great ones around him-men of authority and reputation, sanctity and pomp-and they unanimously deny that he can ever sit at the right hand of God; "But, nevertheless," saith he, "hereafter ye shall see the Son of man at the right hand of power." He spoke the truth; his declaration has been most gloriously fulfilled hitherto. Even thus over the neck of clergy, priests, pontiffs, popes, his triumphant chariot of salvation shall still roll, and the truth-the simple truth of his glorious gospel-shall, despite them all, win the day, and reign over the sons of men.

Nor is this all. Our Lord at that time was surrounded by those who were in possession of earthly power. The priests had the ear of Pilate, and Pilate had the Roman legions at his back. Who could resist such a combination of force? Craft and authority form a dreadful league. One disciple drew a sword, but just at the time when our Lord stood before the Sanhedrim that one chivalrous warrior had denied him; so that all the physical force was on the other side. As a man he was helpless when he stood bound before the council. I am not speaking now of that almighty power which faith knows to have dwelt in him; but as to human power, he was weakness at its weakest. His cause seemed at the lowest ebb. He had none to stand up in his defense-nay, none to speak a word on his behalf; for, "Who shall declare his generation?" And yet, for all that, and even because of it, he did rise to sit at the right hand of power, and he shall come in the clouds of heaven. So if it ever comes to pass, my brother, that thou shouldst be the lone advocate of a forgotten truth,-if thy Master should ever put thee in all thy weakness and infirmity in the midst of the mighty and the strong, do not thou fear or tremble; for the possession of power is but a trifle compared with the possession of truth, and he that has the right may safely defy the might of the world. He shall win and conquer, let the princes and powers that be take to themselves what force and craft they choose. Jesus, nevertheless, wins, though the power is all against him, and so shall the truth which he represents, for it wears about it a hidden power which baffles all opponents.

Nor was it merely all the power, there was a great deal of furious rage against him. That Caiaphas, how he spoke to him! "I adjure thee," saith he, "by God." And after he has spoken he rends his garments in indignation, his anger burns like fire; but the Christ is very quiet, the Lamb of God is still, and looking his adversary in the face, he says, "Nevertheless, hereafter thou shalt see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." He was strong, and therefore calm; confident, and therefore peaceful; fully assured, and therefore patient. He could wait, for he believed; and his prophecy was true, notwithstanding the high priest's rage. So if we meet with any man at any time who gnashes his teeth upon us, who foams in passion, who dips his pen into the bitterest gall



to write down our holy faith, who is indefatigable in his violent efforts against the Christ of God,-what mattereth it? “Nevertheless, ye shall see the Son of man sitting at the right hand of power.” “Yet have I set my king upon my holy hill of Zion,” said Jehovah; and he declared the decreethough the heathen raged and the people imagined a vain thing. Well may he smile at rage who is so sure of victory.

Yes, but it was not one person that raged merely. The people of Jerusalem, and the multitudes that had come up to the passover, bribed and egged on by the priests and the Pharisees, were all hot after our Savior’s death, clamouring, “Crucify him, crucify him;” and yet there he stood, and as he heard their tumult, and anticipated its growing demand for his blood, he lost not his confidence, but he calmly said, “Nevertheless, hereafter, shall ye see the Son of man sitting at the right hand of power.” Behold his perfect inward peace, and see how he manifests it by a bold confession in the very teeth of all his adversaries. “Ye may be as many as the waves of the sea; and ye may foam and rage like the ocean in a storm, but the purpose and the decree of God will, nevertheless, be fulfilled; ye cannot let

or hinder it one whit. Ye, to your everlasting confusion, shall see the Son of man sitting at the right hand of power.”

Beloved, you know that after he had said this our Lord was taken before Herod and Pilate, and at last was put to death; and he knew all this, foreseeing it most clearly, and yet it did not make him hesitate. He knew that he would be crucified, and that his enemies would boast that there was an end of him and of his kingdom. He knew that his disciples would hide themselves in holes and corners, and that nobody would dare to say a word concerning the man of Nazareth; he foreknew that the name of the Nazarene would be bandied about amid general opprobrium (reproach, mingled with contempt or disdain) , and Jerusalem would say, “That cause is crushed out; that egg of mischief has been broken;” but he, foreseeing all, that, and more, declared, “Nevertheless, hereafter ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven.” I cannot help harping upon the text-I

hope I shall not weary you with it, for to me it is music. I do not like running over the word “nevertheless” too quickly, I like to draw it out and repeat it as “never-the-less.” No, not one jot the less will his victory come.

Not in the least degree was his royal power endangered or his sure triumph imperilled. Not even by his death and the consequent scattering of his disciples was the least hazard occasioned; but, indeed, all these things wrought together for the accomplishment of the divine purpose concerning him, and the lower he stooped the more sure he was to rise ultimately to his glory.

And now, beloved, it is even so. The man Christ Jesus was despised and rejected of men, but at this moment he sits at the right hand of power; all power is given to him in- heaven and in earth, and therefore does he bid us proclaim his gospel. There is not an angel but does his bidding; providence is arranged by his will, for “the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.” Atoning work is done, and, therefore, he sits. His work is well done, and, therefore, he sits on the right hand of God, in the place of honor and dignity. Before long he will come.

We cannot tell when; he may come to-night, or he may tarry many a weary year; but he will surely come in person, for did not the angels say to the men of Galilee, as they stood gazing into heaven, “This same Jesus shall so come in like manner as ye have seen him go into heaven”? He shall come with blast of trumpet and with thousands of angelic beings, all doing him honor. He shall come with flaming fire to visit the trembling earth. He shall come with all his Fathers glories on, and kings and princes shall stand before him, and he shall reign amongst his ancients gloriously. The tumults of the people, and the plotting of their rulers, shall be remembered in that day, but it shall be to their own eternal shame; his throne shall be none the less resplendent.

I beg you to learn the spiritual lesson which comes out of this. I have already indicated it, and it is this-never be afraid to stand by a losing cause.

Never hesitate to stand alone when the truth is to be confessed. Never be overawed by sacerdotalism (priest-likeness), or daunted by rage, or swayed by multitudes.

Unpopular truth is, nevertheless, eternal, and that doctrine which is scouted and cast out as evil to-day shall bring immortal honor to the man who dares to stand by its side and share its humiliation. Oh, for the love of the Christ who thus threw a “nevertheless” at the feet of his foes, follow him

whithersoever he goeth. Through flood or flame, in loneliness, in shame, in obloquy (language that casts contempt on men or their actions), in reproach, follow him! If it be without the camp, follow him! If every step shall cost you abuse and scorn, follow still; yea, to prison and to death still follow him, for as surely as he sitteth at the right hand of power so shall those who love him and have been faithful to his truth sit down upon his throne with him. His overcoming and enthronement are the pledges of the victory both of the truth and of those who courageously espouse it.

Thus have we sounded our first great bell- “NEVERTHELESS.” Let its music ring through the place and charm each opened ear.

II. The second bell is “HEREAFTER.” “Nevertheless, hereafter.” I like the sound of those two bells together; let us ring them again. “Nevertheless, hereafter.” The hereafter seems in brief to say to me that the main glory of Christ lies in the future. Not to-day, perhaps, nor to-morrow will the issue be seen! Have patience! Wait a while. “Your strength is to sit still.” God has great leisure, for he is the Eternal. Let us partake in his restfulness while we sing,

“Nevertheless, hereafter.” O for the Holy Spirit’s power at this moment; for it is written, “he will show you things to come.”

It is one great reason why the unregenerate sons of men cannot see any glory in the kingdom of Christ because to them it is such a future thing. Its hopes look into eternity; its great rewards are beyond this present time and state, and the most of mortal eyes cannot see so far. Unregenerate men are like Passion in John Bunyan’s parable: they will have all their good things now, and so they have their toys and break them, and they are gone, and then their hereafter is a dreary outlook of regret and woe. Men of faith know better; and like Patience in the same parable, they choose to have their best things last, for that which comes last, lasts on for ever. He whose

turn comes last has none to follow him, and his good things shall never be taken away from him. The poor, purblind (near-sighted or dim-sighted, seeing obscurely) world cannot see beyond its own nose, and so it must have its joys and riches at once. To them speedy victory is the main thing, and the truth is nothing. Is the cause triumphant to-day? Off with your caps, and throw them

up, and cry “Hurrah!” no matter that it is the cause of a lie. Do the multitudes incline that way?

Then, sir, if you be worldly-wise, run with them. Pull off the palm branches, strew the roads, and shout “Hosanna to the hero of the hour!” though he be a despot or a deceiver. But not so with those who are taught of God. They take eternity into their estimate, and they are contented to go with the despised and rejected of men for the present, because they recollect the hereafter. They can swim against the flood, for they know whither the course of this world is tending. O blind world, if thou wert wise, thou wouldst amend thy line of action, and begin to think of the hereafter too; for, brethren, the hereafter will soon be here. What a short time it is since Adam walked in the garden of Eden; compared with the ages of the rocks, compared with the history of the stars, compared with the life of God, it is as the winking of an eye, or as a flash of lightning.

One has but to grow a little older, and years become shorter, and time appears to travel at a much faster rate than before, so that a year rushes by you like a meteor across the midnight heavens. When we are older still, and look down from the serene abodes above, I suppose that centuries and ages will be as moments to us; for to the Lord they are as nothing. Suppose the coming of the Lord should be put off for ten thousand years-it is but supposition-but if it were, ten thousand years will soon be gone, and when the august spectacle of Christ coming on the clouds of heaven shall really be seen, the delay will be as though but an hour had intervened. The space between now and then, or rather the space between what is “now” at this time, and what will be “now” at the last-how short a span it is! ...”

“Hereafter!” “Hereafter!” Oh, when that hereafter comes, how overwhelming it will be to Jesus’ foes! Now where is Caiaphas? Will he now adjure the Lord to speak? Now, ye priests, lift up your haughty heads!

Utter a sentence against him now! There sits, your victim upon the clouds of heaven. Say now that he blasphemes, and hold up your rent rags, and condemn him again. But where is Caiaphas? He hides his guilty head he is utterly confounded, and begs the mountains to fall upon him. And, oh, ye men of the Sanhedrim, who sat at midnight and glared on your innocent

victim, with your cold, cruel eyes, and afterwards gloated over the death of your martyred Prince, where are ye now-now that he has come with all his Father's power to judge you? They are asking the hills to open their caverns and conceal them; the rocks deny them shelter. And where, on that day, will you be; you who deny his deity, who profane his Sabbath, who

slander his people, and denounce his gospel-oh, where will you be in that tremendous day, which as surely comes as comes to-morrow's rising sun?..."

"To the Lord's own people there is no sound more sweet than that of

"hereafter." "Hereafter ye shall see the Son of man coming in the clouds of heaven." Welcome, welcome, welcome, welcome, Redeemer, Savior!

Welcome in every character in which thou comest. What acclamations and congratulations will go up from the countless myriads of his redeemed, when first the ensigns of the Son of man shall be seen in the heavens! On some one of earth's mornings, when the children of men shall be "marrying and giving in marriage," while saints shall be looking for his appearing, they shall first of all perceive that he is actually coming. Long desired, and come at last.

Then the trumpet shall be heard, waxing exceeding loud and long, ringing out a sweeter note to the true Israel than ever trumpet heard

on the morn of Jubilee. What delight! What lifting up of gladsome eyes!

What floods of bliss! Oppression is over, the idols are broken, the reign of sin is ended, darkness shall no more cover the nations. He cometh, he cometh; glory be to his name!

***"Bring forth the royal diadem,***

***And crown him Lord of all."***

O blessed day of acclamations! how shall heaven's vault be rent with them when his saints shall see for themselves what was reserved for him and for them in the "hereafter." "Ye shall see the Son of man at the right hand of power, and coming in the clouds of heaven."

That word "hereafter," my brothers and sisters, is, at this moment, our grandest solace, and I wish to bring it before you in that light. Have you been misunderstood, misrepresented, slandered because of fidelity to the right and to the true? Do not trouble yourself. Vindicate not your own cause. Refer it to the King's Bench above, and say, "Hereafter, hereafter."

Have you been accused of being mad, fanatical, and I know not what besides, because to you party is nothing, and ecclesiastical pride nothing, and the stamp of popular opinion nothing; because you are determined to follow the steps of your Master, and believe the true and do the right?

Then be in no hurry; the sure hereafter will settle the debate. Or are you very poor, and very sick, and very sad? But are you Christ's own? Do you trust him? Do you live in fellowship with him? Then the hope of the hereafter may well take the sting out of the present. It is not for long that you shall suffer; the glory will soon be revealed in you and around you.

There are streets of gold symbolic of your future wealth, and there are harps celestial emblematical of your eternal joy. You shall have a white robe soon, and the dusty garments of toil shall be laid aside for ever. You shall have a far more exceeding and an eternal weight of glory; and therefore the light affliction which is but for a moment may well be endured with patience. Have you labored in vain? Have you tried to bring souls to Christ, and had no recompense? Fret not, but remember the hereafter.

Many a laborer, unsuccessful to the eye of man, will receive a "Well done, good and faithful servant" from his Master in that day. Set little store by anything you have, and wish but lightly for anything that you have not. Let the present be to you, as it really is, a dream, an empty show, and project your soul into the hereafter, which is solid and enduring; for, oh! What music there is in it!-what delight to a true child of God! "Nevertheless, hereafter."

I feel half inclined to have done, and to send you out of the place, singing all the way, "Nevertheless, hereafter." The people outside might not understand you, but it would be a perfectly justifiable enthusiasm of delight.

**III.** Now, thirdly. Where am I to look for my third bell? Where is the third word I spoke of? In truth, I cannot find it in the version which we commonly use, and there is no such word in the original, and yet the word I am thinking of is there. The truth is that the second word, which has been rendered by "hereafter," bears another meaning; I will give you what the Greek critics say, as nearly as can be, the meaning of the word is, "HENCEFORWARD." "Henceforward ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven."

“Henceforward.” That is another word, and the teaching gathered out of it is this; even in the present there are tokens of the victory of Christ. “But,” says one, “did Christ say to those priests that henceforward they should see him sitting at the right hand of power?” Yes, yes, that is what he meant. He meant, “You look at me and scorn me; but, sirs, you shall not be able to do this any longer, for henceforward you shall see for yourselves that I am not what I appear to be, but that I sit at the right hand of power.

Henceforward, and as long as you live, you shall know that galling (wounding) truth.”

And did that come true? Yes, it came true that night; for when the Savior died there came a messenger unto the members of the Sanhedrim and others, and told them that the veil of the temple was rent in twain, In that moment, when the man of Nazareth died, that splendid piece of tapestry seemed to tear itself asunder from end to end as if in horror at the death of its Lord. The members of that council, when they met each other in the street and spoke of the news, must have been dumb in sheer astonishment; but while they looked upon each other the earth they stood upon reeled

and reeled again, and they could scarcely keep their feet. This was not the first wonder which had that day startled them, for the sun had been beclouded in unnatural darkness. At midday the sun had ceased to shine, and now the earth ceases to be stable. Lo, also, in the darkness of the evening, certain members of this council saw the sheeted dead, newly arisen from their sepulchres, walking through the streets; for the rocks rent, the earth shook, and the graves opened, and the dead came forth and appeared unto many. Thus early they began to know that the man of Nazareth was at the right hand of power.

Early on the third morning, when they were met together, there came a messenger in hot haste, who said, “The stone is rolled away from the door of the sepulcher. Remember that ye placed a watch, and that ye set your seal upon the stone. But early this morning the soldiers say that he came forth. He rose, that dreaded One whom we put to death, and at the sight of him the keepers did quake and became as dead men.” Now, these men-these members of the Sanhedrim- believed that fact; and we have clear evidence that they did so, for they bribed the soldiers, and said, “ Say ye, his disciples came and stole away his body while we slept.” Then did the word also continue to be

fulfilled, and they plainly saw that Jesus whom they had condemned was at the right hand of power. A few weeks passed

over their heads, and, lo, there was a noise in the city, and an extraordinary excitement. Peter had been preaching and three thousand persons in one day had been baptized into the name which they dreaded so much; and they were told, and they heard it on the best of evidence, that there had been a wonderful manifestation of the Holy Spirit, such as was spoken of in the book of the prophet Joel. Then they must have looked one another in the face, and stroked their beards, and bitten their lips, and said one to another,

“Did he not say that we should see him at the right hand of power?” They had often to remember that word, and again and again to see its truth, for when Peter and John were brought before them, it was proven that they had restored a lame man, and these two unlearned and ignorant men told them that it was through the name of Jesus that the lame were made to leap and walk. Day after day they were continuously obliged, against their will, to see, in the spread of the religion of the man whom they had put to death, that his name had power about it such as they could not possibly gainsay or resist. Lo, one of their number, Paul, had been converted, and was preaching the faith which he had endeavored to destroy. They must have been much amazed and chagrined, as in this also they discerned that the Son of man was at the right hand of power.

Yes, say you, but did they see him coming in the clouds of heaven? I

answer, yes. Henceforth they saw that also, for they began to have upon their minds forebodings, and dark thoughts. The Jewish nation was in an ill state, the people were getting disquieted, imposters were rising, and the leading men of the nation trembled as to what the Romans would do. At last there came an outbreak, and the imperial power was defied, and then such of them as still survived began to realize the words of Christ. When they saw the comet in the sky, and the drawn sword hanging over Jerusalem, when they saw the city compassed about with armies, when they marked the legions dig the trenches, and throw up the earthworks and surround the devoted city, while all around was fire and famine; when from every tower upon the walls they could see one of their own countrymen nailed to a cross, for the Romans put the Jews to death by crucifixion by hundreds, and even by thousands,- then must they have begun to see the coming of the Son of man. And when,



at last, the city was destroyed and a firebrand was hurled even into the holy place, and the Jews were banished and sold for slaves till they would not fetch the price of a pair of shoes, so many were they and so greatly despised,- then they saw the Son of man coming in the clouds of heaven to take vengeance on his adversaries.

Read the text as meaning, "Henceforward, ye shall see the Son of man at the right hand of power, and coming in the clouds of heaven." It is not the full meaning of the passage, but it is a part of that meaning, beyond all question. . [my ft]

[ft] it is of little doubt in my estimation that some of these same Council members, at some point, cried out in true repentance and believed in the One in Whom they had condemned, thereby fulfilling that prophecy of Jesus; "... Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Beloved, even at the present time we may see the tokens of the power of Christ among us. Only tokens, mark you; I do not want to take you off from the hereafter, but henceforward and even now there are tokens of the power of our Lord Jesus. Look at revivals. When they break out in the church how they stagger all the adversaries of Christ. They said-yes, they dared to say-that the gospel had lost all its power-that, since the days of Whitefield and Wesley, there was no hope of the masses being stirred, yet when they see, even in this house, from Sabbath to Sabbath, vast crowds listening to the word, and when some few months ago no house could be built that was large enough to accommodate the thronging masses who sought to hear our American brethren, then were they smitten in the mouth, so that they could speak no more, for it was manifested that the Lord Christ still lives, and that, if his gospel be fully and simply preached, it will still draw all men to him, and souls will be saved, and that not a few.

And look ye, in the brave world outside, apart from religion, what influences there are abroad which are due to the power of the Christ of God. Would you have believed it twenty years ago that in America there should be no more a slave; that united Italy should be free of her despots?

Could you have believed that the Pope would be puling (whine or wimper) about his being a prisoner in the Vatican, and that the power of antichrist would be shorn away? No, the wonders of history, even within the last few years, are enough to show us that Christ is at the right hand of power. Come what will in the future, mark ye this, my brethren, it will never be possible to uphold tyranny and oppression long, for the Lord Christ is to the front for the poor and needy of the earth. O despots, you may do what you will, and use your craft and policy, if you please, but all over this world the Lord Jesus Christ has lifted up a plummet and set up a righteous, standard, and he will draw a straight line, and it will pass through everything that offends,

that it may be cut off; and it will also pass over all that is good and lovely, and right, and just, and true, and these shall be established in his reign among men. I believe in the reign of Christ. Kings, sultans, czars- these are puppets all of them, and your parliaments and congresses are but vanity of vanity. God is great, and none but he. Jesus is the King in all the earth. He is the Man, the King of men, the Lord of all. Glory be to his name. As the years progress we shall see it more and more, for he has had long patience, but he is beginning now to cut the work short in righteousness. He is

baring his right arm for war and that which denies manhood's just claims, that which treads upon the neck of the humanity which Christ has taken, that which stands against his throne and dominion, must be broken in pieces like a potter's vessel, for the scepter in his hand is a rod of iron, and he will use it mightily. The Christ, then, gives tokens still of his power.

They are only tokens, but they are sure ones, even as the dawn does not deceive us, though it be not the noontide.

And oh, let me say, there be some of you present who are enemies of Christ, but you also must have perceived some tokens of his power. I have seen him shake the infidel by the gospel till he has said, "Almost thou persuadest me to be a Christian." He has taken him in the silence of the night and probed his conscience; in his gentleness and love, and pity he has led the man to think, and though he has not altogether yielded, yet he has felt that there is a solemn power about the Christ of God. Some of the worst of men have been forced to own that Christ has conquered them.

Remember how Julian, as he died, said, "The Nazarene has overcome me;

the Nazarene has overcome me.” May you not have to say that in the article of death, but oh that you may say it now. May his love overpower you, may his compassion win you, and you will see in your own salvation tokens of his power.

But I must be done, for my time has fled, but I desire to add that it will be a blessed thing if everyone here, becoming a believer in Jesus, shall henceforward see him at the right hand of power and coming in the clouds of heaven. Would to God we could live with that vision full in view, believing Jesus to be at the right hand of power, trusting him and resting in him. Because we know him to be the Lord, strong and mighty, the Lord mighty in battle, we ought never to have a doubt when we are doing what is right. We ought never to have a doubt when we are following Jesus, for he is more than a conqueror, and so shall his followers be. Let us go on courageously, trusting in him as a child trusts in his father, for he is mighty upon whom we repose our confidence.

Let us also keep before our mind’s eye the fact that he is coming. Be ye not as the virgins that fell asleep. Even now my ear seems to hear the midnight cry, “Behold, the bridegroom cometh!” Arise, ye virgins, sleep no longer, for the bridegroom is near. As for you, ye foolish virgins, God grant that there may yet be time enough left to awake even you, that you may yet have oil for your lamps before he comes. He comes we know not when, but he comes quickly. Be ye ready, for in such an hour as ye think not the Son of man cometh. Be ye as men that watch for their Lord, and as servants that are ready to give in their account, because the master of the house is near. In that spirit let us come to the Lord’s table, as often as we gather there, for he has said to us, “Do this until I come.” Outward ordinances will cease when he comes, for we shall need no memorial when the Lord himself will be among us. Let us here pledge him in the cup. That he is coming we do verily believe; that he is coming we do joyfully proclaim. Is it a subject of joy to you? If not—

*Ye sinners seek his face,  
Whose wrath ye cannot bear;  
Bow to the scepter of his grace,  
And find salvation there.”*

God bless you for Christ’s sake.”

*Psalm 68:32, LXX ; “ Sing to God, ye kingdoms of the earth; sing psalms to the Lord. Pause.”*

Vs. 33 (Thomson’s LXX) ; “Who rode on the eastern firmament of heaven. Behold with His voice He will utter a voice of power.”

Vs.. 34 Ascribe ye glory to God. His excellency is over Israel ; and His power is in the clouds.

Vs. 35 God is awful among His saints : He is the God of Israel. He will give power and strength to His people. Blessed be our God!”

*Psalm 68:32-35, KJV/MT; “32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:*

*33 To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.*

*34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.*

35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.”

Cross references :

Psalms 68:4 “Sing unto God, sing praises to His name! Extol Him that rideth upon the heavens by His name Jehovah; and rejoice before Him.”

Psalms 77:18 “The voice of Thy thunder was in the heavens, the lightnings lightened the world; the earth trembled and shook.”

John 12:28 “ ‘Father, glorify Thy name.’ Then there came a voice from Heaven, saying, ‘I HAVE BOTH GLORIFIED IT, AND WILL GLORIFY IT

AGAIN.’ ”

Revelation 11:12 “And they heard a great voice from Heaven, saying unto them, "Come up hither!" And they ascended up to Heaven in a cloud, and their enemies beheld them.”

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!"

Melito, Bishop of Sardis (@ 190 AD.) , quotes a portion of verse 33 ; “Who ascendeth above the heaven of heavens ‘to the east’ and explains ; “The ascent of the Lord ...the raising up of Man, who is taken from earth to heaven.”

The Son of Man in His second coming will come likewise – “as the lightning comes from the east and flashes to the west.”

It should also be noted that His star was seen in the east. We should bear in mind that this same word for “East” in greek is anatolh-“light of dawn”.(see the “Word Pictures” portion of this study for in-depth analysis of the important Messianic references that this word is used for in Scripture)

Jesus the Christ, rose early as the day “began to dawn.”

John Gill ; Ver. 33. *To him that rideth upon the heaven of heavens*, [which were] of old, &c.] “Or "eastward" ..; the first, second, and third heavens, which were created from the beginning of time by Christ himself, Psalms 102:25 compared with Hebrews 1:10. These he rode upon when he ascended on high, even far above all heavens, as the apostle says, Eph 4:10; and so above the heaven of heavens, when he was made higher than they, and both Lord and Christ; and placed his throne in them, and from thence exercises his government over the whole world: and it may be observed, that it was from Mount Olivet, which was to the east of Jerusalem, that Christ ascended, and so to the eastern part of the heavens, Acts 1:12 Zechariah 14:4; see Revelations 7:2;

*lo, he doth send out his voice*; which is his Gospel, for that is the voice of Christ; which he utters by his ministers, and which his sheep, his people, hearken unto, and can distinguish from the voice of a stranger. This is a voice of love, grace, and mercy; it speaks of righteousness, peace, pardon, and salvation by him, and is very joyful and comfortable to hear. This he sent out by his apostles into all the earth, after his ascension to heaven; and which he has been, more or less, sending out in one place or another, by his ministers, ever since; and in the latter day will send it out more clearly, fully, and largely, by a set of ministers he will raise up for that purpose;

[and that] a mighty voice; or, "a voice of strength" ..; a strong and powerful voice, such as the Gospel is, when accompanied with the power and Spirit of God. It is a soul shaking and awakening voice; it is an heartmelting and an heartbreaking one; it is a quickening and an enlightening voice; it quickens dead sinners, gives life unto them, and the entrance of it gives light to dark minds: it is a soul charming and alluring one; it draws to Christ, engages the affections to him, and fills with unspeakable delight and pleasure. The Targum interprets this of the voice of the spirit of prophecy; Aben Ezra understands this voice as saying what follows."

Ver. 34. *Ascribe ye strength unto God, &c.*] The Messiah; by asserting him to be the mighty God, even the Almighty; by attributing works of strength and power to him: such as the creation of all things; upholding all things in their being; the redemption and preservation of his people; the resurrection of the dead, &c. by applying to him, and exercising faith on him for spiritual strength, and giving him the glory of it: so the Targum, "give the glory of strength to God."

Moreover, this may be understood of ascribing dominion and power to him by the kingdoms of the earth, who are here addressed, when they shall be converted to him; and who, upon this enlargement of his kingdom, will be congratulated by his people, for taking to himself his great power and reigning, Revelation 11:15-17;

*his excellency [is] over Israel*; the spiritual Israel, such who are Israelites indeed. Over these his glorious Majesty in his kingdom rules; they are subject to him, and acknowledge him for their King; and among them is his

Shechinah, or divine Presence. Or over Israel, literally understood; when they shall, as at this time the prophecy refers to, be all called, converted, and saved: they shall seek the Lord their God, and David their King, and he shall be Prince over them;

*and his strength [is] in the clouds*; which are round about him, the chariots in which he rides, and in which he shows his strength; by sending forth from thence the rain of his strength, the terrible lightning and thunder. In these he went up to heaven, and in these he will come again to judgment. They may be mystically understood of the ministers of the Gospel, especially in the latter day, who may be compared to clouds for their numbers, they will then be many; for their swiftness in moving to and fro, and spreading the Gospel; and for their being full of the doctrines of grace, comparable to rain; see Isaiah 5:6. And the Lord's strength will be seen in them, who will greatly strengthen them to do their work; his strength will be made perfect in their weakness; the excellency of the power attending their ministrations, to the large conversion of sinners, will appear to be of God, and not of man."

George Horne (as quoted by Spurgeon) ; "Ver. 33. The praises of the church are sung to him, who, after his sufferings here below, reascended to take possession of his ancient throne, high above all heavens; who, from thence, speaketh to the world by his glorious gospel, mighty and powerful, as thunder, in its effects upon the hearts of men (see Psalm 29 throughout). The power of Christ's voice, when he was on earth, appeared by the effects which followed, when he said, "Young man, arise:" "Lazarus, come forth:" "Peace, be still;" and it will yet further appear, when "all that are in the graves shall hear the voice of the Son of man, and come forth."

**Psalm 118:15-16, LXX, vs.15 "The voice of exultation and salvation is in the tabernacles of the righteous: the right hand of the Lord has wrought mightily.**

**16 The right hand of the Lord has exalted me: the right hand of the Lord has wrought powerfully."**

*Psalm 118:15-16, LXX, Thomson version, vs.15 “A sound of joy and deliverance in the tents of the righteous! The right hand of the Lord hath exerted power!”*

*Vs. 16 The right hand of the Lord hath exalted me; the right hand of the Lord exerted power.”*

Cross referenses :Exodus 15:6 Thy right hand, O LORD, has become glorious in power; Thy right hand, O LORD, hath dashed in pieces the enemy.

Acts 2:32 This Jesus hath God raised up, of which we are all witnesses.

Acts 2:33 Therefore, being exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, He hath shed forth this which ye now see and hear.

Acts 2:34 For David is not ascended into the heavens, but he himself saith, ‘The LORD said unto my Lord, "Sit Thou on My right hand

Acts 2:35 until I make Thy foes Thy footstool.”‘

Acts 2:36 "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

C.H. Spurgeon ; “That hero of heroes, the conquering Saviour, gives to all the families of his people abundant reasons for incessant song now that he has **led captivity captive and ascended up on high**. Let none of us be silent in our households: if we have salvation let us have joy, and if we have joy let us give it a tongue wherewith it may magnify the Lord. If we hearken carefully to the music which comes from Israel’s tents, we shall catch a stanza to this effect,

*the right hand of the Lord doeth valiantly*: Jehovah has manifested his strength, given victory to his chosen champion, and overthrown all the armies of the foe. "The Lord is a man of war, the Lord is his name." When he comes to blows, woe to his mightiest opponent.”

John Gill ; “the right hand of the Lord doth valiantly; or "acts powerfully" ..; in helping and assisting David, in protecting and defending him, in raising him to the throne, and in giving him rest from all his enemies; and so in supporting the Messiah, his antitype, as man and Mediator, in his work and



under his sufferings; in raising him from the dead, and **exalting: him at his right hand; and which was done with his right hand,** Acts 2:33 5:31. Jarchi refers this joy here expressed to future times, the times of the Messiah: and in an ancient.. writing of the Jews the right hand of the Lord, three times mentioned in this verse and Psalm 118:16, is interpreted of the Messiah, the sort of David.”

Vs. 16 “...the right hand of the Lord doth valiantly: or "acts powerfully". This is repeated for the confirmation of it, and to show how much the righteous were affected with it, and how desirous they were of glorifying of it; "the right hand of the Lord", being three times mentioned, may have respect to the three divine Persons in the Godhead, whose right hand or power is the same: and as the right hand of the Father has done powerfully in the instances given, so the right hand of the Son has worked mightily in vanquishing all enemies, sin, Satan, death, and the world; in obtaining the salvation of his people, and in raising himself from the dead: and so the right hand of the Holy Spirit has wrought powerfully on Christ, on whom he rested as the Spirit of might, and through whom Christ offered himself to God, and by whom he was raised from the dead; and also in the conversion of sinners, and in helping, assisting, strengthening, and protecting the saints.”

**Psalm 2:7, LXX (Thomson’s Version), : “I proclaim the decree of the Lord ; to Me the Lord said: Thou art my Son, this day I have begotten Thee,”**

**Psalm 2:7 Massoretic Text ; “I will declare the decree: the LORD hath said unto me, Thou my Son; this day have I begotten thee.”**

Cf. Hebrews 1:1-10, NKJV, (written by Paul the Apostle) ; “God, who at various times and in various ways spoke in time past to the fathers by the prophets,

2 has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

3 who being the brightness of *His* glory and the express image of His person,

and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

5 For to which of the angels did He ever say: "You are My Son, Today I have begotten You"? And again: "I will be to Him a Father, And He shall be to Me a Son"?

6 But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him."

7 And of the angels He says: "Who makes His angels spirits And His ministers a flame of fire."

8 But to the Son *He says*: "Your throne, O God, *is* forever and ever; A scepter of righteousness *is* the scepter of Your Kingdom.

9 You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions."

10 And: "You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands."

John Gill (from his commentary on Hebrews) ; "For unto which of the angels said he at any time, &c.] That is, he never said to any of the angels what he has said to Christ; namely, what follows,

*thou art my Son, this day have I begotten thee* for though angels are called the sons of God, Job 1:6 2:1 38:7 yet are never said to be begotten by him; or, with this clause annexed to it, "this day have I begotten thee"; nor are they ever so called in a proper sense, or in such sense as Christ is: this is said to Christ, and of him, in Ps 2:7 and that agreeably to the sense of the Jewish church at this time, or the apostle would never have produced it to the Hebrews in such a manner; and not only the whole psalm in general, but this verse in particular, is owned by Jewish writers {t}, both ancient and modern, to belong to the Messiah. Christ is the Son of God, not by Creation, nor by adoption, nor by office, but by nature; he is the true, proper, natural, and eternal Son of God; and as such is owned and declared by Jehovah the Father,

in these words; the foundation of which relation lies in the begetting of him; which refers not to his nature, either divine or human: not to his divine nature, which is common with the Father and Spirit; wherefore if his was begotten, theirs must be also, being the same undivided nature, common to all three; much less to his human nature, in which he is never said to be begotten, but always to be made, and with respect to which he is without Father; nor to his office, as Mediator, in which he is not a Son, but a servant; besides, he was a Son, previous to his being a prophet, priest, and King; and his office is not the foundation of his sonship, but his sonship is the foundation of his office; or by which that is supported, and which fits him for the performance of it: but it has respect to his divine person; for as, in human generation, person begets person, and like begets like, so it is in divine generation; though care must be taken to remove all imperfection from it, as divisibility and multiplication of essence, priority and posteriority, dependence, and the like; nor can the modus, or manner of it, be conceived, or explained by us: the date of it, today, designs eternity, as in Isa 43:13, [my ft]

[ft] Isa 43:13, Dead Sea Scroll ; “also before the day was I am He; and there is none who can deliver out of my hand: I work, and who shall return it?”

which is one continued day, an everlasting now; and this may be applied to any time and case, in which Christ is declared to be the Son of God; as at his incarnation, his baptism, his transfiguration on the Mount, and his resurrection from the dead, as in Acts 13:33 Romans 1:4 and at his ascension to heaven, when he was made Lord and Christ, and his divine sonship more manifestly appeared; which seems to be the time, and case, more especially referred to here. And again, I will be to him a father, and he shall be to me a Son: which words are taken from 2 Samuel 7:14 and the sense is, not that he should be his son by adoption; or that he would be instead of a father to him; or that he should be as dear to him as a son is to a father; but that he was really and properly so; and he would make it manifest, and own him as such, as he did at Jordan’s river, upon the Mount, and at his resurrection and ascension; though the words are spoken of Solomon, as a type of Christ, they properly belong to the antitype, who is greater than Solomon.”

{t} Zohar in Numb. fol. 82. 2. Maimon. in Misn. Sanhedrin, c. 11. 1. &

Abarbinel, Mashmia Jeshua, fol. 37. 4. & 38. 1.

Isaiah 30:18, Dead Sea Scroll ; “) and therefore YHWH will wait to be merciful to you therefore He is on high for the showing of your mercy because YHWH is a God of judgement blessed are all those who wait for Him.”

Isaiah 30:18, KJV/MT ; “And therefore will the LORD wait, that he may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for Him.”

Isaiah 30:18, LXX, Thomson Version ; “But again the Lord will be gracious to you, and will therefore be exalted for compassionating you. Because the Lord your God is a judge, happy are they who wait for Him.”

John Gill ; “and therefore will he be exalted, that he may have mercy upon you; or, "will exalt himself"; raise up himself, who seemed to be asleep, and careless of his people, and rise up against their enemies, and in defence of them, which is showing mercy to them; or be exalted on his throne of grace, that he may give, and they may find, grace and mercy to help them in time of need: or, "he will exalt", or "lift up"; that is, his Son; so he was lifted up on the cross, that his people might be drawn after him, and saved by him; and he has also exalted him at his right hand to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins;...”

C.H.Spurgeon ; “After the Lord had displayed His patience to His people, He resolved to go further, and He proceeded to a most notable matter which is thus described- ‘Therefore will He be exalted, that He may have mercy upon you.’ You and I would have turned the text round the other way and said-‘Therefore will He have mercy upon you that He may be exalted.’ That

would be true, but it is not the truth here taught. The picture represents the Lord as it were sitting still, and allowing His people through their sin to bring suffering upon themselves ; but now, after long patience, He arouses Himself to action. Methinks I hear Him say, 'They will not come to Me, they refuse all My messengers, they plunge deeper and deeper into sin, now will I see what My grace can do!' He rises as one Who means to put forth His power. He stands ready for action. And now, as if that were not enough, He says to Himself, 'I will be exalted, I will go up to My throne, that I may have mercy upon them. I will manifest My power. I will take the ensigns of My dominion into My hand, and act as a sovereign. I will have mercy on whom I will have mercy, and where sin abounded grace shall much more abound.' Oh how I love to speak of the Lord exalted in Christ Jesus upon the throne of grace. Glory be to His name. Do you see what a wonderful thing is the work of grace in saving men.- 'Therefore will He be exalted that He may have mercy upon you. He will take to Himself an absolute sovereignty, mount to the throne, and display His reigning grace. Where else is there any hope for men.'"

Psalm of Solomon (ancient Jewish literature before Christ's incarnation) ;  
Psalm of Solomon ; ch.17:

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."

**Dead Sea Scroll Isaiah 24:23 "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 24:23, LXX, "And the brick shall decay, and the wall shall fall; for**

*the Lord shall reign in Sion, and out of Jerusalem, and shall be glorified before his elders."*

John Wesley ; "24:23 The sun - All earthly powers and glories shall be obscured with the far greater splendor of Christ, the king of kings, at whose feet even the kings of the earth shall fall down and worship. The Lord - The Messiah, who, tho' man, yet is also God, and the Lord of hosts. Shall reign - Shall come in the flesh, and set up his kingdom, first in Jerusalem, and afterward in all other nations. Before - Before his ministers, who are in some sort the courtiers of the King of Glory. But the ancients are here put for the whole church, in whose name and for whose service they act."

John Gill ; "...when the Lord of hosts shall reign in Mount Zion, and in Jerusalem; who is no other than the Lord Jesus Christ, the true Jehovah, the Lord of hosts or armies, of the sun, moon, and stars, the host of heaven, and of the heavenly host of angels, and of men on earth; who was King from eternity, and reigned during the Old Testament dispensation; came a King into this world, though his kingdom was not of it, nor was with observation: upon his ascension to heaven was made and declared Lord and Christ; and now rules in the hearts of his people by his Spirit and grace, and whose spiritual reign will more manifestly appear in the latter day; but here it is to be understood of his reign on earth, which will be personal, visible, and glorious, and in a different manner from what it now is, when he will be King over all the earth. Zion and Jerusalem, where he will reign, may be literally understood as the chief place of his residence during this state, the spot of ground where he was most despised and ill treated; see Zechariah 14:4,5,9 or mystically, the church in the New Jerusalem state, Revelation 21:2,3 here he will reign,

and before his ancients gloriously: or, "in glory"; in his own glory, both as God and as man, and Mediator; and in his Father's glory, and in the glory of his holy angels, in which he will come and appear; and therefore his appearing is called a glorious one, # Lu 9:26 # Tit 2:13 and this "before his ancients", the ancient patriarchs both before the flood, as Adam, Abel, &c. and after the flood, as Abraham, Isaac, Jacob, and others; the old Jewish church, the prophets and saints of the Old Testament dispensation; the apostles and elders of the Gospel churches under the New; the four and

twenty elders, the representatives of the Gospel churches, so often spoken of in the book of the Revelation; very probably with reference to this text; and all the saints, in all ages, who will now be raised from the dead, and live and reign with him; these are his ancients, who are loved with an everlasting love, chosen in him before the foundation of the world, with whom a covenant was made in him, and grace given to them in him, before the world began; in the midst and presence of these he will reign, and they shall behold his glory; yea, these shall appear in glory; for so the words may be construed, "before his ancients", who are "glory", or "in glory" {b}; for they shall appear with him in glory, both in soul and body, having the glory of God upon them, Collosions 3:4 Re 21:11.

Matthew Henry ; “Glory to God in all this, Isa 24:23. When all this comes to pass, when the proud enemies of God’s church are humbled and brought down,

.. Then it shall appear, beyond contradiction, that the Lord reigns, which is always true, but not always alike evident. When the kings of the earth are punished for their tyranny and oppression, then it is proclaimed and proved to all the world that God is King of kings—King above them, by whom they are conquerable—King over them, to whom they are accountable—that he reigns as Lord of hosts, of all hosts, of their hosts, —that he reigns in Mount Zion, and in Jerusalem, in his church, for the honour and welfare of that, pursuant to the promises on which that is founded, reigns in his word and ordinances, —that he reigns before his ancients, before all his saints, especially before his ministers, the elders of his church, who have their eye upon all the out-goings of his power and providence, and, in all these events, observe his hand. God’s ancients, the old disciples, the experienced Christians, that have often, when they have been perplexed, gone into the sanctuary of God in Zion and Jerusalem, and acquainted themselves with his manifestations of himself there, shall see more than others of God’s dominion and sovereignty in these operations of his providence.”

Isaiah 2:1, KJV; “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more”

Isaiah 2:1-4, Dead Sea Scroll (translated) ; “The word which Isaiah the son of Amos envisioned about Judah and Jerusalem.

(2) And it shall be in the last days that the mountain of the house of YHWH shall be established in the top of the mountains and shall be lifted up above the hills and all nations shall flow into it.

(3) And many people shall come and shall say Come, let us go up [....] to the house of the God of Jacob and He will instruct us in His ways and we will walk in his paths, because the Torah shall go out from Zion, the word of YHWH from Jerusalem

(4) and He will judge among the nations and he will cause rebuke [+among+] many peoples and they shall beat their swords to plows and their spears to scythes, and nation shall not lift up sword against nation, and they will not learn war anymore.”

Isaiah 2:1-4, LXX (see Thomson's translation of the LXX and Brenton's



translation of the Vaticanus LXX) ; vs.1; *“The word which came to Esaias the son of Amos concerning Judea, and concerning Jerusalem:*

*2 For in the last days the mountain of the Lord shall be conspicuous, and the house of God shall be on the top of the mountains, and exalted above the hills; therefore all the nations shall come to it.*

*3 Many nations indeed will go, saying: Come, and let us go up to the mount of the Lord, and to the house of the God of Jacob; and He will tell us His way, and we will walk therein. for from Sion shall go forth a law, and the word of the Lord from Jerusalem.*

*4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into sickles: and nation shall not take up sword against nation, neither shall they learn to war any more.”*

John Gill ; “...Ver. 2. And it shall come to pass in the last days, &c.] The days of the Messiah, as Aben Ezra rightly interprets it; and it is a rule laid down by Kimchi and Ben Melech, that wherever the last days are mentioned, the days of the Messiah are intended. The days of the Messiah commenced in the latter part of the Old Testament dispensation, or Jewish world, towards the close of their civil and church state, at the end of which he was to come, Hab 2:3 and accordingly did, which is called the end of the world, and the last days; that is, of that state, Heb 1:2 9:26 - 1 Co 10:11 and ushered in the world to come, or Gospel dispensation, which is properly the days of the Messiah, reaching from his first to his second coming; the first of which were the times of John the Baptist, Christ and his apostles; the latter days of that dispensation take in the rise and reign of antichrist, # 1Ti 4:1-3 the last days of it are those which bring in the perilous times, the spiritual reign of Christ, and the destruction of antichrist, and which will precede the personal coming of Christ, # 2Ti 3:1-5 - 2Pe 3:4,5 and these are the days here referred to.

[That] the mountain of the Lord's house shall be established in the top of the mountains; by "the mountain" of the Lord's house is meant, not Mount Moriah, on which the temple was built, as Kimchi interprets it; nor the

temple itself, as the Targum; though in the last days of it, and at the first coming of the Messiah, that had a greater glory than ever it had before, through the personal presence of Christ in it; through the effusion of the Holy Spirit upon the apostles there, on the day of Pentecost; and through the Gospel being first preached here by Christ and his apostles, from whence it went forth into all the world, as is afterwards predicted it should; but the kingdom of Christ, which is his church, is here designed; called "the Lord's house", because of his building, and where he dwells, and which he will at this time beautify and glorify; the materials of it are lively stones, or true believers; laid on Christ the foundation, into which there is no right entrance but through faith in him, who is the door, and where is plenty of provisions; the pillars and beams of it are the ministers of the Gospel, and its windows are the ordinances: here Christ is as a Son over his own house; he is the Master of it, the High Priest and Prophet in it; and his servants are the stewards of it, to give to everyone their portion; and happy are they that have a name and a place in it: and it is called "the mountain", in allusion to Mount Zion, on which the temple stood; because of its immovableness, being secured in the everlasting and electing love of God, and in the unalterable covenant of grace, founded on the Rock Christ, and guarded by the mighty power of God. This is "established in the top of the mountains"; in Christ, who is higher than the kings of the earth, signified by mountains, # Re 17:9,10 who is the Head of all principality and power; not in their first head, or in themselves, is the establishment of the saints, but in Christ, 2Co 1:21 he is the stability of their persons, of their grace, and of their life, spiritual and eternal..." and again

"...Ver. 3. *And many people shall go and say, &c.*] This is a prophecy of the numerous conversions among the Gentiles in the latter day, and agrees with Zec 8:20-23 and even the author of the old Nizzachon {p} interprets it of the gathering of the people to the Messiah.

*Come ye, and let us go up to the mountain of the Lord,* and to the house of the God of Jacob; the church of Christ, so called; see Gill on "Isa 2:2". This expresses the concern that truly gracious souls have for the house of God, and his worship in it; they go up to it, considering it both as their duty and their privilege; and which they do frequently and constantly, with much spiritual pleasure, though sometimes with difficulty, finding their account in it, and knowing it is for the glory of God; and not content with so doing themselves,

they encourage others to do so likewise;...” and again

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*and he will teach us of his ways:* that is, the Lord the God of Jacob, the covenant God and Father of his church and people, who often in this prophecy go by the name of Jacob; he is the teacher, and there is none teacheth like him; and happy are they who are taught of God, and who have heard and learnt of the Father, and come to Christ: he taught men by his Son, when here on earth; who was a teacher that came from God, taught the way of God in truth, and with authority, as the Scribes and Pharisees did not: and then by his Spirit, sent after him to teach all things, and bring all things to remembrance; and since by his apostles and ministers, who have gifts, and a

commission to teach men; though all human teachings are of no avail, without a divine blessing, unless accompanied with the anointing, which teacheth all things; and which will be abundantly bestowed in the latter day, when all the children of Zion, and that come to the house of the Lord, will be taught of God. Kimchi says, the teacher here is the King Messiah; the "us" to be taught are Gentiles, aliens from the commonwealth of Israel, and strangers to the covenants of promise, whom Christ, under the Gospel dispensation, has given his ministers a commission to teach; and here design such as are humble souls, and sensible of their ignorance, and who know something of Christ, and believe in him; yet, as they know but in part, they desire to know more. The things taught them are the "ways" of the Lord; his ways of love, grace, and mercy, in the salvation of men; the steps he took in eternity towards it, by consulting and contriving the best method of it, forming it in his Son, and agreeing with him in covenant about it, and choosing the persons in him he designed to save: and also his goings forth in time, by sending his Son into this world, to obtain salvation for them, and his Spirit into their hearts, to apply it to them; likewise the ways which he prescribes and directs his people to walk in, such as the ordinances of the Gospel, and every path of duty: and the place where these are taught is the church of God, and to this school all that desire to learn should go;..." and again

*"And we will walk in his paths;* in Christ, the way, by faith, and in all his ordinances and paths of duty, according to the rule of his word; in imitation of him, and as he walked; in a dependence on his wisdom, grace, and strength, continuing therein; for walking is a progressive motion, and designs a series and course of obedience and perseverance in it:

*for out of Zion shall go forth the law,* and the word of the Lord from Jerusalem; by which is meant the law or doctrine of the Messiah, # Isa 42:4 for the Hebrew word hrwt signifies any doctrine, and so the evangelical one, the law or doctrine of faith, of justification by faith in Christ's righteousness, # Ro 3:27,28 together with all other doctrines of the same kind; called the "word of the Lord", which the Lord Christ is the author, preacher, sum, and substance of; the word of righteousness, peace, reconciliation, life, and salvation by him. This first began according to his commission and direction to be preached at Jerusalem, and from thence it went forth into all the world; and it is in Zion, in the church of God, it is now preached, and will be more

clearly and fully in the latter day; and so is an argument and an encouraging reason to engage persons to go up thither and hear it.”

“Ver. 4. *And he shall judge among the nations, &c.*] Or, "it shall judge"; either the mountain of the Lord's house, as Abarbinel thinks, that is, the church; for in the spiritual reign of Christ, in the latter day, the judgment shall be given to the saints of the most High, and they shall possess the kingdom; the power of civil government will be in their hands, and they shall judge the world; for kings will then be nursing fathers to them, and queens nursing mothers. Or the law and word of the Lord, the Gospel, which judges men now, and declares who are condemned, and who are not; and will judge them at the last day: or, "he shall judge", that is, the Messiah, as Aben Ezra, Kimchi, and Ben Melech interpret it; he shall be King over all the earth; the kingdoms of this world will become his, and his dominion will be from sea to sea, and from the rivers to the end of the earth:

*and shall rebuke many people*; either the church shall rebuke by her ministers, whose work it is to reprove and rebuke for and to convince of both immorality and error; or, the word preached by them, which is the means of the conviction and conversion of sinners; or, Christ by his Spirit, whose office it is to reprove and convince the world of sin, righteousness, and judgment. It is a prophecy of numerous conversions among the Gentiles, in the latter day:

*and they shall beat their swords into ploughshares, and their spears into pruning hooks*: instruments of war shall be no more used, but shall be turned into instruments of husbandry, much more advantageous and useful to mankind.

*Nation shall not lift up sword against nation, neither shall they learn war any more.* This clearly proves that this prophecy belongs to future times; for this has never yet had its accomplishment in any sense; not in a literal sense; for though there was an universal peace all the world over, at the birth of Christ, in the times of Augustus Caesar, yet there afterwards were, as our Lord foretold there would be, wars, and rumours of wars, and nation should rise against nation, and kingdom against kingdom, and so it has been, more or

less, ever since; nor in a spiritual sense, for though Christ has made peace by the blood of his cross, and came and preached it by his ministers, and wherever the Gospel of peace takes place, it makes men of peaceable dispositions, and reconciles them, as to God and Christ, and the way of salvation by him, so to one another; and it is peace saints are called to, and, when grace is in exercise, it rules in their hearts; and yet there have been sad contentions and quarrels among the people of God, and which yet still continue; but in the latter day glory, or spiritual reign of Christ, this prophecy will be fulfilled in every sense; for after the hour of temptation is over, that shall try all the earth, after the slaying of the witnesses and their rising, after the battle at Armageddon, when the beast and false prophet will be taken and cast alive into the lake of fire, there will be no more wars in the world, nor any persecution of the saints; and then will the peaceable kingdom of Christ appear, and all his subjects, and the members of his church, will live in the utmost unity and harmony together; they shall no more envy and vex one another; and of this peace there will be no end, # Ps 72:7 Isa 9:7 11:6-8,13 these words are applied to the times of the Messiah, both by ancient ..and modern.. Jews.”

*1 Kings 8:53, LXX, (see Thomson version) ; (Solomon here is asking the Lord God to hear the supplication of he and his people) “since thou hast set them apart for Thyself for an heritage from among all the people of the earth, as thou spakest by the ministry of Thy servant Moses, when Thou, O Lord God, didst bring our fathers out of the land of Egypt. Then Solomon spoke of the temple, as though he had just finished building it:*

*The Sun He made manifest in heaven-*

**The Lord said, He would dwell in darkness:**

**Build thou My house.-A house fit for Thyself to dwell in anew.”** (the part highlighted in yellow, non-italisized, with red script is found only in the Greek O.T. , the Septuagint or LXX)

Cf. Isaiah 49:7-9, Dead Sea Scroll, vs.7; “ Thus says the Lord YHWH your Redeemer of Israel, and His Holy One, to those despising His soul, to Him who the nation counts an abomination, to a Servant of rulers, . Kings shall see and arise, princes shall worship, for the sake of YHWH who is faithful, the Holy One of Israel, shall choose you.”

vs.8 Thus says YHWH, In an excellent time have I heard you, and in a day of salvation [Yeshua] I helped you: and I will preserve [make Nazarene] you, and I will give you for a covenant of the people, to raise up the earth, to cause them to inherit heritages of desolation;

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

Psalms 89:36 “His Seed shall endure for ever, and his throne as the sun before Me.”

Cf. 2 Samuel 7:13, LXX ; “He shall build for me a house to my name, and I will set up his throne even for ever.”

Cf. Zechariah 6:13, NKJV, “Yes, He shall build the temple of the LORD. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both.”

Zechariah 6:13, LXX, “And he shall receive power, and shall sit and rule upon his throne; and there shall be a priest on his right hand, and a peaceable counsel shall be between *them* both.”

Cf. Amos 9:11-12, LXX, vs.11 ; “ In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days:

Vs. 12 that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek *me*, saith the Lord who does all these things.”

Cf. Romans 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in **newness of life**.” (“newness” greek ; kaino, thtoj here is from the same root word in greek ; kaino, thti as is “anew” in 1 Kings 8:53)

Cf. Luke 1:32 He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David,

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

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

2 Samuel 7:16 And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.'"

1 Chronicles 28:7 Moreover I will establish his kingdom for ever, if he be constant to do My commandments and My judgments, as at this day.'

Psalms 89:4 'Thy Seed will I establish for ever, and build up thy throne to all generations.'" Selah

Psalms 89:21 With him My hand shall be established; Mine arm shall also strengthen him.

Psalms 89:29 His Seed also will I make to endure for ever, and his throne as the days of heaven.

Hebrews 3:3 For this Man was counted worthy of more glory than Moses, inasmuch as He who hath built the house hath more honor than the house.

Cf. 1 John 2:8 "Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining."

Cf. Revelation 21:1-5, vs.1 ; "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall 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 are passed away.



5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”

cf. Revelation 1:16 “He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance *was* like the sun shining in its strength.”

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.”

Revelation 19:17 “And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;”

Revelation 10:1 “I saw still another mighty angel coming down from heaven, clothed with a cloud. And a rainbow *was* on his head, his face *was* like the sun, and his feet like pillars of fire.”

Cf. Revelation 22:5 “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

Revelation 1:13 “and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.

14 His head and hair *were* white like wool, as white as snow, and His eyes like a flame of fire;

15 His feet *were* like fine brass, as if refined in a furnace, and His voice as the sound of many waters;

16 He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance *was* like the sun shining in its strength.

17 And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last.

18 "I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.”

“That new dispensation, then, which is found in Christ now, will prove to be what the Creator then promised under the appellation of "the sure mercies of David," which were Christ's, inasmuch as Christ sprang from David, or rather His very flesh itself was David's "sure mercies," consecrated by religion, and "sure" after its resurrection. Accordingly the prophet Nathan, in the first of Kings,(1) makes a promise to David for his seed, "which shall proceed," says he, "out of thy bowels."(2) Now, if you explain this simply of Solomon, you will send me into a fit of laughter. For David will evidently have brought forth Solomon! But is not Christ here designated the seed of David, as of that womb which was derived from David, that is, Mary's? Now, because Christ rather than any other(3) was to build the temple of God, that is to say, a holy manhood, wherein God's Spirit might dwell as in a better temple, Christ rather than David's son Solomon was to be looked for as(4) the Son of God. Then, again, the throne for ever with the kingdom for ever is more suited to Christ than to Solomon, a mere temporal king. From Christ, too, God's mercy did not depart, whereas on Solomon even God's anger alighted, after his luxury and idolatry. For Satan(5) stirred up an Edomite as an enemy against him. Since, therefore, nothing of these things is compatible with Solomon, but only with Christ, the method of our interpretations will certainly be true; and the very issue of the facts shows that they were clearly predicted of Christ. And so in Him we shall have "the sure mercies of David." Him, not David, has God appointed for a testimony to the nations; Him, for a prince and commander to the nations, not David, who ruled over Israel alone. It is Christ whom all nations now invoke, which knew Him not; Christ to whom all races now betake themselves, whom they were ignorant of before. It is impossible that that should be said to be future, which you see (daily) coming to pass.”

John Gill commenting on God's dwelling in thick darkness in Psalm 18:11 ; “...Ver. 11. He made darkness his secret place, &c.] Which, and the dark waters in the next clause, are the same with the thick clouds in the last, in which Jehovah is represented as wrapping himself, and in which he lies hid as in a secret place; not so as that he cannot see others, as wicked men imagine, Job 22:13,14; but as that he cannot be beheld by others; the Targum interprets it,

“he caused his Shechinah to dwell in darkness;”

his pavilion round about him [were] dark waters, [and] thick clouds of the skies; these were as a tent or tabernacle, in which he dwelt unseen by men; see Job 36:29; all this may design the dark dispensation of the Jews, after their rejection and crucifixion of Christ; when God departed from them, left their house desolate, and them without his presence and protection; when the light of the Gospel was taken away from them, and blindness happened unto them, and they had eyes that they should not see, and were given up to a judicial darkness of mind and hardness of heart; which were some of the dark, deep, and mysterious methods of divine Providence, with respect to which God may be said to be surrounded with darkness, dark waters, and thick clouds; see Romans 11:7,8,25,32,33.”

Easton’s Revised Bible Dictionary ; “...On Mount Sinai, Moses Exodus 20:21 "drew near unto the thick darkness where God was." This was the "thick cloud upon the mount" in which Jehovah was when he spake unto Moses there. The Lord dwelt in the cloud upon the mercy-seat 1Ki 8:12 the cloud of glory.”

Clement ; “Solomon the son of David, in the books styled "The Reigns of the Kings," comprehending not only that the structure of the true temple was celestial and spiritual, but had also a reference to the flesh, which He who was both the Son and Lord of David was to build up...”

In the phrase “dwell in anew” the greek (TDNT) says of this word (as used by Paul in the N. T.) ; “...it denotes the fulness of the reality of salvation which Christ has given to Christians in comparison with the worthlessness of their former condition,...”[1]

**Psalm 103:19 The LORD hath prepared His throne in the heavens; and His kingdom ruleth over all.**

Cf. Genesis 43:16, LXX ; And Joseph saw them and his brother Benjamin, born of the same mother; and he said to the steward of his household, Bring the men into the house, and slay beasts and make ready, for the men are to eat bread with me at noon.

Cf. Zephaniah 1:7, LXX “Fear ye before the Lord God; for the day of the Lord is near; for the Lord has prepared His sacrifice, and has sanctified His guests.”

Cf. John 14:2 “In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.” [ft]

[ft] the Theological Dictionary of the New Testament has this comment on John 14:2 ; “Jn. 14:2 f. The death and resurrection of Christ prepare eternal salvation for His people.”[2]

Cf. 2 Samuel 5:12, LXX; “And David knew that the Lord had prepared him to be king over Israel, and that His kingdom was exalted for the sake of His people Israel.”

Cf. Matthew 22:4 “Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.”

Cf. Luke 14:17 “And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.”

Cf. Ephesians 1:22 “And God hath put all things under His feet, and hath given Him to be the head over all things to the church,”

Cf. Philippians 2:9 “Therefore God also hath highly exalted Him, and given Him a name which is above every name,”

Philippians 2:10 “that at the name of Jesus every knee should bow, of things

in Heaven and things on earth and things under the earth,”

1 Peter 3:22 “who has gone into Heaven and is on the right hand of God, angels and authorities and powers being made subject unto Him.”

John Gill ;Ver. 19. “The Lord hath prepared his throne in the heavens, &c.] The heaven is his throne; here he sits enthroned in all the glory of his majesty, with all his attendants upon him, and courtiers about him. The Lord Christ is now in heaven; and where he will continue to the restitution of all things, and from whence his people expect him at the last day. Here he is on the same throne with his divine Father; which throne he has "prepared" or "established" ..., so as it cannot be

moved: when others are cast down, this shall stand; his throne is for ever and ever. The Targum in the king's Bible is,

“the Word of the Lord hath prepared, &c.”

And his kingdom ruleth over all; over all created beings; over angels, good and bad; over men, righteous and wicked; over the greatest of men, the kings and princes of the earth. Good angels are subject to him devils tremble at him; saints acknowledge him as their King; the wicked he rules with a rod of iron; and kings reign by him, and are accountable to him; see Psalm 22:28.”

Spurgeon ; “...Thus has the sweet singer hymned the varied attributes of the Lord as seen in nature, grace, and providence, and now he gathers up all his energies for one final outburst of adoration, in which he would have all unite, since all are subjects of the Great King.”

Stephen Charnock ; “...Wise management of it. It is prepared: preparations imply prudence; the government of God is not a rash and heady authority. A prince upon his throne, a judge upon the bench, manages things with the greatest discretion,...”

*Psalm 80:15, LXX, (Thomson version) ; "and repair that which thy right hand has planted-even the son of man, whom Thou hast madest strong for Thyself."*

*Psalm 80:15 LXX (Augustines version) "Turn Thou nevertheless." "Look from heaven and see, and visit this vineyard." "And perfect Thou her whom Thy right hand hath planted"*

Cross references:

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."

Ezekiel 17:22-24, LXX "For thus saith the Lord: I will Myself take one of the choicest cedars from a summit ; ( their hearts I will prune) 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."

Jeremiah 23:5-6 LXX (Charles Thomson version) "Behold the days are coming, saith the Lord, when I will raise up for David a righteous shoot, who shall reign king and understand and execute judgment and justice on the earth. In his days Juda shall be saved and Israel shall dwell securely. And the name which the Lord will give him by the prophets shall be Josedek [Lord of Righteousness]."

Mark 14:62 "And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Mark 13:26 "And then they shall see the Son of man coming in the clouds with great power and glory."

Matthew 26:64 "Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

Adam Clarke ; “*And the branch-thou madest strong for thy self.*] The original *veal ben*, "and upon the SON whom thou hast strengthened for thyself." Many have thought that the *Lord Jesus* is meant. And so the *Chaldee* understood it, as it translates the passage thus: *veal MALCA MESHICHA*, And upon the King Messiah, whom thou hast strengthened for thyself." The Syriac, Vulgate, Septuagint, AEthiopic, and Arabic, have, "the Son of man," as in the *seventeenth* verse. *Eighteen* of Kennicott's and *De Rossi's* MSS. have *ben Adam*, "Son of man," and as the *Versions* have all the same reading, it was probably that of the original copies. As *Christ* seems here to be intended, this is the *first place* in the Old Testament where the title *Son of man* is applied to him. The old Psalter understands this of *setting Christ at the right hand of God.*”

Gill ; “...The Targum renders the word, a branch or shoot; and Kimchi, according to the scope of the place, a plant; and observes, that others interpret it an habitation or dwelling place;...” and again

“...The word .. translated "branch" signifies a son, as Israel was, to the Lord, son and firstborn. The Targum understands it of Christ, and paraphrases it thus,

“and for the King Messiah, whom thou hast strengthened for thyself;” that is, for the sake of Christ, whom thou hast appointed to work out the salvation of thy people by his great strength, and who was to come from this vine, or descend from Israel; for the sake of him destroy it not, nor suffer it to be destroyed; and is the same with the Son of man, Psalm 80:17, and so it is read in a manuscript.”

**rk**

Spurgeon ; “...A prayer for the leader whom the Lord had raised up, or for the Messiah whom they expected. Though the vine had been left, yet one branch had been regarded of the Lord, as if to furnish a scion for another

vine; therefore, is the prayer made in this form.”

In the natural sense , I see this verse of prophecy as aluding to both the incarnation of Messiah (as a Branch or Scion from David’s line) and as pointing to Messiah’s planting (as it were) in the ground (sepulcher or tomb) and manifested as an upspringing plant resurrected (“strengthened”).

St. Augustine (quoting from a slightly different Septuagint text) “No other plant Thou, but this make Thou perfect. For she is the very seed of Abraham, she is the very seed in whom all nations shall be

blessed: there is the root where is borne the graffed wild olive. “Perfect Thou this vineyard which Thy right hand hath planted.” But wherein doth He perfect?

“And upon the Son of man, whom Thou hast strengthened to Thyself.” What can be more evident? Why do ye still expect, that we should still explain to you in discourse, and should we not rather cry out with you in admiration, “Perfect Thou this vineyard which Thy right hand hath planted, and upon the Son of man” perfect her? What Son of man? Him “whom Thou hast strengthened to Thyself.” A mighty stronghold: build as much as thou art able. “For other foundation no one is able to lay, except that which is laid, which is Christ Jesus.”

*Psalm 80:17, LXX, (Thomson Version) ; “O let thy hand be on the man of thy right hand- on the son of man whom thou hast made strong for Thyself.”*



## Cross references:

Psalm 89:21 “With whom my hand shall be established: mine arm also shall strengthen him.

Psalm 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Daniel 7:13-14 LXX (Charles Thomson version) ; “And I beheld in the vision of the night, and lo! with the clouds of heaven one like a son of man coming! And he advanced to the Ancient of days and was introduced to him.” [note: the term “*introduced*” at the last part of verse 13 is not as if the exalted Son of Man were being brought before the Ancient of Days as a stranger but as Webster’s 1828 Dictionary definition #1. “To lead or bring in; to conduct or usher into a place; as to *introduce* a person into a drawing room.:]

Vs.14 “And to him was given the government and the honour and the kingdom ; and all the peoples, tribes and languages are to serve him. His dominion is an everlasting dominion, which shall never pass away. And his kingdom shall not be destroyed.”

Mark 14:62 “And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

Mark 13:26 “And then they shall see the Son of man coming in the clouds with great power and glory.”

Matthew 26:64 “Jesus said to him, “*It is as* you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.”

John Gill ; “that this phrase is expressive of love and affection; so Benjamin had his name, which signifies the son of the right hand, from the great affection of his father; so Christ is the Son of God’s love, his dear and well beloved Son; as appears by hiding nothing from him, by putting all things into his hands, and appointing him the Head and Saviour of his people, and the Judge of the world; and his love to him is a love of complacency and delight, is everlasting and unchangeable: moreover, he may be so called, because he was to be, and now is, exalted at the right hand of God, in human nature, as a Prince and Saviour, above angels, authorities, and powers, and above every name...”

upon the son of man, whom thou madest strong for thyself; for the

accomplishment of his purposes, promises, and covenant, for the bringing about the salvation of his own people, and for ends of his own glory: the same person is here meant as before; and his being called "the Son of Man", which is a very usual phrase for Christ in the New Testament, and which seems to be taken from hence, and from Daniel 7:13, shows that he could not be really from eternity, [my ft]

[ft] that is could not have been in the flesh of man from eternity since he was to be the Son of Man, as he was, of Abraham, David, &c."

Matthew Henry ; "...many interpreters, both Jewish and Christian, apply this to the Messiah, the Son of David, the protector and Saviour of the church and the keeper of the vineyard.

(1.) He is the man of God's right hand, to whom he has *sworn by his right hand* (so the Chaldee), whom he has exalted to his right hand, and who is indeed his right hand, the arm of the Lord, for all power is given to him.

(2.) He is that son of man whom he *made strong for himself*, for the glorifying of his name and the advancing of the interests of his kingdom among men.

(3.) God's hand is upon him throughout his whole undertaking, to bear him out and carry him on, to protect and animate him, that the *good pleasure of the Lord might prosper in his hand*.

(4.) The stability and constancy of believers are entirely owing to the grace and strength which are laid up for us in Jesus Christ, #Ps 68:28. In him is our strength found, by which we are enabled to persevere to the end. Let thy hand be upon him; on him let our help be laid who is mighty; let him be made able to save to the uttermost and that will be our security; *so will not we go back from thee.*"

Spurgeon ; " Ver. 17. Let thy hand be upon the man of thy right hand. Let

thy power rest on thy True Benjamin, Son of Thy right hand; give a commission to some chosen man by whom thou wilt deliver. Honour him, save us, and glorify thyself. There is no doubt here an outlook to the Messiah, for whom believing Jews had learned to look as the Saviour in time of trouble.

Upon the son of man whom thou madest strong for thyself. Send forth thy power with him whom thou shalt strengthen to accomplish thy purposes of grace. It pleases God to work for the sons of men by sons of men. "By man came death, by man came also the resurrection from the dead."...

David Dickson (as quoted by Spurgeon) ; "Ver. 17. Let thy hand be upon the man of thy right hand, etc. Neither the church, nor any member thereof needeth any more security for their stability and perpetuation, but Christ; for now when the vineyard is burnt, and the visible church defaced, the remnant are content to rest satisfied with this, which also they take for granted, and do subscribe unto it: Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. The consanguinity of Christ with the believer, and his humiliation in his human nature, are strong supporters of the faith and comfort of his people that do seek salvation through him; therefore do the faithful here fix themselves on this, that as he is God's Son, so he is a branch of their vineyard also; that as he is at the right hand of the Father as God, so he is the man of his right hand also; the Son of Man, or of *Adam*, partaker of flesh and blood with us, of the same stock that we are of, in all things like to us, except sin; for the Son of Man is the style whereby Christ styled himself in his humiliation. The perpetuity of the church, and the perseverance of the saints, is founded upon the sufficiency of Christ; and the unfeigned believer may assure himself, as of the continuance of the church, so of his own perseverance and constant communion with God through him."

*Editorial Note to Calvin in loc* Ver. 17. "The man of thy right hand... The Son of Man. These striking expressions apply in the fullest and most perfect sense to Christ. If the Man of God's right hand be the man placed there, to whom can the title apply but to him? for, to which of the angels said God at any time, Sit thou on my right hand? #Heb 1:5; and much less has he said

this of any Jewish king. As to the other appellation, The Son of Man, it is one of Christ's most definite titles, being given to him in Scripture no less than seventy-one times; in sixty-seven instances by himself; once by Daniel; once by the martyr Stephen; and twice by the Apostle John in the Revelation. He it is, too, whom the Father has made strong for the salvation of his church, and who will yet turn away captivity from the chosen people, and restore them to a place in the church, so that henceforth they will not go back from God.. ”

*Alexander Pirie.* “Though the phrase, man of thy right hand, may have an immediate reference to the King who ruled in Judah when this Psalm was penned, it must ultimately and most properly intend Jesus Christ, the great antitype of all the kings of David's line. The New Testament is the best interpreter of the Old; and it assures us that this highly dignified man is the Son of God. Heb 1:1,3,13. But if we would understand the genuine import of the phrase, we must attend to a custom which obtained in Judea and other eastern countries. At meals, the master of the feast placed the person whom he loved best on his right hand, as a token of love and respect; and as they sat on couches, in the intervals between the dishes, when the master leaned on his left elbow, the man at his right hand, leaning also on his, would naturally repose his head on the master's bosom, while at the same time the master laid his right hand on the favourite's shoulder or side, in testimony of his favourable regards. This custom is obviously referred to in John 21:20, where John is called the disciple whom Jesus loved, who also leaned on his breast at supper. Now, since Christ is called the man of God's right hand, this says that he is the object of his warmest and most honourable regards. In him he is well pleased, and in token of this, he has set him in the most honourable place. He is the Son of Man, whom the Father made to stand strong for himself, *i.e.*, to support the honour and dignity of the divine character amidst a perverse and crooked generation: the consideration of the Father's right hand being upon him, or of the Father's satisfaction in him as our Surety, serves to animate and embolden our addresses to his throne, and is the keenest incitement to put in practice that resolution, Henceforth will we not go back from thee.”

*Psalm 16:8-11, LXX(an eclectic version ; Vaticanus and Thomson's) ; vs.8*  
*"I foresaw the Lord always before my face; for he is on my right hand, that*  
*I should not be moved.*

*9 Therefore my heart rejoiced an my tongue exulted; moreover also my*  
*flesh shall rest in hope:*

*10 because thou wilt not leave my soul in the mansion of the dead, neither*  
*wilt thou suffer thine Holy One to see corruption.*

*11 Thou hast made known to me the ways of life; Thou with Thy presence*  
*wilt fill me with joy: at thy right hand there are pleasures for ever."*

Cross references:

Cf. Acts 2:25-36, NKJV vs.25 "For David says concerning Him: 'I foresaw the LORD always before my face, For He is at my right hand, that I may not be shaken.

26 Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope.

27 For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption.

28 You have made known to me the ways of life; You will make me full of joy in Your presence.'

29 "Men *and* brethren, let *me* speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.

30 "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,

31 "he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.

32 "This Jesus God has raised up, of which we are all witnesses.

33 "Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

34 "For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand,

35 Till I make Your enemies Your footstool." '

36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."

Cf. Isaiah 42:4, LXX "He shall shine out, and shall not be discouraged, until he have set judgement on the earth: and in his name shall the Gentiles trust."

John Gill (note that Gill's commentaries are based primarily on the Massoretic text as the KJV); "Ver. 8. *I have set the Lord always before me*, Not his fear only, or the book of the law, as Jarchi interprets it, but the Lord himself; or, "I foresaw the Lord always before my face", Ac 2:26; as Christ is set before men in the Gospel, to look unto as the object of faith and hope, to trust in and depend upon for life and salvation; so Jehovah the Father is the object which Christ set before him, and looked unto in the whole course of his life here on earth; he had always an eye to his glory, as the ultimate end of all his actions; and to his will, his orders, and commands, as the rule of them; and to his purposes, and counsel, and covenant, to accomplish them; and to his power, truth, and faithfulness, to assist, support, and encourage him in all his difficulties and most distressed circumstances;

*because [he is] at my right hand*: to counsel and instruct, to help, protect, and defend: the phrase is expressive of the nearness of God to Christ, his presence with him, and readiness to assist and stand by him against all his enemies; see Ps 109:31 110:5 121:5; so the Targum paraphrases it, "because his Shechinah rests upon me";

I shall not be moved: as he was not from his place and nation, from the duty of his office, and the execution of it, by all the threats and menaces of men; nor from the fear, worship, and service of God, by all the temptations of Satan; nor from the cause of his people he had espoused, by all the terrors of

death, the flaming sword of justice, and the wrath of God; but, in the midst and view of all, stood unshaken and unmoved; see Isa 42:4 50:5-9.

Ver. 9. *Therefore my heart is glad, &c.*] Because he had the Lord always in view; he was at his right hand, for his support and assistance, as well as because of what is expressed in the next verses: this is the same with rejoicing in spirit, Luke 10:21; it denotes an inward joy, and fulness of it, because of the Lord's presence with him; see Ac 2:28;

*and my glory rejoiceth*; meaning either his soul, which is the most glorious and noble part of man, as Aben Ezra, Kimchi, and Ben Melech interpret it; or rather his tongue, as in Acts 2:26; the faculty of speaking in man being what gives him a superior glory and excellency to other creatures, and is that whereby he glorifies God; and so the word is often used in this book; see Ps 30:12 57:8 108:1; and here the phrase designs Christ's glorifying God, and singing his praise with joyful lips, among his disciples, a little before his sufferings and death;

*my flesh also shall rest in hope; in the grave*, which, as it is a resting place to the members of Christ, from all their sorrow, toil, and labour here; so it was to Christ their head, who rested in it on the Jewish sabbath, that day of rest, and that berth "in safety" .., as the word used may signify, and in of his resurrection from the dead, as follows.

Ver. 10. *For thou wilt not leave my soul in hell, &c.*] Meaning, not in the place of the damned, where Christ never went, nor was; for at his death his soul was committed to his Father, and was the same day in paradise: but rather, "sheol" here, as "hades" in the Near Testament, signifies the state of the dead, the separate state of souls after death, the invisible world of souls, where Christ's soul was; though it was not left there, nor did it continue, but on the third day returned to its body again; though it seems best of all to interpret it of the grave, as the word is rendered in Ge 42:38 Isa 38:18; and then by his "soul" must be meant, not the more noble part of his human nature, the soul, in distinction from the body; for as it died not, but went to God, it was not laid in the grave; but either he himself, in which sense the word "soul" is sometimes used, even for a man's self, Ps 3:2 11:1. For it might be truly said of him, God's Holy One, that he was laid in the grave, though not left there; or rather his dead body, for so the word "nephesh" is

rendered in Nu 9:6,10 19:11,1-3; so "anima" is used in Latin authors : this was laid in the grave; for Joseph having begged it of Pilate, took it down from the cross, and laid it in his own new tomb; though it was the will of God it should not be left there, but be raised from the dead, as it was on the third day, before it was corrupted, as follows:

*neither wilt thou suffer thine Holy One to see corruption*; that is, to lie so long in the grave as to putrefy and be corrupted; wherefore he was raised from the dead on the third day, according to the Scriptures, before the time bodies begin to be corrupted; see Joh 11:39; and this was owing not to the care of Joseph or Nicodemus, in providing spices to preserve it, but of God who raised him from the dead, and gave him glory; and who would not suffer his body to be corrupted, because he was holy, and because he was his Holy One; that so as there was no moral corruption in him, there should be no natural corruption in him; so the Jewish Midrash .. interprets it, that

“no worm or maggot should have power over him;”

which is not true of David, nor of any but the Messiah. This character of "Holy One" eminently belongs to Christ above angels and men, yea, it is often used of the divine Being, and it agrees with Christ in his divine nature, and is true of him as man; he is the holy thing, the holy child Jesus; his nature is pure and spotless, free from the taint of original sin; his life and conversation were holy and harmless, he did no sin, nor knew any, nor could any be found in him by men or devils; his doctrines were holy, and tended to promote holiness of life; all his works are holy, and such is the work of redemption, which is wrought out in consistence with and to the glory of the holiness and righteousness of God; Christ is holy in all his offices, and is the fountain of holiness to his people; and he is God's Holy One, he has property in him as his Son, and as Mediator, and even as an Holy One; for he was sanctified and sent into the world by him, being anointed with the holy oil of his Spirit without measure. The word may be rendered, a "merciful" ..or "liberal" and "beneficent one": for Christ is all this; he is a merciful as well as a faithful high priest, and he generously distributes grace and glory to his people.

Ver. 11. *Thou wilt show me the path of life, &c.*] Not the way of life and salvation for lost sinners, which is Christ himself; but the resurrection of the dead, which is a passing from death to life; and was shown to Christ, not



doctrinally, or by illuminating his mind, and leading him into the doctrine of it, for so he himself has brought it to light by the Gospel; practically and experimentally, by raising him the dead, or by causing him to pass from death to life; and he was the first to whom the path of life was shown in this sense, or the that who ever trod in it, and so has led the way for others: hence he is called the that fruits of them that slept, the firstborn and first begotten from the dead; for though others were raised before, yet not to an immortal life, never to die more, as he was; now the view, the faith, and hope of this, of not being left in the grave so long as to see corruption, and of being raised from the dead to an immortal life, caused joy and gladness in Christ, at the time of his sufferings and death, as well as what follows;

*in thy presence [is] fulness of joy*: Christ, being raised from the dead, ascended to heaven, and was received up into glory into his Father's presence, and is glorified with his own self, with his glorious presence, for which he prayed, Joh 17:5; and which fills his human nature with fulness of joy, with a joy unspeakable and full of glory; see Ac 2:28; and as it is with the head it will be with the members in some measure; now the presence of God puts more joy and gladness into them than anything else can do; but as yet their joy is not full; but it will be when they shall enter into the joy of their Lord, into the presence of God in the other world then everlasting joy will be upon their heads;

*at thy right hand [there are] pleasures for evermore*; Christ being entered into heaven is set down at the right hand of God in human nature, an honour which is not conferred on any of the angels, Heb 1:13; where the man Christ Jesus is infinitely delighted with the presence of God, the never fading joys of heaven, the company of angels and glorified saints; here he sits and sees of the travail of his soul; he prolongs his days and sees his seed, souls called by grace, and brought to glory one after another, until they are all brought in, in whom is all his delight; and which was the joy set before him at the time of his sufferings and death: or the words may be rendered "in thy right are pleasant things for ever" .., and may design those gifts and graces, which Christ, being exalted at the right hand of God, received from thence and gives to men, for the use and service, of his church and people, in the several successive ages of time; and so Aben Ezra takes the words to be an allusion to a man's giving pleasant gifts to his friend with his right hand."

Matthew Henry ; “v. 11. He was well assured, (1.) That he should not miss of his glory: “*Thou wilt show me the path of life*, and lead me to that life through this darksome valley.” In confidence of this, when he gave up the ghost, he said, *Father, into thy hands I commit my spirit*; and, a little before, *Father, glorify me with thy own self*. (2.) That he should be received into the presence of God, to sit at his right hand. His being admitted into God's presence would be the acceptance of his service and his being set at his right hand the recompence of it. (3.) Thus, as a reward for the sorrows he underwent for our redemption, he should have a *fulness of joy, and pleasures for evermore*; not only the glory he had with God, as God, before all worlds, but the joy and pleasure of a Mediator, in seeing his seed, and the success and prosperity of his undertaking, Isa. 53. 10, 11.”

Spurgeon ; “...In thy presence is fulness of joy. Christ being raised from the dead ascended into glory, to dwell in constant nearness to God, where joy is at its full for ever: the foresight of this urged him onward in his glorious but grievous toil. To bring his chosen to eternal happiness was the high ambition which inspired him, and made him wade through a sea of blood. O God, when a worldling's mirth has all expired, for ever with Jesus may we dwell at thy right hand, where there are pleasures for evermore; and meanwhile, may we have an earnest by tasting thy love below. Trapp's note on the heavenly verse which closes the Psalm is a sweet morsel, which may serve for a contemplation, and yield a foretaste of our inheritance. He writes, "Here is as much said as can be, but words are too weak to utter it.”

**Psalm 50:2-7 LXX (Thomson Version) ; vs.2 ; “ Out of Sion the perfection of His comeliness-God in full manifestation.”**

**Vs.3 even our God will come and will not keep silence. Before Him a fire shall blaze ; and around Him shall be a mighty tempest.**

**Vs. 4 He will call to the heaven above and to the earth, to judge His people.**

*Vs. 5 Gather His saints together to Him-them who are in covenant with Him touching upon sacrifices ;*

*Vs. 6 and let the heavens declare His tighteousness. Because God is judge,*

*Vs. 7 hear, O my people and I will speak to ye-O Israel and I will testify to thee! I am God, thy God I am."*

Cf. Luke 17:24 "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."

Cf. Revelation 1:16 "And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength."

Cf. Colossians 2:9 "For in him dwelleth all the fulness of the Godhead bodily."

Cf. Psalm 45:2-7 (Thomson's LXX) ; vs. 2 ; "Thou art fairer than the sons of men : grace is poured out by thy lips; for this cause God hath blessed Thee forever.

Vs. 3 Gird Thy sword on thy thigh, O Thou Mighty! To Thy comeliness and Thy beauty give energy,

Vs.4 and prosper and reign for truth, meekness, and justice's sake; and let thine own hand marvellously conduct thee.

Vs.5 Thine arrows are sharpened, O Mighty One, nations shall fall under Thee ; they are in the heart of the King's enemies.

Vs.6 Thy throne, O God is forever and ever; the sceptre of Thy kingdom is a sceptre of rectitude.

Vs. 7 Thou didst love righteousness and hate iniquity, therefore God, Thy God, anointed Thee with the oil of joy above Thy fellows."

Cf. Hosea 5:15 " I will go and return to My place, till they acknowledge their offense and seek My face; in their affliction they will seek Me early."

Cf. Hebrews 12:22 But ye have come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Vs.23 to the general assembly and church of the Firstborn, who are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Vs.24 and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Vs.25 See that ye refuse not Him that speaketh, for if they escaped not who refused Him that spoke on earth, much more shall we not escape if we turn away from Him that speaketh from Heaven,

Vs.26 Whose voice then shook the earth. But now He hath promised, saying, "Yet once more I shake not the earth only, but also heaven."

Psalm 67:6, LXX ; "The earth has yielded her fruit; let God, our God bless us."

Hebrews 1:9 "You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy."

2 Thessalonians 1: 7-10, vs. 7 ; "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired by all them that believe (because our testimony among you was believed ) in that day."

John 17:24, (Jesus prayed) ; "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."

Spurgeon : “The Lord is represented not only as speaking to the earth, but as coming forth to reveal the glory of his presence to an assembled universe. God of old dwelt in Zion among his chosen people, but here the beams of his splendour are described as shining forth upon all nations. The sun was spoken of in the first verse, but here is a far brighter sun. The majesty of God is most conspicuous among his own elect, but is not confined to them; the church is not a dark lantern, but a candlestick. God shines not only in Zion, but out of her. She is made perfect in beauty by his indwelling, and that beauty is seen by all observers when the Lord shines forth from her.”

*Hermann Venema ;God hath shined.* The proper meaning of (epy) is to scatter rays from afar, and from a lofty place, and to glitter. *It is a word of a grand sound,* says Schultens, *which is always used of a magnificent and flashing light ...* It is apparently used of the splendid symbol of God’s presence, as in Deuteronomy 34:2, where he is said to *scatter beams* from Mount Paran. From which it is manifest that it may refer to the pillar of cloud and fire, the seat of the Divine Majesty conspicuous on Mount Sinai, or on the tabernacle, or the loftiest part of the temple..”

The greek word for beauty or comeliness (as seen in the LXX) is **w`raio,thtoj** which besides beauty, carries with it the idea of a youth in his youth, and ripeness of fruits. (see Liddel Scott Lexicon) Perhaps this give explanation to the fact that Jesus , after His resurrection, was not at first recognized by Mary not the disciples on their way to Emmaus.

As the “Last Adam”, Jesus’ resurrected countenance must have been at least as beautiful as the first Adam had been before he was saddled with the curse due to his sin as he had indeed died a spiritual death.

Regarding the exalted Christ’s present comeliness we know that it is unchanged as He has shed His mortal body that He died in and has an immortal or incorruptible body now as He is the Firstfruits from the dead.

“No more shall atheists mock his long delay;  
His vengeance sleeps no more; behold the day!

Behold! — the Judge descends; his guards are nigh,  
Tempests and fire attend him down the sky.  
When God appears, all nature shall adore him.  
While sinners tremble, saints rejoice before him.  
Heaven, earth and hell, draw near; let all things come,  
To hear my justice, and the sinner's doom;  
But gather first my saints (the Judge commands),  
Bring them, ye angels, from their distant lands.  
When Christ returns, wake every cheerful passion,  
And shout, ye saints; he comes for your salvation.”

Isaac Watts

Matthew Henry ; “...I. The court called, in the name of the King of kings ([v. 2](#)): *The mighty God, even the Lord, hath spoken*--El, Elohim, Jehovah, the God of infinite power justice and mercy, Father, Son, and Holy Ghost. God is the Judge, the Son of God came for judgement into the world, and the Holy Ghost is the Spirit of judgment. All the earth is called to attend, not only because the controversy God had with his people Israel for their hypocrisy and ingratitude might safely be referred to any man of reason (nay, let the house of Israel itself *judge between God and his vineyard*, [Isa. v. 3](#)), but because all the children of men are concerned to know the right way of worshipping God, in spirit and in truth, because when the kingdom of the Messiah should be set up all should be instructed in the evangelical worship, and invited to join in it (see [Mal. i. 11](#), [Acts x. 34](#)), and because in the day of final judgment all nations shall be gathered together to receive their doom, and every man shall give an account of himself unto God.

II. The judgment set, and the Judge taking his seat. As, when God gave the law to Israel in the wilderness, it is said, *He came from Sinai, and rose up from Seir, and shone forth from Mount Paran, and came with ten thousands of his saints, and then from his right hand went a fiery law* (Deut. 33. 2), so, with allusion to that, when God comes to reprove them for their hypocrisy,

and to send forth his gospel to supersede the legal institutions, it is said here, 1. That *he shall shine out of Zion*, as then from the top of Sinai, v. 2. Because in Zion his oracle was now fixed, thence his judgments upon that provoking people denounced, and thence the orders issued for the execution of them (Joel ii. 1): *Blow you the trumpet in Zion*. Sometimes there are more than ordinary appearances of God's presence and power working with and by his word and ordinances, for the convincing of men's consciences and the reforming and refining of his church; and then God, who always dwells in Zion, may be said to *shine out of Zion*. Moreover, he may be said to *shine out of Zion* because the gospel, which set up spiritual worship, was to *go forth from Mount Zion* (Isa. ii. 3, Mic. iv. 2), and the preachers of it were to *begin at Jerusalem* (Luke xxiv. 47), and Christians are said to come unto Mount Zion, to receive their instructions, Heb. xii. 22, 28. Zion is here called *the perfection of beauty*, because it was the holy hill; and holiness is indeed the perfection of beauty. 2. That *he shall come, and not keep silence*, shall no longer seem to wink at the sins of men, as he had done (v. 21), but shall show his displeasure at them, and shall also cause that mystery to be published to the world by his holy apostles which had long *lain hid, that the Gentiles should be fellow-heirs* (Eph. iii. 5, 6) and that the partition-wall of the ceremonial law should be taken down; this shall now no longer be concealed. In the great day *our God shall come and shall not keep silence*, but shall make those to hear his judgment that would not hearken to his law. 3. That his appearance should be very majestic and terrible: *A fire shall devour before him*. The fire of his judgments shall make way for the rebukes of his word, in order to the awakening of the hypocritical nation of the Jews, that the sinners in Zion, being afraid of that devouring fire (Isa. xxxiii. 14), might be startled out of their sins. When his gospel kingdom was to be set up Christ *came to send fire on the earth*, Luke xii. 49. The Spirit was given in cloven tongues as of fire, introduced by a rushing mighty wind, which was very tempestuous, Acts ii. 2, 3. And in the last judgment Christ shall come in flaming fire, 2 Thess. i. 8. See Dan. vii. 9; Heb. x. 27. 4. That as on Mount Sinai he came with *ten thousands of his saints*, so he shall now *call to the heavens from above*, to take notice of this solemn process (v. 4), as Moses often *called heaven and earth to witness* against Israel (Deut. iv. 26; xxxi. 28, xxxii. 1), and God by his prophets, Isa. i. 2; Mic. vi. 2. The equity of the judgment of the great day will be attested and applauded by heaven and earth,

by saints and angels, even all the holy myriads.”

“...The parties summoned (v. 5): *Gather my saints together unto me*. This may be understood either, 1. Of saints indeed: "Let them be gathered to God through Christ; let the few pious Israelites be set by themselves;" for to them the following denunciations of wrath do not belong; rebukes to hypocrites ought not to be terrors to the upright. When God will reject the services of those that only offered sacrifice, resting in the outside of the performance, he will graciously accept those who, in sacrificing, *make a covenant with him*, and so attend to and answer the end of the institution of sacrifices. The design of the preaching of the gospel, and the setting up of Christ's kingdom, was to gather together in one the children of God, John xi. 52. And at the second coming of Jesus Christ all his saints shall be *gathered together unto him* (2 Thess. ii. 1) to be assessors with him in the judgment; for *the saints shall judge the world*, 1 Cor. vi. 2. Now it is here given as a character of the saints that they have made a covenant with God by sacrifice. Note, (1.) Those only shall be gathered to God as his saints who have, in sincerity, covenanted with him, who have taken him to be their God and given up themselves to him to be his people, and thus have joined themselves unto the Lord. (2.) It is only by sacrifice, by Christ the great sacrifice (from whom all the legal sacrifices derived what value they had), that we poor sinners can covenant with God so as to be accepted of him. There must be an atonement made for the breach of the first covenant before we can be admitted again into covenant. Or, 2. It may be understood of saints in profession, such as the people of Israel were, who are called *a kingdom of priests* and *a holy nation*, Exod. xix. 6. They were, as a body politic, taken into covenant with God, the covenant of peculiarity; and it was done with great solemnity, *by sacrifice*, Exod. xxiv. 8. "Let them come and hear what God has to say to them; let them receive the reproofs God sends them now by his prophets, and the gospel he will, in due time, send them by his Son, which shall supersede the ceremonial law. If these be slighted, let them expect to hear from God another way, and to be judged by that Word which they will not be ruled by."

“...(v. 6): *The heavens shall declare his righteousness*, those heavens that were called to be witnesses to the trial (v. 4); *the people in heaven shall say, Hallelujah. True and righteous are his judgments*, Rev. xix. 1, 2. The righteousness of God in all the rebukes of his word and providence, in the



establishment of his gospel (which *brings in an everlasting righteousness*, and in which *the righteousness of God is revealed*), and especially in the judgment of the great day, is what the heavens will declare; that is, 1. It will be universally known, and proclaimed to all the world. *As the heavens declare the glory*, the wisdom and power, of God the Creator (Ps. xix. 1), so they shall no less openly declare the glory, the justice and righteousness, of God the *Judge*; and so loudly do they proclaim both that *there is no speech nor language where their voice is not heard*, as it follows there, v. 3. 2. It will be incontestably owned and proved; who can deny what the heavens declare? Even sinners' own consciences will subscribe to it, and hell as well as heaven will be forced to acknowledge the righteousness of God. The reason given is, *for God is Judge himself*, and therefore, (1.) He will be just; for it is impossible he should do any wrong to any of his creatures, he never did, nor ever will. When men are employed to judge for him they may do unjustly; but, when he is Judge himself, there can be no injustice done. *Is God unrighteous, who takes vengeance?* The apostle, for this reason, startles at the thought of it; *God forbid! for then how shall God judge the world?* Rom. iii. 5, 6. These decisions will be perfectly just, for against them there will lie no exception, and from them there will lie no appeal. (2.) He will be justified; *God is Judge*, and therefore he will not only execute justice, but he will oblige all to own it; for he *will be clear when he judges*, " Psalm 51:4

Augustine ; "But he will come in surpassing brightness to take vengeance, and will be seen of all, even of those who believe not on him; but now, forasmuch as although present he was not concealed, it behoved him to be despised: for unless he had been despised he would not have been crucified; if not crucified he would not have shed his blood, the price with which he redeemed us."

Spurgeon on verse 5 ; "Verse 5. [*"Gather my saints together unto me."*] Go, ye swift-winged messengers, and separate the precious from the vile. Gather out the wheat of the heavenly garner. Let the long-scattered, but elect people, known by my separating grace to be my sanctified ones, be now assembled in one place. All are not saints who seem to be so — a severance must be made; therefore let all who profess to be saints be gathered before my throne of judgment, and let them hear the word which will search and try the whole, that the false may be convicted and the true revealed. [*"Those that have made a covenant with me by sacrifice;"*] this is the grand test, and yet some

have dared to imitate it. The covenant was ratified by the slaying of victims, the cutting and dividing of offerings; this the righteous have done by accepting with true faith the great propitiatory sacrifice, and this the pretenders have done in merely outward form. Let them be gathered before the throne for trial and testing, and as many as have really ratified the covenant by faith in the Lord Jesus shall be attested before all worlds as the objects of distinguishing grace, while formalists shall learn that outward sacrifices are all in vain. Oh, solemn assize, how does my soul bow in awe at the prospect thereof!"

James Scot ; "[Verse] 5. ["Gather my saints together unto me."] There is a double or twofold gathering to Christ. There is a gathering unto Christ by faith, a gathering within the bond of the covenant, a gathering into the family of God, a gathering unto the root of Jesse, standing up for an ensign of the people. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." Isaiah 11:10. This is the main end of the gospel, the great work of ministers, the gathering of sinners unto Christ. But then there is a gathering at the general judgment; and this is the fathering that is here spoken of. This gathering is consequential to the other. Christ will gather none to him at the last day but those that are gathered to him by faith here; he will give orders to gather together unto him all these, and none but these, that have taken hold of his covenant. . . . .

I would speak of Christ's owning and acknowledging the saints at his second coming. His owning and acknowledging them is imported in his giving these orders: ["Gather my saints together unto me." . . . . . Now upon this head I mention the things following: — 1. Saintship will be the only mark of distinction in that day. There are many marks of distinction now; but these will all cease, and this only will remain. 2. Saintship will then be Christ's badge of honour. Beware of mocking at saintship, or sanctity, holiness and purity; for it is Christ's badge of honour, the garments with which his followers are clothed, and will be the only badge of honour at the great day. 3. Christ will forget and mistake none of the saints. Many of the saints are forgotten here, it is forgotten that such persons were in the world, but Christ will forget and mistake none of them at the great day; he will give forth a list of all his saints, and give orders to gather them all unto him. 4. He will confess, own, and acknowledge them before his Father, and

his holy angels. Matthew 10:32; Luke 12:8; Revelation 3:5. They are to go to my Father's house, and they are to go thither in my name, in my right, and at my back; and so it is necessary I should own and acknowledge them before my Father. But what need is there for his owning them before the angels? [Answer.] They are to be the angel's companions, and so it is necessary he should own them before the angels. This will be like a testimonial for them unto the angels. Lastly. The evidences of his right to and propriety in them, will then be made to appear. Malachi 3:17: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." It is too late for persons to become his then; so the meaning is, they shall evidently appear to be mine." [James Scot,] 1773.

J. Sibree ; "God gathers his saints together in death, and at the resurrection. "Precious in the sight of the Lord is the death of his saints." This is the commission which death is habitually receiving — "Go, death, and gather such-and-such of my saints unto me." 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."

**Psalm 50:3 LXX(Thomson Version) ; "even our God will come and not keep silence. Before Him a fire shall blaze ; and around Him shall be a mighty tempest."**

Spurgeon ; "Ver. 3. Our God shall come. The psalmist speaks of himself and his brethren as standing in immediate anticipation of the appearing of the Lord upon the scene. "He comes," they say, "our covenant God is coming;" they can hear his voice from afar, and perceive the splendour of his attending

train. Even thus should we await the long promised appearing of the Lord from heaven. And shall not keep silence. He comes to speak, to plead with his people, to accuse and judge the ungodly. He has been silent long in patience, but soon he will speak with power. What a moment of awe when the Omnipotent is expected to reveal himself! What will be the reverent joy and solemn expectation when the poetic scene of this Psalm becomes in the last great day an actual reality! A fire shall devour before him, and it shall be very tempestuous round about him. Flame and hurricane are frequently described as the attendants of the divine appearance. "Our God is a consuming fire." "At the brightness that was before him his thick clouds passed, hailstones and coals of fire." #Ps 18:12. "He rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind." "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God." 2 Th 1:7-8. Fire is the emblem of justice in action, and the tempest is a token of his overwhelming power. Who will not listen in solemn silence when such is the tribunal from which the judge pleads with heaven and earth? "

*Augustine.* Ver. 3. Our God shall come, and shall not keep silence. He kept silence that he might be judged, he will not keep silence when he begins to judge. It would not have been said, He shall come manifestly, unless at first he had come concealed; nor, He shall not keep silence, had he not at first kept silence. How did he keep silence? Ask Isaiah: "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." #Isa 53:7. But he shall come manifestly, and shall not keep silence. How manifestly? A fire shall go before him, and round about him a mighty tempest. That tempest is to carry wholly away the chaff from the floor which is now in threshing; that fire, to consume what the tempest carries off. Now, however, he is silent; silent in judgment, but not in precept. For if Christ is silent, what mean these gospels? What the voices of the apostles? the canticles of the Psalms? the lofty utterances of the prophets? Truly in all these Christ is not silent. Howbeit he is silent for the present in not taking vengeance, not in not warning. But he will come in surpassing brightness to take vengeance, and will be seen of all, even of those who believe not on him; but now, forasmuch as although present he was not concealed, it behoved him to be despised: for unless he had been despised he

would not have been crucified; if not crucified he would not have shed his blood, the price with which he redeemed us. But in order that he might give a price for us, he was crucified; that he might be crucified he was despised; that he might be despised, he appeared in humble guise.”

*John Trapp* Ver. 3. “A fire shall devour before him. As he gave his law in fire, so in fire shall he require it.”

*Genesis 37:7, KJV ; “For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.”*

*Genesis 37:[7], LXX (Thomson version) ; I thought we were binding sheaves in the middle of a field; and my sheaf arose and stood upright, and your sheaves being ranged around made obeisance to my sheaf.*

John Gill ; “Ver. 7. For, behold, we [were] binding sheaves in the field, &c.] So it was represented in his mind in a dream, as if it was harvest time, and he and his brethren were at work together in the field binding up sheaves of corn that were reaped, in order to be carried home:

and, lo, my sheaf arose, and stood upright; it seemed to him, that after he had bound and laid it on the ground, that it rose up of itself, and stood erect:

and, behold, your sheaves stood round about, and made obeisance to my sheaf; the sheaves which his brethren bound up, they also stood upright, and all around his sheaf, and bowed unto it; so it appeared to him in his dream. This was a fit emblem of their coming to him into Egypt for corn, and bowing to him, when their sheaves were empty, and his was full. In an

ancient book of the Jews {h} Joseph's sheaf is interpreted of the Messiah, whom they call the son of Ephraim. Joseph no doubt was a type of the true Messiah, and in this of his exaltation and glory, and of that honour given him by all his saints who come to him, and receive from him all the supplies of grace. “

[ft] {h} Raya Mehimna in Zohar in Gen. fol. 87. 2.

Matthew Henry ; “...The reign and dominion of Jesus Christ, our Joseph, have been, and are, despised and striven against by a carnal and unbelieving world, who cannot endure to think that this man should reign over them. The dominion also of the upright, in the morning of the resurrection, is thought of with the utmost disdain.”

“His bretheren rightly interpreted the dream, though they abhorred the interpretation of it. While they committed crimes in order to defeat it, they were themselves the instruments of accomplishing it. Thus the Jews understood what Christ said of His kingdom. Determined that He should not reign over them, they consulted to put Him to death; and by His crucifixion, made way for the exaltation they designed to prevent.” (author unkown)

Edersheim; “...that, although Joseph is not personally mentioned in the New Testament as a type of Christ, his history was eminently typical of that of our blessed Savior, alike in his betrayal, his elevation to highest dignity, and his preserving the life of his people, and in their ultimate recognition of him and repentance of their sin. Yet, though "known to God" were all these "His works from the beginning," all parties were allowed, in the free exercise of their own choice, to follow their course, ignorant that all the while they were only contributing their share towards the fulfillment of God's purposes. And in this lies the mystery of Divine Providence, that it always worketh wonders, yet without seeming to work at all - whence also it so often escapes the observation of men.

Silently, and unobserved by those who live and act, it pursues its course, till in the end all things are seen

"to work together" for the glory of God, and "for good to them that love God, that are the called according

to His purpose."

“...For, although not the person of Joseph, yet the leading events of his life are typical of the great facts connected with the life and the work of Him who was betrayed and sold by His brethren, but whom "God exalted with His right hand to be a Prince and a Savior."

*Psalm 93:1-2 , LXX, Thomson version ; “For the days preceding the Sabbath, when the world was stocked with inhabitants. A song of praise by David.*

*The Lord hath commenced His reign-hath robed Himself with majesty. The Lord hath robed Himself with power and girded it on. For He hath established the world, which cannot be shaken.*

*Vs. 2 From that time Thy throne was prepared : Thou Thyself art from everlasting. ”*

*W. De Burgh.* “It is mentioned in the Babylonian Talmud that it was the custom of the Jews to sing this psalm on the sixth day of the week, to which it is well suited as celebrating the reestablishing and founding again of the world in the new creation (Psalm 93:1): which is confirmed by a title given to it in the Septuagint—*“On the day before the Sabbath, when the earth was founded: A Psalm of thanksgiving to (or for) David”* —adopted by the Vulgate and the Oriental Version in general....”

John Gill ; “...Ver. 1. *The Lord reigneth, &c.*] The King Messiah, the Lord Jesus Christ, who is the true Jehovah. God over all, the Lord God omnipotent: he has reigned, he was set up as King from everlasting; he reigned throughout the whole Old Testament dispensation; he was promised, and prophesied of, as a King; he came as such, in human nature, into the world, though his kingdom was not with observation; when he ascended to heaven, he was made or declared Lord and Christ, and was crowned with glory and honour; he now reigns in the hearts of his people, by his Spirit and grace; and, ere long, he will take to himself his great power, and reign more manifestly; when the kingdoms of this world shall become his, and he shall be King over all the earth; and this his government will be still more apparent when he shall come in person, and reign with his saints on earth a thousand

years; and, after that, for ever and ever, in heaven:

*he is clothed with majesty*; with all the regalia and ensigns of royalty; seated on a throne of glory, with a crown of pure gold on his head, a sceptre of righteousness in his hand, and arrayed with robes of honour and majesty; so that his appearance at his kingdom will be very splendid, Psalm 104:1,2,

*the Lord is clothed with strength*, wherewith he hath girded himself; as he was, when he came here on earth, travelling in the greatness of his strength, and mighty to save; bearing the sins of his people, conflicting with and spoiling principalities and powers, and obtaining eternal redemption; and which also appeared in carrying the Gospel into the Gentile world, and succeeding it, against all the opposition made unto it; and making his way into the hearts of sinners at conversion, binding the strong man armed, and dispossessing him, and taking his place; in strengthening them with strength in the inward man, against him and all enemies; and keeping them by his power, through faith, unto salvation: and which will be further manifest in the destruction of antichrist, and in the ruin of all the antichristian states, which will make way for his spiritual reign; and especially this will be seen, at his personal coming, by raising the dead in Christ, causing the heavens and earth to pass away, and making new ones; and binding Satan for a thousand years, that he may give no disturbance to his subjects during that time:..."

vs.2 "*Thy throne is established of old*,.... Or "prepared from eternity" ; Christ was set up and anointed as King from everlasting; he had a kingdom appointed and prepared for him so early; and his throne, which is prepared in the heavens, is an established one; it is for ever and ever; his kingdom is an everlasting kingdom; of his government, and the increase of it, there is no end:

*thou art from everlasting*; as a divine Person, as God, and the Son of God; or he could not have been anointed unto or invested with the kingly office so early; nor have had a glory with his Father before the world began: his eternal existence, as God, accounts for the establishment of his throne of old, without which it could not be."



Matthew Henry ; "...Though God clothes himself with majesty, yet he condescends to take care of this lower world and to settle its affairs; and, if he established the world, much more will he establish his church, that it cannot be moved..."

Spurgeon ; "...May the Lord appear in his church, in our day in manifest majesty and might, saving sinners, slaying errors, and honouring his own name. O for a day of the Son of man, in which the King Immortal and Almighty shall stand upon his glorious high throne, to be feared in the great congregation, and admired by all them that believe.

Wherewith he hath girded himself. As men gird up their loins for running or working, so the Lord appears in the eyes of his people to be preparing for action, girt with his omnipotence. Strength always dwells in the Lord Jehovah, but he hides his power full often, until, in answer to his children's cries, he puts on strength, assumes the throne, and defends his own. It should be a constant theme for prayer, that in our day the reign of the Lord may be conspicuous, and his power displayed in his church and on her behalf. "Thy kingdom come" should be our daily prayer: that the Lord Jesus does actually reign should be our daily praise."

*A. R. Fausset* ; "The antitypical sense is, the world powers under Antichrist, energized by Satan (Revelation 16:14 17:12-14,17), shall make one last desperate stroke, seemingly for the moment successful, for the dominion of the earth, in defiance of the Lord, (2 Thessalonians 2:3-12) But Christ will take his great power and reign as King of kings and Lord of lords, having overthrown utterly the antichristian enemy. (Isaiah 24:23 Obadiah 1:21; Zechariah 14:9 Revelation 11:15,17 19:6.)".

**Jeremiah 30:9, LXX ; “but they shall serve the Lord their God; and I will raise up to them David their king.” (the old LXX chapter and verse would be 37:9)**

### Cross references:

Cf.Isaiah 55:3 Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you—The sure mercies of David.

Cf.Isaiah 55:4 Indeed I have given him *as* a witness to the people, A leader and commander for the people.

Cf.Isaiah 55:5 Surely you shall call a nation you do not know, And nations *who* do not know you shall run to you, Because of the LORD your God, And the Holy One of Israel; For He has glorified you."

Cf.Ezekiel 34:23 "I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd.

Cf.Ezekiel 37:23 "They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God.

Cf.Ezekiel 37:24 "David My servant *shall be* king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them.

Cf.Ezekiel 37:25 "Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David *shall be* their prince forever.

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

Cf.Luke 1:69 And has raised up a horn of salvation for us In the house of His servant David,

Cf.Acts 2:30 "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,

Cf.Acts 13:34 "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.'

Matthew Henry ; “The Chaldee paraphrase reads it, *They shall obey (or hearken to) the Messiah (or Christ), the Son of David, their king*. To him the Jewish interpreters apply it. That dispensation which commenced at their return out of captivity brought them to the Messiah. He is called *David their*

*King* because he was the *Son of David* (Matt. xxii. 42) and he answered to the name, Matt. xx. 31, 32. David was an illustrious type of Him (Christ) both in his humiliation and in his exaltation. The covenant of royalty made with David had principal reference to him, and in him the promises of that covenant had their full accomplishment. God gave him the *throne of his father David*; he *raised him up unto them, set him upon the holy hill of Zion*. God is often in the New Testament said to have *raised up Jesus*, raised him up as a King, Acts iii. 26; xiii. 23, 33. Observe, [1.] Those that serve the Lord as their God must also serve *David their King*, must give up themselves to Jesus Christ, to be ruled by him. For all men must *honour the Son as they honour the Father*, and come into the service and worship of God by him as Mediator. [2.] Those that are delivered out of spiritual bondage must make it appear that they are so by giving up themselves to the service of Christ. Those to whom he gives rest must take his yoke upon them.”

John Gill ; “...the Targum paraphrases it,

“and they shall hearken to, or obey, Messiah the son of David their king;”

and Kimchi owns that it may be interpreted of Messiah the son of David, whose name is called David, as it is in many prophecies, Eze 34:23,24 37:24,25 Ho 3:5; and this prophecy is understood of the Messiah by several Jewish writers {s}; and in the Talmud {t} it is said,

“the holy blessed God will raise up unto thee another David; as it is said, "and they shall serve the Lord their God, and David their king, whom I will raise up unto them"; it is not said, "he hath raised up", but "I will raise up";”

and Christ is called David, not only because he is his son, but because he is his antitype. David was a type of Christ in his birth and parentage; the son of Jesse, born of mean parents, and at Bethlehem; in his outward form, ruddy and beautiful; in his inward character, a man of holiness, wisdom, and courage; in his offices of shepherd, prophet, and king; in his afflictions and sorrows, and in his wars and victories. The same Person is here meant as in the former clause, "the Lord their God"; since it is Jehovah that is here

speaking; and he does not say "they shall serve me", but "the Lord their God"; and since the same service is to be yielded to David as to the Lord their God; and who is, in his divine nature, the Lord God, and so the object of all religious worship and service; and, in his human nature, of the seed of David; and by office a King, appointed by his Father, and owned by his people, as King of saints; so the words may be rendered, "they shall serve the Lord their God, even David their King"; see Titus 2:13 Jude 1:4;

whom I will raise up unto them; which is said of him in all his offices, Jer 23:5 De 18:15 Ac 13:23; and is expressive of his constitution as Mediator; and includes the Father's pitching upon him, appointing him, calling him, fitting and qualifying him, and sending him in the fulness of time, under this character, as a Mediator, Redeemer, and Saviour; all which was for the good of his people; as a favour to them, for their profit and advantage: his incarnation is for them; his obedience, sufferings, and death; his righteousness, and the salvation he wrought out; he is raised up, and sent to them to bless them, with all spiritual blessings that are in him, Acts 3:26."

Adam Clarke; "...[Christ is promised](#) under the name of his progenitor, [David](#), Isaiah lv. 3, 4; [Ezek. 34. 23, 24](#); xxxvii. 24, 25; Hos. iii. 5."

***LXE Psalm 92:12 The righteous shall flourish as a palm-tree: he shall be increased as the cedar in Libanus.***

Cf. Revelation 7:9, NKJV ; "After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,"

Cf. Job 29:18, LXX ; "And I said, My age shall continue as the crown of a

**palm-tree**; I shall live a long while.” (the NRS translates “palm-tree” as “phoenix” as the Grk. is φοινικὸν φρού Φοινίξ, m Phoenix, this bird being an ancient symbol of resurrection! Whether the phoenix was mythical or not is unclear.)

The key to this verse Psalm 92:12, is that the word “righteous” is singular and is referred to as “he”. Augustine suggests, and Irenaeus confirms that this verse alludes to the Lord’s humbling and subsequent exaltation.

Augustine ; “The righteous shall flourish like a palm tree" (vs. 12). The ungodly are green as grass; "The righteous shall flourish like a palm tree." By the palm tree he signifieth height.[my ft]

[ft] Theological Wordbook of the Old Testament ; “פַּתְמָר”

(tømer) **palm tree**. , , (2523b) תַּמָּר (tāmār) **palm, palm tree**. (2523c) תִּמְרָה (timōrâ) **palm tree**. (2523d) תִּמְרָה (tîmārâ) **pillar**. (2523e) תַּמְרוּר (tamrûr) **high leap** (Jer 31:21)., , tømer. Palm tree. .. Palm, palmtree. Among the tallest and most graceful of all trees found in the Middle East, the date palm, Phoenix dactylifera, , performed numerous functions in OT times. It was used as a landmark (Jud 1; 16 Jud 16), for shade and food (see Exo 15:27), as , building material (Neh 8:15ff), and as a craftsman's model in adorning temples (1Kings 6:29; Ezek 40:16). These "trees of life, " as , some think these palm trees were considered to be, were carved on the face of the pilasters and at the height of the wainscoting in the , holy place (cf. Paul Leslie Garber, "A Reconstruction of Solomon's Temple, " Archaeological Discoveries in the Holy Land (1967), pp. , 101-11; cf. 1Kings 6:21-35. B.K.W.) The palm was also a symbol of stateliness (Song 7:7 [H 8]) and prosperity (Psa 92:12 [H 13]). , , timœrâ. Palm tree....”

Possibly he had also this meaning in the palm, that in its extremities it is beautiful: so that thou mayest trace its beginning from the earth, its end in its topmost branches, wherein its whole beauty dwelleth. The rough root appeareth in the earth, the beautiful foliage toward the sky. Thy beauty too, then, shall be in the end. Thy root is fixed fast: but our root is upward. For our root is Christ, who hath ascended into heaven. Humbled, he shall be exalted; "he shall spread abroad like a cedar in Libanus."

IRENÆUS AGAINST HERESIES ; “therefore does the Lord profess

Himself to be the Son of man, comprising in Himself that original man out of whom the woman was fashioned .. in order that, as our species went down to death through a vanquished man, so we may ascend to life again through a victorious one; and as through a man death received the palm [of victory] against (toward) us, so again by a man we may receive the palm against death.”

Tamar was an Old Testament ancestress to Jesus Christ through Perez. (ta'-mar (tamar, "palm"; Codex Vaticanus Themar; Codex Alexandrinus Thamar (so Codex Vaticanus in Genesis))

ark

*Psalm 47:1, LXX(Thomson and Vaticanus) A Psalm for the conclusion.*

*Vs.1 Clap your hands, all ye nations; shout to God with a triumphant voice.*

*2 For the Lord most high is terrifying; he is a great king over all the earth.”*

*3 He has subdued the peoples under us, and the nations under our feet.*

*4 He has chosen for us His inheritance the excellency of Jacob which He loved.*

*5 God ascended at the triumphant shout-the Lord, at the trumpet’s sounding.*

*6 O sing praises to our God; sing praises. Sing praises to our King ; sing praises.*

*7 Since God is King of the whole earth ; O sing praises with understanding.*

*8 God hath commenced His reign over the nations : God is seated on His holy throne.*

**9 The rulers of the people are assembled with the God of Abraham: for God's mighty ones of the land have been greatly exalted.**

Cross references:

Cf. 2 Kings 11:12 (LXX) “And he {1} brought forth the king’s son, and {2} put upon him the crown and *gave him* the testimony; and he made him king, and anointed him: and they clapped *their* hands, and said, Long live the king.” {1) *Gr. sent forth* 2) *Gr. gave*}

Cf. 1 Samuel 10:24 (LXX) “And Samuel said to all the people, Have ye seen whom the Lord has chosen to himself, that there is none like to him among you all? And all the people took notice, and said, Let the king live!”

Cf. Revelation 19:1 (KJ21) “And after these things I heard a great voice of a multitude of people in Heaven, saying, "Alleluia! Salvation and glory and honor and power, unto the Lord our God,”

Matthew Henry ; “1 O clap your hands, all ye people; shout unto God with the voice of triumph. 2 For the **LORD** most high *is* terrible; *he is* a great King over all the earth. 3 He shall subdue the people under us, and the nations under our feet. 4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

The psalmist, having his own heart filled with great and good thoughts of God, endeavours to engage all about him in the blessed work of praise, as one convinced that God is worthy of all blessing and praise, and as one grieved at his own and others' backwardness to and barrenness in this work. Observe, in these verses,

I. Who are called upon to praise God: "*All you people*, all you people of Israel;" those were his own subjects, and under his charge, and therefore he will engage them to praise God, for on them he has an influence. Whatever others do, he and his house, he and his people, shall praise the Lord. Or, "*All you people and nations of the earth*;" and so it may be taken as a prophecy of the conversion of the Gentiles and the bringing of them into the church; see [Rom. xv. 11.](#)

II. What they are called upon to do: "*O clap your hands*, in token of your own joy and satisfaction in what God has done for you, of your approbation, nay, your admiration, of what God has done in general, and of your indignation against all the enemies of God's glory, [Job xxvii. 23](#). *Clap your hands*, as men transported with pleasure, that cannot contain themselves; *shout unto God*, not to make him hear (his ear is not heavy), but to make all about you hear, and take notice how much you are affected and filled with the works of God. *Shout with the voice of triumph* in him, and in his power and goodness, that others may join with you in the triumph." Note, Such expressions of pious and devout affections as to some may seem indecent and imprudent ought not to be hastily censured and condemned, much less ridiculed, because, if they come from an upright heart, God will accept the strength of the affection and excuse the weakness of the expressions of it.

III. What is suggested to us as matter for our praise. 1. That the God with whom we have to do is a God of awful majesty ([v. 2](#)): *The Lord most high is terrible*. He is infinitely above the noblest creatures, higher than the highest; there are those perfections in him that are to be revered by all, and particularly that power, holiness, and justice, that are to be dreaded by all those that contend with him. 2. That he is a God of sovereign and universal dominion. He is a King that reigns alone, and with an absolute power, *a King over all the earth*; all the creatures, being made by him, are subject to him, and therefore he is *a great King*, the King of kings. 3. That he takes a particular care of his people and their concerns, has done so and ever will; (1.) In giving them victory and success ([v. 3](#)), subduing the people and nations under them, both those that stood in their way ([Ps. xliv. 2](#)) and those that made attempts upon them. This God had done for them, witness the planting of them in Canaan, and their continuance there unto this day. This they doubted not but he would still do for them by his servant David, who prospered which way soever he turned his victorious arms. But this looks forward to the kingdom of the Messiah, which was to be set over all the earth, and not confined to the Jewish nation. Jesus Christ shall subdue the Gentiles; he shall bring *them in as sheep into the fold* (so the word signifies), not for slaughter, but for preservation. He shall subdue their affections, and make them a *willing people in the day of his power*; shall bring their thoughts into obedience to him, and reduce those who had gone astray, under the guidance of the *great shepherd and bishop of souls*, [1 Pet. ii. 25](#). (2.) In



giving them rest and settlement ([v. 4](#)): *He shall choose our inheritance for us*. He had chosen the land of Canaan to be an inheritance for Israel; it was the land which the Lord their God spied out for them; see [Deut. xxxii. 8](#). This justified their possession of that land, and gave them a good title; and this sweetened their enjoyment of it, and made it comfortable; they had reason to think it a happy lot, and to be satisfied in it, when it was that which Infinite Wisdom chose for them. And the setting up of God's sanctuary in it made it *the excellency*, the honour, of Jacob ([Amos vi. 8](#)); and he chose so good an inheritance for Jacob because he loved him, [Deut. vii. 8](#). Apply this spiritually, and it bespeaks, [1.] The happiness of the saints, that God himself has chosen their inheritance for them, and it is a goodly heritage: *he* has chosen it who knows the soul, and what will serve to make it happy; and he has chosen so well that he himself has undertaken to be the *inheritance of his people* ([Ps. xvi. 5](#)), and he has laid up for them in the other world an inheritance incorruptible, [1 Pet. i. 4](#). This will be indeed the excellency of Jacob, for whom, because he loved them, he prepared such a happiness as eye has not seen. [2.] The faith and submission of the saints to God. This is the language of every gracious soul, "God shall choose my inheritance for me; let him appoint me my lot, and I will acquiesce in the appointment. He knows what is good for me better than I do for myself, and therefore I will have no will of my own but what is resolved into his."

Spurgeon ; "Whether the immediate subject of this Psalm be the carrying up of the ark from the house of Obadiah to Mount Zion, or the celebration of some memorable victory, it would be hard to decide. As even the doctors differ, who should dogmatise? But it is very clear that both the present sovereignty of Jehovah, and the final victories of our Lord, are here fitly hymned, while his ascension, as the prophecy of them, is sweetly gloried in."

"Verse 1. O clap your hands. The most natural and most enthusiastic tokens of exultation are to be used in view of the victories of the Lord, and his universal reign. Our joy in God may be demonstrative, and yet he will not censure it. All ye people. The joy is to extend to all nations; Israel may lead the van, but all the Gentiles are to follow in the march of triumph, for they have an equal share in that kingdom where there is neither Greek nor Jew, but Christ is all and in all. Even now if they did but know it, it is the best hope of all nations that Jehovah ruleth over them. If they cannot all speak the same

tongue, the symbolic language of the hands they can all use. All people will be ruled by the Lord in the latter days, and all will exult in that rule; were they wise they would submit to it now, and rejoice to do so; yea, they would clap their hands in rapture at the thought. Shout, let your voices keep tune with your hands. Unto God, let him have all the honours of the day, and let them be loud, joyous, universal, and undivided. With the voice of triumph, with happy sounds, consonant with such splendid victories, so great a King, so excellent a rule, and such happy subjects. Many are human languages, and yet the nations may triumph as with one voice. Faith's view of God's government is full of transport. The prospect of the universal reign of the Prince of Peace is enough to make the tongue of the dumb sing; what will the reality be?...” [ft]

[ft] “PSALMS, THE BOOK OF: The Hebrew name for this book is TEHILLIM, praises, though many of the psalms are rather elegiac. Most of the psalms have the superscription mizmor, a poem song. This word is rendered in the Septuagint by psalmos, that is, a song sung to music, a lyric poem. The Greek psalterion means a stringed instrument; hence by a metaphor the book of Psalms is called Psalter.” And again ; “But it is impossible to form any perfect arrangement, because some psalms belong in part to two or more different classes. Besides the proper Messianic psalms, predictions of the Messiah are widely scattered through this book, and the attention of the devout reader is continually attracted by passages foretelling His character and His works. Not a few of these are alluded to in the New Testament; and it is unquestionable that the language and structure of many others not quoted were intended to bear witness to the Son of God. David himself was an eminent type of the Savior, and many events of his life shadowed forth his son and Lord. The mention of these in the inspired writings is not undesigned; the recorded trials and victories of David find in their reference to the Messiah their highest claim to a place in the sacred writings. Lord Bacon has remarked that many prophetic passages in the Old Testament are "of the nature of their Author, to whom a thousand years are as one day; and therefore they are not fulfilled punctually at once, but have springing and germinant accomplishment through many ages, though the height or fullness of them may refer to some one age."

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Matthew Henry ; "...I. We must praise God going up (v. 5): God has gone up with a shout, which may refer, 1. To the carrying up of the ark to the hill of Zion, which was done with great solemnity, David himself dancing before it, the priests, it is likely, blowing the trumpets, and the people following with their loud huzzas. The ark being the instituted token of God's special presence with them, when that was brought up by warrant from him he might be said to go up. The emerging of God's ordinances out of obscurity, in order to the more public and solemn administration of them, is a great favour to any people, which they have reason to rejoice in and give thanks for. 2. To the ascension of our Lord Jesus into heaven, when he had finished his work on earth, Acts i. 9. Then God went up with a shout, the shout of a King, of a conqueror, as one who, having spoiled principalities and powers, then led captivity captive, Ps. lxxviii. 18. He went up as a Mediator, typified by the ark and the mercy-seat over it, and was brought as the ark was into the most holy place, into heaven itself; see Heb. ix. 24. We read not of a shout, or of the sound of a trumpet, at the ascension of Christ, but they were the inhabitants of the upper world, those sons of God, that then shouted for joy, Job xxxviii. 7. He shall come again in the same manner as he went (Acts i. 11) and we are sure that he shall come again with a shout and the sound of a trumpet.

II. We must praise God reigning, v. 7, 8. God is not only our King, and therefore we owe our homage to him, but he is King of all the earth (v. 7), over all the kings of the earth, and therefore in every place the incense of praise is to be offered up to him. Now this may be understood, 1. Of the kingdom of providence. God, as Creator, and the God of nature, reigns over the heathen, disposes of them and all their affairs, as he pleases, though they know him not, nor have any regard to him: He sits upon the throne of his holiness, which he has prepared in the heavens, and there he rules over all, even over the heathen, serving his own purposes by them and upon them. See here the extent of God's government; all are born within his allegiance; even the heathen that serve other gods are ruled by the true God, our God, whether they will or no. See the equity of his government; it is a throne of holiness, on which he sits, whence he gives warrants, orders, and judgment, in which we are sure there is no iniquity. 2. Of the kingdom of the Messiah. Jesus Christ, who is God, and whose throne is for ever and ever reigns over the heathen; not only he is entrusted with the administration of the providential kingdom, but he shall set up the kingdom of his grace in the Gentile world, and rule in the hearts of multitudes that were bred up in heathenism, Eph. ii. 12, 13. This the apostle speaks of as a great mystery that the Gentiles should be fellow-heirs, Eph. iii. 6. Christ sits upon the throne of his holiness, his throne in the heavens, where all the administrations of his government are intended to show forth God's holiness and to advance holiness among the children of men.

III. We must praise God as attended and honoured by the princes of the people, v. 9. This may be understood, 1. Of the congress or convention of the states of Israel, the heads and rulers of the several tribes, at the solemn feasts, or to despatch the public business of the nation. It was the honour of Israel that they were the people of the God of Abraham, as they were Abraham's seed and taken into his covenant; and, thanks be to God, this blessing of Abraham has come upon the isles of the Gentiles, Gal. iii. 14. It was their happiness that they had a settled government, princes of their people, who were the shields of their land. Magistracy is the shield of a nation, and it is a great mercy to any people to have this shield, especially when their princes, their shields, belong unto the Lord, are devoted to his honour, and their power is employed in his service, for then he is greatly exalted. It is likewise the honour of God that, in another sense, the shields of the earth do belong to

him; magistracy is his institution, and he serves his own purposes by it in the government of the world, turning the hearts of kings as the rivers of water, which way soever he pleases. It was well with Israel when the princes of their people were gathered together to consult for the public welfare. The unanimous agreement of the great ones of a nation in the things that belong to its peace is a very happy omen, which promises abundance of blessings. 2. It may be applied to the calling of the Gentiles into the church of Christ, and taken as a prophecy that in the days of the Messiah the kings of the earth and their people should join themselves to the church, and bring their glory and power into the New Jerusalem, that they should all become the people of the God of Abraham, to whom it was promised that he should be the father of many nations. The volunteers of the people (so it may be read); it is the same word that is used in *Ps. cx. 3*, Thy people shall be willing; for those that are gathered to Christ are not forced, but made freely willing, to be his. When the shields of the earth, the ensigns of royal dignity (*1 Kings xiv. 27, 28*), are surrendered to the Lord Jesus, as the keys of a city are presented to the conqueror or sovereign, when princes use their power for the advancement of the interests of religion, then Christ is greatly exalted.”

John Gill ; “Ver. 2. For the Lord most high [is] terrible, &c.] Christ is not only the Son of the Highest, but he himself is the most high God, God over all, blessed for ever. He is higher than the highest, than the angels in heaven, or any of the sons of men on earth. He is the high and lofty One, that dwells in the high and lofty place. And even this character agrees with him as the ascended Lord and King in his human nature; he is ascended on high, is set down on the right hand of the Majesty on high. He is highly exalted to be a Prince and a Saviour; he is made higher than the heavens, and than the kings of the earth are; angels, authorities, and powers, are subject to him. And this is a reason exciting all the people to joy and gladness. And he is "terrible" to his enemies, being the Lion of the tribe of Judah; who will rule the nations with a rod of iron, and break them in pieces as a potter's vessel: and so he will be when he shall come in the clouds of heaven, and descend from thence, in flaming fire, to take vengeance on those who have despised and rejected him; and at the same time will be glorious to and admired by them that believe in him. His appearance, which will be terrible to others, will be matter of joy to them. Though the word used may be rendered as it is in Psalm 111:9; "reverend" or "to be feared" , as he is; see Isa 8:13,14; both on

account of his goodness, as the Redeemer and Saviour of his people, Hosea 3:5; and of his greatness, being equal with God, and King of saints. As it follows;

[he is] a great King over all the earth; as he must needs be, since he is the great God and our Saviour; and is King of kings, and Lord of lords. He is now King of Zion, and head over all things to the church; and before long the kingdoms of this world will become his, and he will take to himself his great power and reign, and shall be King over all the earth openly and visibly; he shall be one, and his name One, Zec 14:9 Mal 1:14; which is another reason for joy and gladness among the people.”

Adam Clarke ; “[Pss 47:5](#): Verse 5. *God is gone up with a shout*] Primarily, this may refer to the rejoicing and sounding of trumpets, when the ark was lifted

up to be carried on the shoulders of the Levites. But it is generally understood as a *prophetic declaration of the ascension of our Lord Jesus Christ*; and the *shout* may refer to the exultation of the evangelists and apostles in preaching Christ crucified, buried, risen from the dead, and ascended to heaven, ever to appear in the presence of God for us. This was the *triumph of the apostles*; and the conversion of multitudes of souls by this preaching was the *triumph of the cross of Christ*.”

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“In protecting his Church; whether by himself, or by the princes he raises up; by his *providence*, or his *angels*, or all together. For the "shields of the earth belong *unto* God." Secular

rulers, and ecclesiastical governors, are shields of the Church.  
But God is the *Head* of it, and the *Chief*. ‘He is greatly exalted.’”  
(Clarke)

*Zechariah (or Zaharias) 2:8-13, LXX, Vaticanus/Thomson versions ; vs.8 “  
For thus saith the Lord Almighty; After the glory has he sent me to the  
nations that spoiled you: for he that touches you is as one that touches the  
apple of His eye.*

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

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

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

*12 And the Lord shall inherit Juda his portion in the holy land and he will  
yet choose Jerusalem.*

*13 Let all flesh fear at the presence the Lord: for He has risen up from his  
holy clouds.”*

Cf. Isaiah 64:1 “Oh that thou wouldest rend the heavens, that thou wouldest  
come down, that the mountains might flow down at thy presence,”

Cf. Zephaniah 1:7 ; “Fear ye before the Lord God; for the day of the Lord is  
near; for the Lord has prepared His Sacrifice, and has sanctified his guests.”

Matthew Henry : “...He is sent after the glory. After the glorious beginning

of their deliverance He is sent to perfect it, for He is the Finisher of that work which He is the Author of. Christ is sent, in the first place, to the nation and people of the Jews, to whom pertained the glory, Romans 9:4. And He was Himself the Glory of His people Israel. But after the glory, after His care of them, He is sent to the nations, to be a Light to lighten the Gentiles, by the power of His gospel to captivate them, and bring them, and every high thought among them, into obedience to Himself.”

“...The promise is further fulfilled in Christ’s victory over our spiritual enemies, His spoiling principalities and powers and making a show of them openly, Colossians 2:15. And it is still in force to the gospel-church. Christ will reckon with all that are enemies to it, and sooner or later will make them His footstool, Psalm 110:1; Re 3:9.

“...He that here promises to dwell among them is that Lord whom the Lord of hosts has sent (Zechariah 2:11), and therefore must be the Lord Jesus, who came and dwelt in the midst of the Jewish nation, [my ft]

[ft] not yet, at that time, dwelling in each of His people in the church individually by His Holy Spirit. This was accomplished at Pentecost.

the Eternal Word, that was made flesh, and dwelt among us. This was the great honour reserved for that nation in its last days; the promise of it effectually secured their continuance till it was accomplished. They could not be destroyed while that blessing was in them; and the prospect of it, according to the promise, was the great support and comfort of those who looked for redemption in Jerusalem. It is promised that when Christ comes and dwells among them they shall know that the Lord of hosts has sent him; all that were Israelites indeed were made to know it; sufficient proofs were given of it by the miracles Christ wrought, so that they might have known it, and yet there were those that perished in ignorance and unbelief, that would not know it, for, if they had known it, they would not have crucified the Lord of glory.

III. They shall have all their ancient dignities and privileges restored to them again, Zechariah 2:12.

1. Canaan shall be a holy land again, not polluted by sin as it had been



formerly, not profaned by the enemies as it had been of late; it shall be an enclosure again, and not laid in common.

2. Judah shall be in this holy land, shall inhabit it, and enjoy the comfort of it, and no longer be lost and scattered in Babylon.

3. Judah shall be God's portion, which he will delight in, which shall be dear to him, by which he will be served, and in which **he will be glorified**. The Lord's portion is his people.

4. **God will inherit Judah again as his portion**, will claim His interest, and recover the possession out of the hands of those that had invaded His right. He will protect His people and govern them as a man does his inheritance, and will be **at home among them**. “

5. He will choose Jerusalem again, as he had chosen it formerly, to put his name there; he will renew and confirm the choice, and continue it a chosen place, till it must resign its honours to the Jerusalem that is from above. Though the election seemed to be set aside for a while, yet it shall obtain.

II. Here is silence proclaimed to all the world besides, Zechariah 2:13. The daughter of Zion must sing, but all flesh must be silent. Observe here,

1. A very awful description of God's appearances for the relief of his people. He is raised up out of his holy habitation; as a man out of sleep (Psalm 44:23; 78:65), or as a man entering with resolution upon a business that he will go through with. **Heaven is his holy habitation above; thence we must expect him to appear**, Isaiah 64:1. His temple is so in this lower world; thence from between the cherubim he will shine forth, Psalm 80:1.”...[my ft] [ft] Psalm 80:1, LXX “... Attend, O Shepherd of Israel, who guidest Joseph like a flock; thou who sittest upon the cherubs, manifest thyself;”

Spurgeon (espec. Vs. 8) ; “...The Church is not in danger, and why? Well, first, the very frame of nature was made to protect her. We take up a chestnut

or other seed, and we find outside a prickly envelope: then there comes a hard shell, then inside a soft one, and then a film, and then another film, and at last, somewhere in the center, you get the life-germ; and all the rest was made to exist for a time, and to rot, and to decay, in order to preserve the life-germ from hurt, and to furnish food for it when it began to spring up. Now, I look upon this great vaulted roof of heaven and the whole earth as being but the surrounding envelope in which God has wrapped up the living seed of his Church.”

*2 Chronicles 6:1-2, NKJV ; vs.1 Then Solomon spoke: "The LORD said He would dwell in the dark cloud.*

*Vs.2 "I have surely built You an exalted house, And a place for You to dwell in forever."*

*LXX 2 Chronicles 6:1-2, vs. 1 Then said Solomon, The Lord said that he would dwell in thick darkness.*

*Vs.2 "But I have built a house to thy name, holy to thee, and prepared for thee to dwell in for ever."*

Cf. Psalm 68:18 “Thou art gone up on high, thou hast led captivity captive, thou hast received gifts for man, yea, for *they were* rebellious, that thou mightest dwell among them.”

Cf. Psalm 69:35, NKJV ; “For God will save Zion And build the cities of Judah, That they may dwell there and possess it”.

Psalm 69:35, LXX ; “For God will save Sion, and the cities of Judea shall be built; and *men* shall dwell there, and inherit it.”

Cf. Psalm 85:9 “Moreover his salvation is near them that fear him; that glory may dwell in our land.”

Cf. . Joel 3:17 “And ye shall know that I am the Lord your God, who dwell in Sion my holy mountain: and Jerusalem shall be holy, and strangers shall not pass through her anymore.”

Cf. Zechariah 2:10, LXX ; “Rejoice and be glad, O daughter of Sion: for, behold, I come, and will dwell in the midst of thee, saith the Lord.”

Cf. 1 Chronicles 23:25 “For David said, The Lord God of Israel has given rest to his people, and has taken up his **abode** in Jerusalem for ever.” (abode=shakan/ κατεσκηνωσεν nest; live, dwell)

John Gill in a related note (1 Kings 8:10) ; “...that the cloud filled the house of the Lord; the whole temple, both the holy of holies and the holy place, and the court of the priests; so that it was visible to all, and was **a token of the divine presence of God, of his taking possession of his house, and of his taking up his residence in it.**” And

“...10, 11. the cloud filled the house of the Lord—The cloud was the visible symbol of the divine presence, and its occupation of the sanctuary was a testimony of God’s gracious acceptance of the temple as of the tabernacle (Exodus 40:34). The dazzling brightness, or rather, perhaps, the dense portentous darkness of the cloud, struck the minds of the priests, as it formerly had done Moses, which such astonishment and terror (Leviticus 16:2-13 De 4:24 Ex 40:35) that they could not remain. Thus the temple became the place where the divine glory was revealed, and the king of Israel established his royal residence.”

Matthew Henry (in a related note) ; “The priests might come into the most holy place till God manifested his glory there; but, thenceforward, none might, at their peril, approach the ark, except the high priest, on the day of atonement. Therefore it was not till the priests had come out of the oracle that the Shechinah [my ft]

[ft] Theological Wordbook of the Old Testament commenting on the word “**dwell**” in verse 1 ; “...sh<sup>1</sup>kan, on the other hand, underscores the , idea not of loftiness but of **nearness and closeness.** ,”

cf. Deuteronomy 33:12 “*And* of Benjamin he said, The beloved of the LORD

shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.”

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*Psalm 21:1-13 , LXX vs.1 To the chief musician: A Psalm of David.*

*Vs.1 The king shall rejoice in Thy strength, O LORD; and in Thy salvation how greatly shall he rejoice!*

*2 Thou hast given him his heart's desire, and hast not withheld the request of his lips. Selah*

*3 For Thou goest before him with the blessings of goodness; Thou settest a crown of pure gold on his head.*

*4 He asked life of Thee and Thou gavest it to him, even length of days for ever and ever.*

*5 His glory is great in Thy salvation; honor and majesty hast Thou laid upon him.*

*6 For Thou hast made him most blessed for ever; Thou hast made him exceeding glad with Thy countenance.*

*7 For the king trusteth in the LORD, and through the mercy of the Most High he shall not be moved.*

*8 Thine hand shall find out all Thine enemies; Thy right hand shall find*

out those that hate Thee.

9 Thou shalt make them as a fiery oven in the time of Thine anger; the LORD shall swallow them up in His wrath, and the fire shall devour them.

10 Their fruit shalt Thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against Thee; they contrived a mischievous device, which they are not able to perform.

12 Therefore shalt Thou make them turn their back when Thou shalt ready Thine arrows upon Thy strings against the face of them.

13 Be Thou exalted, LORD, in Thine own strength; so will we sing and praise Thy power!

Cf. Psalms 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.”

Cf. Acts 2:28-36 “Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.”

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Spurgeon ; “It has been called David’s triumphant song, and we may remember it as The Royal Triumphal Ode. "The king" is most prominent throughout, and we shall read it to true profit if our meditation of him shall be sweet while perusing it. We must crown him with the glory of our salvation; singing of his love, and praising his power, The next psalm will take us to the foot of the cross, **this introduces us to the steps of the throne**”

Whole Psalm. "After this I looked... and behold a throne was set in heaven, and one sat on the throne." Revelation 4:1-2. Such may be considered as the description of this Psalm, after the foregoing prayer. "He who in the preceding Psalm," says St. Jerome, "was prayed for as having taken the form of a servant, in this is King of kings, and Lord of lords." Isaac Williams.

*Thou hast given him his heart's desire.* Spurgeon ; “That desire he ardently pursued when he was on earth, both by his prayer, his actions, and his suffering; he manifested that his heart longed to redeem his people, and now in heaven he has his desire granted him, for he sees his beloved coming to be with him where he is. The desires of the Lord Jesus were from his heart, and the Lord heard them; if our hearts are right with God, he will in our case also ‘fulfil the desires of them that fear him.’ ”

*“Thou hast set on his head a crown of precious stones.”* James Durham, 1622-1658. Ver. 3. *Thou settest a crown of pure gold on his head.* Christ may be said to have a fourfold glory, or crown. 1. As God coessential with the Father; "the brightness of the Father’s glory, and the express image of his person." Hebrews 1:2-3. 2. He hath a crown and glory as Mediator, in respect of the power, authority, and glory wherewith he is invested as God’s great deputy, and anointed upon the hill of Zion, having power, and a rod of iron, even in reference to enemies. 3. He hath a crown and glory in respect of the manifestation of his glory in the executing of his offices, when he makes his mediatory power and glory apparent in particular steps: thus sometimes he is said to take his power to him (Revelation 11:17); and is said to be crowned when the white horse of the gospel rides in triumph. Revelation 6:2. The last step of this glory will be in the day of judgment; in short, this consists in his exercising his former power committed to him as Mediator. 4. There is a crown and glory which is in a manner put on him by particular believers, when he is glorified by them, not by adding anything to his infinite

glory, but by their acknowledging of him to be so.”

Spurgeon ; ““ *Thou settest a crown of pure gold on his head.* Jesus wore the thorn crown, but now wears the glory crown. It is a "crown", indicating royal nature, imperial power, deserved honour, glorious conquest, and divine government. The crown is of the richest, rarest, most resplendent, and most lasting order—"gold," and that gold of the most refined and valuable sort, "pure gold", to indicate the excellence of his dominion. This crown is set upon his head most firmly, and whereas other monarchs find their diadems fitting loosely, his is fixed so that no power can move it, for Jehovah himself has set it upon his brow. Napoleon crowned himself, but Jehovah crowned the Lord Jesus; the empire of the one melted in an hour, but the other has an abiding dominion. Some versions read, "a crown of precious stones;" this may remind us of those beloved ones who shall be as jewels in his crown, of whom he has said, "They shall be mine in the day when I make up my jewels." May we be set in the golden circlet of the Redeemer's glory, and adorn his head for ever!”

“As God co-essential with the Father, ‘the brightness of the Father’s glory, and the express image of his person.’ Hebrews 1:1,2,3. He hath a crown of glory as Mediator, in respect of the power, authority, and glory wherewith he is invested as God’s great deputy, and anointed upon the hill of Zion, having power, an a rod of iron, even in reference to enemies...He hath a crown and glory in respect of the manifestation of His glory.”

George Horne.; Ver. 3. “*For thou preventest him with the blessings of goodness:* thou settest a crown of pure gold on his head. The Son of God could not be more ready to ask for the blessings of the divine goodness, than the Father was to give them; and his disposition is the same towards all his adopted sons. Christ, as King and Priest, weareth a crown of glory, represented by the purest and most resplendent of metals—gold. He is pleased to esteem his saints, excelling in different virtues, as the rubies, the sapphires, and the emeralds, which grace and adorn that crown. Who would not be ambitious of obtaining a place therein?”

James Durham, 1622-1658. “*Thou settest a crown of pure gold on his head.*

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John Gill ; "The *crown of pure gold* has respect to his exaltation at the right hand of God, where he is crowned with glory and honour, and this "crown" being of "pure gold", denotes the purity, glory, solidity, and perpetuity of his kingdom."

Ver. 4. *He asked life of thee, and thou gavest it him, even length of days for ever and ever.* By living "ever" at God's right hand, he appears as an eternal memorial of God's love in making him our Mediator and Substitute—our Saviour from sin and wrath; and his permanent appearance there will keep all heaven perpetually in mind that "by the grace of God they are what they are", owing all to the sovereign mercy of God through Jesus Christ. He shall appear as the blessed medium through which all the gifts and joys of salvation shall flow to the guilty for evermore. Thus the power of God and all his moral attributes secure the perpetuity of the life of the risen and exalted Saviour. Ralph Wardlaw, D.D.

"If David had before been without the symbol of his royal dignity, namely, the diadem, he was the more justified in praising the goodness of God, which had now transferred it from the head of an enemy to His own." Augustus F. Tholuck.



*"His glory is great in Thy salvation"* (ver. 5). Augustine ; "Great indeed is His glory in the salvation, whereby Thou hast raised Him up again. "Glory and great honour shalt Thou lay upon Him." But Thou shalt yet add unto Him glory and great honour, when Thou shalt place Him in heaven at Thy right hand."

Isaac Ambrose "Suppose all the sands on the seashore, all the flowers, herbs, leaves, twigs of trees in woods and forests, all the stars of heaven, were all rational creatures; and had they that wisdom and tongues of angels to speak of the loveliness, beauty, glory, and excellency of Christ, as gone to heaven, and sitting at the right hand of his Father, they would, in all their expressions, stay millions of miles on this side Jesus Christ. Oh, the loveliness, beauty, and glory of his countenance! Can I speak, or you hear of such a Christ? And are we not all in a burning love, in a seraphical love, or at least in a conjugal love? O my heart, how is it thou art not love sick? How is it thou dost not charge the daughters of Jerusalem as the spouse did: 'I charge you, O daughters of Jerusalem, if ye find my beloved, that ye shall tell him, that I am sick of love.' " Song of Solomon 5:8..

Ver. 5. *Honour and majesty hast thou laid upon him.* Henry Airway, 1560-1616. "If it be demanded whether Christ were exalted unto his glory and dignity, according to both his natures, both his Godhead and his manhood, I answer, according to both. According to his Godhead, not as it is considered in itself, but inasmuch as his Godhead, which from his birth unto his death did little show itself, after his resurrection was made manifest in his manhood; for, as the apostle saith (Romans 1:4), "He was declared mightily to be the Son of God by the resurrection from the dead," even by the resurrection and after his resurrection from the dead, he which was thought only to be man, was most plainly manifested likewise to be God. Now, as touching his manhood, he was therein exalted unto highest majesty in the heavenly places, not only shaking off all infirmities of man's nature, but also being beautified and adorned with all qualities of glory, both in his soul and in his body, yet so that he still retaineth the properties of a true body, for even as he was man, he was set at the right hand of the Father, to rule and reign over all, till all his enemies be destroyed, and put under his feet. To knit up all in a word, Christ, God and man, after his resurrection, was crowned with glory and honour, even such as plainly showed him to be God, and was set on

the throne of God, there to rule and reign as sovereign Lord and King, till he come in the clouds to judge both quick and dead. Here, then, is both matter of comfort and consolation unto the godly, and likewise for fear and astonishment unto the wicked and ungodly.”

Spurgeon ; “His glory is great in thy salvation. Immanuel bears the palm; he once bore the cross. The Father has glorified the Son, so that there is no glory like unto that which surrounds him. See his person as it is described by John in the Revelation; see his dominion as it stretches from sea to sea; see his splendour as he is revealed in flaming fire. Lord, who is like unto thee? Solomon in all his glory could not be compared with thee, thou once despised Man of Nazareth! Mark, reader: salvation is ascribed to God; and thus the Son, as our Saviour, magnifies his Father; but the Son’s glory is also greatly seen, for the Father glorifies his Son.” And again

*Honour and majesty hast thou laid upon him ; “...As the wood of the tabernacle was overlaid with pure gold, so is Jesus covered with glory and honour. If there be a ‘far more exceeding and eternal weight of glory’ [my ft]*

[ft] 2 Corinthians 4:17 For our light affliction, which is but for a moment, worketh out for us a far more exceeding {and} eternal weight of glory;

for his humble followers, what must there be for our Lord himself? The whole weight of sin was laid upon him; it is but meet that the full measure of the glory of bearing it away should be laid upon the same beloved person. A glory commensurate with his shame he must and will receive, for well has he earned it. It is not possible for us to honour Jesus too much; what our God delights to do, we may certainly do to our utmost. Oh for new crowns for the lofty brow which once was marred with thorns! ‘Let him be crowned with majesty Who bowed his head to death, And be his honours sounded high By all things that have breath.’ ”

“...Were there ten thousand millions of heavens created above these highest heavens, and again as many above them, and as many above them, till angels were wearied with counting, it were but too low a seat to fix the princely throne of that Lord Jesus (whose ye are) above them all.” Samuel Rutherford.

Psalm 21:6 *For Thou wilt give him everlasting blessing ; and with the joy of*

*Thy countenance make him glad.*” “I speak of him now as Mediator, in his complex person standing between God and man. In that capacity, as risen from the dead, and gone into glory, he is supremely glad — glad because his work is finished. Such a work as his had so taken up his whole heart, and engrossed his whole being, that it became a baptism to be baptized with, and he was straitened until it was accomplished. It is accomplished now, and the straitening is ended. He has not another act to do by way of obedience to the law; he has not another pang to bear by way fulfillment of penalty due for our guilt. “It is finished,” is the finis of his God-like labor.

There is not another drop of blood to be shed; no more chastisement of our peace is to be laid on him; no more stripes are to be exacted for our healing.”

Spurgeon ; “Ver. 6. *For thou hast made him most blessed for ever.* He is most blessed in himself, for he is God over all, blessed for ever; but this relates to him as our Mediator, in which capacity blessedness is given to him as a reward. The margin has it, thou hast set him to be blessings; he is an overflowing wellspring of blessings to others, a sun filling the universe with light. According as the Lord sware unto Abraham, the promised seed is an everlasting source of blessings to all the nations of the earth. He is set for this, ordained, appointed, made incarnate with this very design, that he may bless the sons of men. Oh that sinners had sense enough to use the Saviour for that end to which he is ordained, viz., to be a Saviour to lost and guilty souls.

*Thou hast made him exceeding glad with thy countenance.* (Spurgeon) “He who is a blessing to others cannot but be glad himself; the unbounded good doing of Jesus ensures him unlimited joy. The loving favour of his Father, the countenance of God, gives Jesus exceeding joy. This is the purest stream to drink of, and Jesus chooses no other. His joy is full. Its source is divine. Its continuance is eternal. Its degree exceeding all bounds. The countenance of God makes the Prince of Heaven glad; how ought we to seek it, and how careful should we be lest we should provoke him by our sins to hide his face from us! Our anticipations may cheerfully fly forward to the hour when the joy of our Lord shall be shed abroad on all the saints, and the countenance of Jehovah shall shine upon all the blood bought. So shall we "enter into the joy

of our Lord."

"...God has now opened in his Son Jesus Christ, a well of blessings, which will never cease to flow as long as there are men to drink thereat. He is no curse to men, but only blessing; he is not one blessing only, but all blessings; these blessings are the chief boons that even God can give, and they are in Christ Jesus to all eternity. The Lord Jesus, who was once the center of grief, has now become the source of love, favor, help, healing, benediction, delight, heaven, and whatever else may be called blessing.

"Immortal joys come streaming down,  
Joys, like his griefs, immense, unknown."

Nay, blessings do not only come from him, but he is blessings; he is himself made or constituted blessings to all eternity. O thou blessed Lord, we pause to adore and bless thee even now! This makes our Lord exceeding glad, to think that he is in his own proper person the very center of all

blessing to his people. Fulness of blessing abides in him. There is no blessing that you want, poor sinner, but what Jesus has it, has it for you. "It pleased the Father that in him should all fullness dwell." No blessing that you want, dear child of God, shall be denied you, for "of his fullness have all we received, and grace for grace." That fullness abides where it is; it has never diminished, and it never will be diminished throughout eternity.

Whenever God makes any one of you to be the channel of blessing to other people, are you not happy? Yes, certainly, in your measure. But what must be the superlative gladness of the Christ in being the center of centres, the fountain of fountains, to all those who draw near to him? God has made him, beyond all others, and inclusive of all others, to be blessings for evermore. Must he not be filled with gladness?

Our Lord has joy beyond this. I want you to think much of his gladness that you may be able to obey him now, should he say to you, "Enter thou into the joy of thy Lord." At this very hour may his joy be in you, that your joy may be full. Jesus sympathizes with you in your sorrows; will you not sympathize with him in his joys? Should we not rejoice with them that do rejoice, and especially with him, the Bridegroom of our souls? This is a further part of his gladness, — he joys in the conversion, the comfort, the justification, the salvation of every soul that comes to him. 'There is joy in the presence of the

angels of God over one sinner that repenteth.' ”

So far all has been "the shout of them that triumph, the song of them that feast." Let us shout and sing with them, for Jesus is our King, and in his triumphs we share a part.”

John Gill. “*For thou hast made him most blessed for ever, &c.*] Not as God, for as such he is over all blessed for ever, and not made so; but as man and Mediator; the words may be rendered, "thou hast set him to be blessings for ever" ..; which design the blessings which are laid up in Christ for his people, and which he imparts unto, them, and they are blessed with in him; so that he is made a blessing, or rather blessings to them; such as redemption to free them from, bondage, righteousness to justify them, sanctification to make them holy, wisdom to direct and guide them, and strength to assist and support them; through whom they have the forgiveness of sins, by whom they have peace with God, and from whom they receive all their joy and comfort, and at last eternal life and happiness; and all these are for ever, they are irreversible blessings, are never repented of, nor taken away: or this blessedness may be understood of that which Christ himself enjoys as man; which lies in his human nature being exalted to union with the Son of God; in being heard and helped in the day of salvation; in being raised from the dead, and glory given him; in being set at God's right hand, angels, authorities, and powers, being subject to him; and in seeing the travail of his soul with satisfaction: the particular instance of his blessedness follows;

*thou hast made him exceeding glad with thy countenance*; the glorious presence of God in heaven; Christ having done his work on earth ascended to heaven, where he was received by his Father with a cheerful countenance, was made to sit down on the same throne with him, being well pleased with his obedience, righteousness, and sacrifice; and being now in the presence of God, in which is fulness of joy, and at his right hand, where are pleasures for evermore, the human nature of Christ is filled with an excess of joy; the words may be rendered, "thou hast made" or "wilt make him glad with joy , with thy countenance"; see Psalm 16:11 Ac 2:28.”

Matthew Henry ; “"thou hast made him to be a universal everlasting blessing

to the world, in whom the families of the earth are, and shall be, blessed; and so thou hast made him exceedingly glad with the countenance thou hast given to his undertaking and to him in the prosecution of it."

See how the spirit of prophecy gradually rises here to that which is peculiar to Christ, for none besides is blessed for ever, much less a blessing for ever to that eminency that the expression denotes: and of him it is said that God made him full of joy with his countenance.

In singing this we should rejoice in his joy and triumph in his exaltation."

*Ver. 8. Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee*

"If Joseph's brethren were so terrified that they "could not answer him," when he said, "I am Joseph your brother," how will it be with sinners, when they shall hear the voice of the Son of God, when he shall triumph over them in his wrath, and say unto them, "I am he" whom ye despised; "I am he" whom ye have offended; "I am he" whom ye have crucified? If these words, "I am he," overthrew the soldiers in the garden of Olives (#Joh 18:6), though spoken with extreme gentleness, how will it be when his indignation bursts forth, when it falls upon his enemies like a thunderbolt, and reduces them into dust? Then will they cry out in terror, and say to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Revelation 6:16. James Nouet.

*Ver. 9. Thou shalt make them as a fiery oven in the time of thine anger.*

Spurgeon ; "Who would have the Son of God to be his enemy when such an overthrow awaits his foes? The expression, "the time of thine anger," reminds us that as now is the time of his grace, so there will be a set time for his wrath. The judge goes upon assize at an appointed time. There is a day of vengeance of our God; let those who despise the day of grace remember this day of wrath."

*The Lord shall swallow them up in his wrath*, Spurgeon "...and the fire shall devour them. Jehovah will himself visit with his anger the enemies of his Son. The Lord Jesus will, as it were, judge by commission from God, whose solemn assent and cooperation shall be with him in his sentences upon impenitent sinners. An utter destruction of soul and body, so that both shall be swallowed up with misery, and be devoured with anguish, is here intended. Oh, the wrath to come! The wrath to come! Who can endure it? Lord, save us from it, for Jesu's sake."

Ver. 13. Spurgeon ; "Be thou exalted, Lord, in thine own strength. A sweet concluding verse. Our hearts shall join in it. It is always right to praise the Lord when we call to remembrance his goodness to his Son, and the overthrow of his foes. The exaltation of the name of God should be the business of every Christian; but since such poor things as we fail to honour him as he deserves, we may invoke his own power to aid us. Be high, O God, but do thou maintain thy loftiness by thine own almightiness, for no other power can worthily do it."

Psalm 8:1, LXX ; " For the end, concerning the wine-presses, a Psalm of David. ***O Lord, our Lord, how wonderful is thy name in all the earth! for thy magnificence is exalted above the heavens.***" [the word translated "magnificence" here is elsewhere translated "**majesty**" or excellence"]

Cross references :

Psalm 68:34 LXX Give ye glory to God: his excellency is over Israel, and his power is in the clouds." [the same word for *excellency* is also translated "majesty" and *magnificence*]

Psalm 96:6 "Thanksgiving and beauty are before him: holiness and majesty are in his sanctuary."

Psalm 111:3 LXX (Thomson version) ; "Thanksgiving and majesty, His work

and His righteousness shall endure forever.”

Ephesians 4:10 “He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

Philippians 2:9 “Wherefore God also hath highly exalted him, and given him a name which is above every name:”

John Gill ; “*who hast set thy glory above the heavens*: “meaning his Son, the Lord Jesus Christ, the brightness of his glory; in whom is all the fulness of the Godhead, the glory of all the divine perfections; so called Psalm 63:2 85:9; and the setting of him above the heavens designs the exaltation of him at the right hand of God; where angels, principalities, and powers, became subject to him, and he was made higher than the heavens, Heb 7:26. And it was in consequence, and by virtue of this, that the Gospel was spread throughout the earth; for upon Christ’s exaltation the Spirit was poured down upon the apostles, ...”

Isaac Williams. “Above the heavens; not in the heavens, but above the heavens; even greater, beyond, and higher than they; “angels, principalities, and powers, being made subject unto him.” As Paul says, he hath “ascended up far above all heavens.” And with this his glory above the heavens is connected, his sending forth his name upon earth through his Holy Spirit. As the apostle adds in this passage, “He hath ascended up far above all heavens; and he gave some apostles.” And thus here: “Thy name excellent in all the world;” “Thy glory above the heavens.”

Adam Clarke. Ver. 1. “How excellent is thy name in all the earth! How illustrious is the name of Jesus throughout the world! His incarnation, birth, humble and obscure life, preaching, miracles, passion, death, resurrection, and ascension, are celebrated through the whole world. His religion, the gifts and graces of his Spirit, his people— Christians, his gospel, and the preachers of it, are everywhere spoken of. No name is so universal, no power and influence so generally felt, as those of the Saviour of mankind. Amen.”

Matthew Henry ; “...Thou hast set thy glory above the heavens.

(1.) God is infinitely more glorious and excellent than the noblest of



creatures and those that shine most brightly.

(2.) Whereas we, on this earth, only hear God's excellent name, and praise that, the angels and blessed spirits above see his glory, and praise that, and yet he is exalted far above even their blessing and praise.

(3.) In the exaltation of the Lord Jesus to the right hand of God, who is the brightness of his Father's glory and the express image of his person, God set his glory above the heavens, far above all principalities and powers."

Augustine ; "For Thy glory hath been raised above the heavens. For hence it appeared Who Thou wast that descendest, when it was by some seen, and by the rest believed whither it was that Thou ascendedst." (ANF vol.7 p.447)

*Micah 2:12-13, NKJV ; vs 12 ; " I will surely assemble all of you, O Jacob, I will surely gather the remnant of Israel; I will put them together like sheep of the fold, Like a flock in the midst of their pasture; They shall make a loud noise because of so many people.*

*Vs. 13 "The one who breaks open will come up before them; They will break out, Pass through the gate, And go out by it; Their king will pass before them, With the LORD at their head."*

*Micah 2:12-13, LXX (Thomson Version) ; vs 12 ; " Yet it shall come to pass that from a drop of this people, Jacob with all his sons shall be gathered together. With expectation I will expect the remnant of Israel. I will place together them who are about to return. Like sheep in distress, like a flock in their fold, they shall rush out from among men through a breach before them.*

*Vs. 13 They have broken through and passed the gate ; they are gone through it and their king is gone out before them ; and the Lord will be their leader, and he will say,”*

*Douey-Rheims Micah 2:12-13, vs. 12 ; “Micah 2:12 I will assemble and gather together all of thee, O Jacob: I will bring together the remnant of Israel, I will put them together as a flock in the fold, as sheep in the midst of the sheepecotes, they shall make a tumult by reason of the multitude of men.”*

*“For he shall go up that shall open the way before them: they shall divide and pass through the gate, and shall come in by it: and their king shall pass before them, and the Lord at the head of them.”*

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

John Gill ; “Ver. 13. ‘The breaker up is come up before them’, &c.] .... it is best to interpret "the breaker" of Christ himself; and so I find it explained {a} by the Jews also, to whom this and all the rest of the characters in the text agree; and who may be so called with respect to His incarnation, being the

Firstborn that opened the womb, and broke forth into the world in a very extraordinary manner; his birth being of a virgin, who was so both before and after the birth; thus Pharez had his name, which is from the same root, and is of a similar sound with Phorez here, from his breaking forth before his brother, unawares, and contrary to expectation, Genesis 38:29; this agrees with Christ, with respect to his death, when he broke through and vanquished all enemies, sin, Satan, the world, and death; broke through all the troops of hell, and spoiled principalities and powers; and through all difficulties that lay in the way of the salvation of his people; he broke down the middle wall of partition, the ceremonial law which was between Jew and Gentile; and broke off the yoke of sin, Satan, and the law, under which they were, and set them at liberty; and at his resurrection he broke asunder the cords of death, as Samson did his withs as a thread of tow; and at his ascension he broke his way through the regions of the air, and legions of devils there, leading captivity captive, and entered into heaven; and was "pandens iter", as the Vulgate Latin version here renders it, "opening the way" for his people into it; by the ministry of the word, he broke his way into the Gentile world, conquering and to conquer, which was mighty, through God, for the pulling down of strong holds, and reducing multitudes to his obedience; at the conversion of every sinner he breaks open the everlasting doors of their hearts, and enters in; he breaks their rocky hearts in pieces, and then binds up what he has broken; and in the latter day he will break in pieces all his enemies as a potter's vessel; yea, he will break in pieces and consume all the kingdoms of the earth, which will become like the chaff of the summer threshingfloors: and now he is ascended, or "gone up" to heaven to his Father there, and "before them" his sheep, his people, said to be assembled, gathered and put together; he is ascended as the forerunner of them, to receive gifts for them, and bestow them on them, and to prepare heaven for them, and to make intercession on their behalf; and, as sure as he is gone up, so sure shall they also follow:

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

become more than conquerors through him that has loved them; and "pass through [him] the gate"; the strait gate, and narrow way, that leads to the Father, and to the enjoyment of all the blessings of grace; and into the sheepfold, the church, and the privileges of it; and even into heaven itself, eternal life and happiness: and by which also they "go out", for he is a door of escape unto them out of the hands of all their enemies, and from wrath to come; and he is a door of hope of all good things unto them, and which leads to green pastures, and by which they go in and out, and find pasture:

*and their King shall pass before them, and the Lord on the head of them*; not the king of Assyria or Babylon, before their respective armies, the Lord God himself being in a providential way at the head of them, and succeeding them; nor Hoshea or Zedekiah, going before their people into captivity, the Lord having forsaken them; but the King Messiah, who is King of Zion, King of saints, that goes before his people as a king before his subjects, and as a shepherd before his flock; and who is the true Jehovah, the Lord our righteousness, who is at the head, and is the Head of his church; the Captain of their salvation, that is at the head of his armies, his chosen and faithful ones, they following and marching after him, Revelation 17:14 19:14."

Adam Clarke ; "...And *Jehovah* being *at their head*, may refer to their final restoration, when the Lord Jesus shall become their leader, they having returned

unto him as the shepherd and bishop of their souls; and they and the Gentiles forming one fold under one shepherd, to go no more out into captivity for ever. Lord, hasten the time!"

**Isaiah 57:15, KJV ; " For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. "**

Dead Sea Scroll ; "because thus says the **Father of exaltation** and the **lifted up One** who inhabits eternity, whose name is Holy; He inhabits the high and

holy place, with the contrite and lowly spirit, to make alive the spirit of the lowly, and to make alive the heart of the contrite and lowly.”

Isaiah 6:1 LXX “And it came to pass in the year in which king Ozias died, *that* I saw the Lord sitting on a high and exalted throne, and the house was full of his glory.”

Daniel 4:17 LXX “The matter is by the decree of the watcher, and the demand is a word of the holy ones; that the living may know that the Lord is most high *over* the kingdom of men, and he will give it to whomsoever he shall please, and will set up over it that which is set at nought of men.”

**Isaiah 61:3** LXX “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.”

John Gill ; “I dwell in the high and holy place; he dwelt in the most holy place in the tabernacle and temple, which were figures of the true sanctuary, heaven, where Jehovah dwells, and seems to be here meant; though the word "place" is not in the text; and it may be rendered, "I dwell with the high and holy" ; and Aben Ezra, Kimchi, and Ben Melech, interpret it of the holy angels; and if we apply it to the holy and divine Persons in the Trinity, the Son and Spirit, it may not be amiss, and will stand well connected with what follows with him also that is of a contrite and humble spirit; not only with the other divine Persons, and with those high ones, but with such who are broken under a sense of sin; not merely in a legal, but in an evangelical way; not only with the weight of divine wrath, but with a view of pardoning grace and mercy; and such souls are humble as well as contrite; have the worst thoughts of themselves, and the best of others; they are humble under a sense of sin and unworthiness, and submit to the righteousness of Christ for their acceptance and justification before God; and ascribe the whole of their salvation to his free grace alone; and become cheerful followers of the meek and lowly Jesus; with such the Lord dwells, not merely by his omnipresence and omnipotence, but by his spirit and grace; or in a gracious way and manner, by shedding abroad his love in their hearts, and communicating his grace to them; and which he usually does under the ministry of the word and ordinances, and which may be expected: and his end in so doing is, to revive the spirit of the humble, and to revive the heart of the contrite ones; who are

sometimes in a very lifeless and uncomfortable condition; grace is weak; sin is prevalent; they are under a sense of divine displeasure; under the hidings of God's face, and attended with various afflictions and adverse dispensations of Providence: now the Lord dwells with them, to revive and quicken them; which he does by his gracious presence; by the discoveries of his pardoning love and grace; by the application of precious promises; and by granting large measures of his grace, so that they become comfortable in their souls, and are quickened to the fresh exercise of grace, and discharge of duty....”

Matthew Henry ; “...He is the high and lofty One, and there is no creature like him, nor any to be compared with him. The language likewise intimates his sovereign dominion over all and the incontestable right he has to give both law and judgment to all. He is higher than the highest (Ecclesiastes 5:8), [my ft]

[ft] Ecclesiastes 5:8, LXX ; “If thou shouldest see the oppression of the poor, and the wresting of judgment and of justice in the land, wonder not at the matter: for there is a high one to watch over him that is high, and high ones over them.”

than the highest heavens, Ps 113:4. [my ft]

[ft] Psalm 113:4 The Lord is high above all the nations; his glory is above the heavens.

Secondly, That with him there is neither beginning of days nor end of life, nor change of time; he is both immortal and immutable. He only has immortality, 1Timothy 6:16. [my ft]

[ft] 1 Timothy 6:16 a’Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.’

He has it of himself, and he has it constantly; he inhabits it, and cannot be dispossessed of it. We must shortly remove into eternity, but God always inhabits it. Thirdly, That there is an infinite rectitude in his nature, and an exact conformity with himself and a steady design of his own glory in all that he does; and this appears in every thing by which he has made himself known, for his name is holy, and all that desire to be acquainted with him

must know him as a holy God. Fourthly, That the peculiar residence and manifestation of his glory are in the mansions of light and bliss above:

"I dwell in the high and holy place, and will have all the world to know it."

Whoever have any business with God must direct to him as their Father in heaven, for there he dwells. These great things are here said of God to inspire us with a holy reverence of him, to encourage our confidence in him, and to magnify his compassion and condescension to us, that though he is thus high yet he has respect unto the lowly; he that rides on the heavens by his name JAH stoops to concern himself for poor widows and fatherless, Psalm 68:4-5.[my ft]

[ft] Psalm 68:4-5 "Sing to God, sing praises to his name: make a way for him that rides upon the west (the Lord is his name) and exult before him. They shall be troubled before the face of him, vs.5 who is the father of the orphans, and judge of the widows: such is God in his holy place."

**Jeremiah 30:21, LXX (Thomson Version) ; " His own mighties shall preside over them ; and from him his own chief shall come forth ; and he will gather them that they may return to Me- that he who hath given his heart , whoever he is, may return to Me, saith the Lord."**

Jeremiah 30:21, NKJV, "Their nobles shall be from among them, And their governor shall come from their midst; Then I will cause him to draw near, And he shall approach Me; For who is this who pledged his heart to approach Me?' says the LORD."

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

Cf ;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.

Cf. 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.

Cf. 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.

Cf. Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. {everlasting: Heb. the days of eternity}

Cf. Micah 5:3 Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

Cf. Micah 5:4 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 unto the ends of the earth. {feed or, rule}

John Gill ; *“and I will cause him to draw near, and he shall approach unto me;* expressive of his priestly office; it being the business of a priest to draw nigh to God with the sacrifices of the people, and to intercede for them, Leviticus 10:3 21:17. Christ in eternity drew nigh to his Father, and offered himself as a surety for his people, and became one; and the Greek word for surety, *egguov*, has the signification of being "near": he drew nigh and interposed between them and his father, and became a Mediator for them; he proposed to do everything for them law and justice required, and whatsoever was his Father's will should be done: he drew nigh and struck hands, stipulated and agreed with him, about the salvation of his people; he asked them of him, and all blessings of grace and glory for them: he drew nigh in time, having assumed their nature, and offered himself a sacrifice unto God, made satisfaction to his justice for them, and redeemed them unto God by his blood; by which means they are made nigh to God, and draw near to him with humble boldness; and now he is gone to heaven, and has taken his place at the right hand of God, where he appears in the presence of God, and makes



intercession for them, presenting himself, his blood, righteousness, and sacrifice. Now this is ascribed unto God, as causing him to draw nigh; because he chose, appointed, and called him to be a priest, Mediator, and surety, to which he was entirely free of himself; and therefore it follows, *for who [is] this that engaged his heart to approach unto me? saith the Lord;* his drawing to God in the council and covenant of grace, to be the surety of his people, and his undertaking for them, were quite free and voluntary; he came of himself, and surrendered himself into the hands of justice at the time of his sufferings and death; and his intercession in heaven flows from his hearty love to his people; his heart has been, and is, engaged in every branch of his mediatorial work, which is a very singular and wonderful thing. No mere man could have engaged his heart to draw nigh to God, who is a consuming fire; no angel in heaven could have presumed to have done it on the behalf of sinful men; none but Christ himself could, and which is owing to the dignity of his person, and to his wondrous love; for this is a marvellous event. Now, though this is a prophecy of Christ's incarnation and priesthood, yet it is suitably introduced here; because, at the time of the Jews' conversion, he will be made known unto them, as being come of them, and as their Prophet, Priest, and King."

Matthew Henry ; "Their nobles and judges shall be of themselves, of their own nation, and they shall no longer be ruled by strangers and enemies; their governor shall proceed from the midst of them, shall be one that has been a sharer with them in the afflictions of their captive state; and this has reference to Christ our governor, David our King (Jer 30:9); he is of ourselves, in all things made like unto his brethren. And I will cause him to draw near; this may be understood either,

#### 1. Of the people, Jacob and Israel:

"I will cause them to draw near to me in the temple service, as formerly, to come in to covenant with me, as my people (Jer 30:22), to approach to me in communion; for who hath engaged his heart, made a covenant with it, and brought it into bonds, to approach unto me?"

How few are there that do so! None can do it but by the special grace of God

causing them to draw near. Note, Whenever we approach to God in any holy ordinance we must engage our hearts to do it; the heart must be prepared for the duty, employed in it, and kept closely to it. The heart is the main thing that God looks at and requires; but it is deceitful, and will start aside of a great deal of care and pains be not taken to engage it, to bind this sacrifice with cords. Or,

2. It may be understood of the governor; for it is a single person that is spoken of: Their governor shall be duly called to his office, shall draw near to God to consult him upon all occasions. God will cause him to approach to him, for, otherwise, who would engage to take care of so weak a people, and let this ruin come under their hand? But when God has work to do, though attended with many discouragements, he will raise up instruments to do it. But it looks further, to Christ, to him as Mediator. Note,

(1.) The proper work and office of Christ, as Mediator, is to draw near and approach unto God, not for himself only, but for us, and in our name and stead, as the high priest of our profession. The priests are said to draw nigh to God, Le 10:3 21:17. Moses drew near, Ex 20:21.

(2.) God the Father did cause Jesus Christ thus to draw near and approach to him as Mediator. He commanded and appointed him to do it; he sanctified and sealed him, anointed him for this purpose, accepted him, and declared himself well pleased in him.

(3.) Jesus Christ, being caused by the Father to approach unto him as Mediator, did engage his heart to do it, that is, he bound and obliged himself to it, undertook for his heart (so some read it), for his soul, that, in the fullness of time, it should be made an offering for sin. His own voluntary undertaking, in compliance with his Father's will and in compassion to fallen man, engaged him, and then his own honour kept him to it. It also intimates that he was hearty and resolute, free and cheerful, in it, and made nothing of the difficulties that lay in his way, Isa 63:3-5.

(4.) Jesus Christ was, in all this, truly wonderful. We may well ask, with admiration, Who is this that thus engages his heart to such an undertaking? ”

Daniel 10:5-9, LXX; verse 5 ; “ And I lifted up mine eyes, and looked, and behold a man clothed in linen, and his loins were girt with gold of Ophaz:

*6 and his body was as Tharsis, and his face was a the appearance of lightning, and his eyes as lamps of fire, and his arms and his legs as the appearance of shining brass, and the voice of his words as the voice of a multitude.*

*7 And I Daniel only saw the vision: and the men that were with me saw not the vision; but a great amazement fell upon them, and they fled in fear.*

*8 So I was left alone, and saw this great vision, and there was no strength left in me, and my glory was turned into corruption, and I retained no strength.*

9 Yet I heard the voice of his words: and when I heard him I was pricked *in the heart*, and *I fell with my face to the earth.*”

Cf. 2 Chronicles 9:5 “And she said to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom: {report: Heb. word} {acts: or, sayings}

Cf.2 Chronicles 9:6 “Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.”

Cf.2 Chronicles 9:7 “Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.”

Cf.2 Chronicles 9:8 “Blessed be the LORD thy God, which delighted in thee

to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.”

Cf. 2 Chronicles 9:23 “And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.”

Matthew Henry Ver. 5. “*Then I lifted up mine eyes, and looked, &c.*] Being excited to it, by an object presented, of an unusual appearance, which engaged his attention, and caused him to look wistly at it:

*and, behold a certain man clothed in linen*; not Gabriel, but the Son of God, the Messiah; who, though not as yet incarnate, yet was so in the counsel and purpose of God;[my ft]

[ft] in other words a prophetic vision

had agreed in covenant to be man, was promised and prophesied of as such; and now appeared in a human form, as he frequently did before his incarnation, as a pledge of it, and showing his readiness to assume human nature: he appears here "clothed in linen", in the habit of a priest; which office he sustains, and executes by the sacrifice of himself, and by his prevalent intercession; and may denote his purity and innocence, as well as direct us to his spotless righteousness he is the author of, which is like fine linen, clean and white, Revelation 19:8:

*whose loins were girded with fine gold of Uphaz*; or of Fez, which is the best gold... however, it is certain, that very fine gold, even the finest gold, is here designed: and the loins of this illustrious Person being girded with a girdle made of it, as it may be expressive of his royal dignity, so likewise of his readiness to do any service he was employed in, as man and Mediator; and especially the great work of man's redemption and salvation, for the sake of which he would really become man, as he has, as well as now he appeared as one; see Revelation 1:13 where Christ is said to be "girt with a golden girdle"; and such an one was this; and which is to be understood, not of his girdle as a King, which is a girdle of faithfulness and righteousness, Isaiah 11:5, all his administrations of government being just and true; though such a girdle well suits him, and his character in the discharge of every office, as

well as his kingly office; nor of his girdle as a Prophet, which is the girdle of truth, which all his faithful ministers are girt with, Ephesians 6:14, and he in a more eminent manner, who is full of grace and truth, and by whom both came, and who is truth itself; but of his girdle as a Priest; for as such is he here habited, and such a girdle the priests used to wear, even the girdle of the ephod, made of gold, blue, purple, and fine twined linen, Exodus 28:8, and this is the girdle of love, which constrained Christ to become the surety and substitute of his people; to take upon him their nature, and their sins; to offer himself a sacrifice for them, and to be their advocate with the Father; and the form and matter of this girdle being round about him, and of gold, may denote the perfection, duration, and eternity of his love.

Ver. 6. *His body also was like the beryl, &c.*] That is, that part of it which was not covered with the linen garment, and was seen, was like such a precious stone, said to be of an azure and sky colour, signifying he was the Lord from heaven; ...

*and his face the appearance of lightning*; exceeding bright, very dazzling to the eye, and striking terror to the mind; expressive of something very awful and majestic; and agrees well with Christ the sun of righteousness, whose face or countenance at his transfiguration on the mount, and when John saw him in a visionary way, was as the sun shineth in his strength, in the summer solstice, or at noonday, Matthew 17:2 Revelation 1:16, from whom is all the light of knowledge and truth, of joy, peace, and comfort, of grace and glory; and which darts as swiftly and as powerfully from him as the rays of the sun, or as lightning from one end of the heaven to the other; and irradiates and illuminates as brightly and clearly:

*and his eyes as lamps of fire*; denoting his omniscience of all persons and things; and how piercing and penetrating his eyes are into the affairs of men and states, by whom they are clearly seen, and to whom they are exactly known; and how fierce and terrible his wrath is towards his enemies, and whose looks must inject dread and terror into them; see Revelation 19:12:

*and his arms and his feet like in colour to polished brass*; denoting his great strength for action, his stability and firmness, and the glory of his power, in trampling upon his enemies, and subduing them; especially as displayed in the redemption of his people, when his own arm wrought salvation for them; when he came travelling in the greatness of his strength, and trod the

winepress of his father's wrath alone; when he set his feet on the necks of his and his people's enemies, and got an entire victory over sin, Satan, and the world, under whose feet they are, and ever will be subject:

*and the voice of his words; not of the law*, which was a voice of words, which they that heard entreated they might hear no more, and were very sonorous and dreadful; but rather of the Gospel, of the words and doctrines of grace and truth, which proceeded out of the mouth of Christ, and were such as were wondered at; which is a voice of love, grace, and mercy, sweet, charming, and alluring, powerful and efficacious; and the words of it are the words of peace, pardon, righteousness, life, and salvation; yea, this voice of Christ may take in his voice and words of commands, his ordinances and institutions, which he requires an obedience unto; and even his threatenings of wrath and ruin to wicked men, as well as his gracious and precious promises to his people: and this voice of his is said to be

*like the voice of a multitude*; of a great many men together; whose voice is heard a long way off, and is very strong and powerful: or,

*as the voice of noise* ; which may be understood either of the noise of a multitude of men, or of the sea, or of many waters; see Revelation 1:15 and may intend the power and efficacy of his words, whether in his doctrines, or in his judgments, in a way of grace and comfort, or of wrath and vengeance.

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Matthew Henry ; “A description of that glorious person whom Daniel saw in vision, which, it is generally agreed, could be no other than Christ himself, the eternal Word. He was by the side of the river Hiddekel (Daniel 10:4), probably walking there, not for diversion, but devotion and contemplation, as Isaac walked in the field, to meditate; and, being a person of distinction, he had his servants attending him at some distance. There he looked up, and saw one man Christ Jesus. It must be he, for he appears in the same resemblance wherein he appeared to John in the isle of Patmos, Revelation 1:13-15. His dress was priestly, for he is the high priest of our profession, clothed in linen, as the high priest himself was on the day of atonement, that great day; his loins were girded (in John’s vision his paps were girded) with a golden girdle of the finest gold, that of Uphaz, for every thing about Christ is the best in its kind. The girding of the loins denotes his ready and diligent application to his work, as his Father’s servant, in the business of our redemption. His shape was amiable, his body like the beryl, a precious stone of a sky colour. His countenance was awful, and enough to strike a terror on the beholders, for his face was as the appearance of lightning, which dazzles the eyes, both brightens and threatens. His eyes were bright and sparkling, as lamps of fire. His arms and feet shone like polished brass, Daniel 10:6. His voice was loud, and strong, and very piercing, like the voice of a multitude. The vox Dei—voice of God can overpower the vox populi—voice of the people. Thus glorious did Christ appear, and it should engage us,

1. To think highly and honourably of him. Now consider how great this man

is, and in all things let him have the preeminence.

2. To admire his condescension for us and our salvation. Over all this splendour he drew a veil when he took upon him the form of a servant, and emptied himself.

IV. The wonderful influence that this appearance had upon Daniel and his attendants, and the terror that it struck upon him and them.”

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

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

*18 And the prince shall by no means take of the inheritance of the people, to oppresses them: he shall give an inheritance to his sons out of his own possession: that my people be not scattered, every one from his possession.”*

Cf. Genesis 25:5 “And Abraham gave all that he had unto Isaac”

Cf. 2 Chronicles 21:3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the firstborn.”

Cf. Psalms 37:18 “The LORD knoweth the days of the upright: and their inheritance shall be for ever”

Cf. Revelation 4:4 “And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.”



Cf. Matthew 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

Cf. 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.”

Cf. Romans 8:29 “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”

Cf. Romans 8:30 “Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

Cf. Romans 8:32 “ He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

Galatians 4:7 “Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”

Cf. Revelation 4:10-11, “the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

Vs.11 "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created."

John Gill ; “Ver. 16. Thus saith the Lord God, &c.] Having finished the account of the sacrifices of the prince and people, the monthly, weekly, and daily ones; here His gifts are treated of, which are two fold; some given to His sons, others to His servants:

if the prince give a gift to any of his sons; Christ, the Prince, has sons; He that is the Prince, of Peace is the Everlasting Father; He has children given unto Him, whom He preserves; a seed promised Him in covenant, which shall always endure; a family He is master of, and cares for; for whose sake He became incarnate, suffered, and died: they are sons by adopting grace, and in their adoption He has a great concern; they are predestinated to it by Him; they receive it through Him; He gives them power to become the sons of God, and they are manifestatively so through faith in Him; they appear to be

His sons, or are evidenced as such by their regeneration, which also is of Him: it is by His Spirit they are regenerated; it is His grace that is implanted in them; it is He Himself that is formed in them, and His image that is stamped upon them; it is owing to His word and Gospel as the means and to His resurrection as the virtual cause of it; it is in His church they are born, yea, of her, to whom He stands in the relation of a Husband, and so they are sons brought forth to Him by her; and these are princes by birth, have a free and princely spirit, and are brought up and provided for as such: now to these Christ gives gifts; gifts of special grace, all sorts of grace; sanctifying grace, faith, hope, love, repentance, &c.; justifying grace, the gift of righteousness; pardoning grace; adopting grace; all supplies of grace; spiritual strength, peace, joy and comfort; and persevering grace, to hold out to the end: and He also gives glory or eternal life; this is with Him, in His hands; He has a power to give and He does give it, to all His sons; all which, being once given, ever continue.”

The inheritance thereof shall be His sons’, it shall be their possession by inheritance; that is, it shall ever remain with them, shall never be taken away from them; these are gifts and calling without repentance, irreversible blessings, which are for ever: sanctifying grace is a well of living water, springing up unto eternal life; faith, hope, and love, always abide; Christ’s justifying righteousness is an everlasting one; pardon of sin is of all sin, past, present, and to come, and is never made void or called in; once children of God, and always such; and the inheritance of heaven is incorruptible, never fading, and eternal; and all this flows from the unchangeable love of God and Christ to these sons of the prince.

Ver. 17. But if he give a gift of His inheritance to one of His servants, &c.] Who are not His sons, but His hired servants, and who serve Him in a mercenary way; such are unregenerate ministers of the word, who preach Christ in pretence, and not in reality, for by ends, to serve themselves, and not Him, or to advance His glory; and all carnal professors, who have only an outside of religion, a form of godliness without the power of it: to these Christ gives gifts, the gifts of nature, wealth, and riches, to some, to whom He gives not grace; these are his left hand blessings, which are given to the men of the world, who have their portion in this life: to others external means, the word and ordinances, but not internal special grace; yea, to some, gifts for the ministry, so as to be able to prophesy or preach in His name,

which are meant by the talents, and pounds in the parable; some of which were given to slothful and unprofitable servants; see Matthew 7:20,23 25:14,15,30.

Then it shall be his to the year of liberty; the servant's to whom it is given, as long as the Prince pleases; who when they make no use, or an ill use of them, takes them away in lifetime, and gives them to those that have more, and employ them to better purpose, Zechariah 11:17 Matthew 25:28,29, or however at death, which is a time of liberty from civil bondage, the servant is free from His master; and when good men are freed from the oppression of others, and from sin, Satan, and the world, and are delivered into the glorious liberty of the children of God; this is a year of liberty indeed to them; and then all external gifts to others, as riches, are held no longer; the word and ordinances no more enjoyed; prophesying, speaking with tongues, and all mere natural knowledge, cease, and vanish away, 1Corinthians 13:8, the allusion is to the year of jubilee, when liberty was proclaimed throughout the land, and every man returned to his possession, and to his family, Leviticus 25:10, and so the Targum, Jarchi, and Kimchi, interpret it of the year of jubilee; a type of the heavenly glory, and of the joy of the Lord, which Christ's faithful servants enter into; and when there will be a manifest difference between them and slothful servants, and the gifts of the one and of the other, and of their use of them, as well as between sons and servants:

after it shall return to the Prince; signifying that such gifts are not durable; they are revertible to the donor of them; who will call these servants to an account for them at death or judgment, if not in time of life:

but His inheritance shall be His sons' for them; the Prince's inheritance shall be theirs; for being sons they are heirs, heirs of God, and joint heirs with Christ: or that which is given them for an inheritance shall always continue; it shall never be taken from them or returned; but it shall be their own, for themselves, and enjoy it for ever; which is a confirmation of what is said in the preceding verse."

Ver. 18. Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession, &c.] Christ, the Prince, will never do this; He will never take any part of His people's inheritance from them, or thrust them out of the possession of any benefit or blessing of grace; they have chosen that good part which shall never be taken from

them, Luke 10:42, this is said, not as a direction to the Prince, as a law enjoined Him, or a caution to Him against oppression; but as expressing His clemency, grace, and goodness to His subjects, and their safety and security under Him:

but He shall give His sons inheritance out of His own possession; whatever Christ gives His sons, whether present grace, or future glory, it is out of His own possession; for all that the Father has are His; all the blessings of goodness are with Him; all the fulness of grace is in Him; the eternal inheritance is reserved with Him in heaven; and it is all His own he gives, and not another's:

that my people be not scattered every man from His possession; or, "that therefore my people may not be scattered every" "men from His possession" {o}; because what is given them, and they are in possession of, was Christ's own, and not another's; and which He had a right to dispose of, and therefore they need not fear being dispossessed by another claimant."

**Psalm 2:2, The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, {saying},**

Psalm 2:2 "The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against Christ;"

John Gill ; "...the Messiah is the subject of and that it is a prophecy concerning Him, His person, office, and kingdom, appears from the express mention of the Lord's Anointed, or Messiah, in His being set as King over Zion, notwithstanding the opposition made against Him; from the Person spoken of being called the Son of God, and that in such sense as angels and men are not, and therefore cannot belong to any creature; and from his having

so large an inheritance, and such power over the Heathen; and from the reverence, service, and obedience due to Him from the kings and judges of the earth; and from the trust and confidence which is to be put in Him, which ought not to be placed but in a divine Person; and more especially this appears from several passages cited out of it in the New Testament, and applied to the Messiah, AcTS 4:25-27 13:33 Heb 1:5 5:5, to which may be added, that the ancient Jewish doctors interpreted this psalm of the Messiah ...”

Matthew Henry ; “...Who it is that they quarrel with, and muster up all their forces against; it is against the Lord and against his anointed, that is, against all religion in general and the Christian religion in particular. It is certain that all who are enemies to Christ, whatever they pretend, are enemies to God himself; ‘they have hated both Me and My Father’, John 15:24. The great Author of our holy religion is here called the Lord’s Anointed, or Messiah, or Christ, in allusion to the anointing of David to be king. He is both authorized and qualified to be the church’s Head and King, is duly invested in the office and every way fitted for it; yet there are those that are against Him; nay, therefore they are against Him, because they are impatient of God’s authority, envious at Christ’s advancement, and have a rooted enmity to the Spirit of holiness.”...

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

Isaiah 41:2 KJV/MT ; “Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.”

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

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

Cf. Zechariah 2:13, LXX, Thomson Version ; “Let all flesh be struck with awe, at the presence of the Lord, for He is risen up from His holy clouds.”

Cf. Isaiah 45:13 LXX (Thomson version) ; “It was I Who raised him up with righteousness to be king; and all his ways shall be straight He shall rebuild this city of Mine, and send back the captives of this My people, not for ransom nor reward, said the Lord of Hosts.”

Cf. Isaiah 45:13, KJV ; “ I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.”

Cf. Jeremiah 23:6 “In His days Judah will be saved, And Israel will dwell safely; Now this is His name by which He will be called: **THE LORD OUR RIGHTEOUSNESS.**”

Cf. Daniel 9:8, LXX (Thomson Version) ; “In Thee, O Lord, is our righteousness. Though to us belongeth confusion of face-to our kings, and our chiefs and our fathers, who have sinned against Thee;”

And “that Melchizedek, priest of the most high God, and a type of Christ, went forth to meet him, and blessed him,...”

Matthew Henry ; “ He shall be a type of Christ, who is righteousness itself, the Lord our righteousness, whom God will, in the fulness of time, raise up and make victorious over the powers of darkness; so that he shall spoil them and make a show of them openly.”

Albert Barnes cites Jerome, Cyril, Eusebius, Theodoret, Procopius, that this verse refers directly and entirely to the Messiah. [my ft]

[ft] Yet, it should be noted that Barnes disagrees with these early “fathers”. Since Barnes was not alive at the time of the discovery of the Dead Sea Scrolls, for his use in his commentaries, (as well as many other 19<sup>th</sup> century writers) it is doubtless that his discernment of certain scriptures may well have been at a disadvantage, not having the access of the same by modern expositors. (as well as this writer)

John Gill ; “...some understand it of him as a type of Christ, who is the righteous One, or “righteousness” itself, as the word properly signifies, the Lord our righteousness; whose name is “Oriens”, or the east, **the rising sun** in the east,...”[my ft]

[ft](though Gill is rather in favor of this being Paul) This persuasion on Gill’s part is because , as he says “since rather Christ is the person speaking, and concerning whom the controversy is, therefore some person distinct from him must be meant; and I am inclined to think, with Coecejus, that the Apostle Paul is intended,...”This reasoning on Gill’s part is hard to understand as the Spirit of Christ, was ultimately the revealer of all prophecy.cf. “John 5:39 "You search the Scriptures, for in them you think you have eternal life; and these are **they which testify of Me.**” The only Scriptures at that time were the Old Testament Scriptures. Gill too was disadvantaged by not having the Dead Sea Scrolls available in his time.

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

Isaiah 16:5, KJV ;” And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.”

Cross references:

Proverbs 20:28 “Mercy and truth preserve the king: and His throne is upholden by mercy.”

Psalms 72:2 “ He shall judge thy people with righteousness, and thy poor with judgment.”

Psalms 96:13 “Before the LORD: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth.”

Psalms 98:9 “Before the LORD; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity.”

Romans 11:12 “ Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?” {diminishing: or, decay, or, loss}

Acts 15:16 <sup>16</sup> “After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:”

John Gill ; Ver. 5. “And in mercy shall the throne be established, &c.]”...., see Pr 20:28. Hezekiah was a type of Christ, and His throne typical of His, and the ultimate view of the prophecy may be to the stability of the kingdom of Christ; so the Targum,

“then the Christ of Israel, his throne shall be established in goodness:”

and He shall sit upon it in truth; which does not so much intend the reality of His sitting there, as His continuance, signified by sitting, and the constancy and stability of His reign, or his governing with faithfulness and truth;

in the tabernacle of David; or "tent"; meaning his palace, or house in Jerusalem, alluding to his having been a shepherd before he was a king, or referring to the unsettled state of David's house; this was typical of the church of God, where Christ sits and reigns as King, see Am 9:11; the



Targum is,

“in the city of David;”

Jerusalem, as Aben Ezra:

judging and seeking judgment; acting the part of a righteous, faithful, and diligent Judge; seeking to do justice to the poor and needy, and searching into the cause that comes before Him, to find out, and take the right side of it:

and hasting righteousness; not delaying justice, protracting a cause, deferring the sentence, and the execution of it, but dispatching the whole as speedily as may be; all which characters, though they may be found in Hezekiah, yet are much more eminently in Christ.”

Matthew Henry ; “ What is here said concerning the throne of Hezekiah, also belongs, in a much higher sense, to the kingdom of Jesus Christ. Though by subjection to Him we may not enjoy worldly riches or honours, but may be exposed to poverty and contempt, we shall have peace of conscience and eternal life.”

Weston ; “ This is an example of prophecy in the language of typology that is not to be fulfilled in the letter. It tells of the exaltation of Christ,...the throne is symbolized by the Mercy Seat of the Ark...”

**Psalm 118:22 “The stone which the builders refused is become the head stone of the corner.**

**23 This is the LORD'S doing; it is marvellous in our eyes.**

**24 This is the day which the LORD hath made; we will rejoice and be glad in it.”**

Cross references:

Matthew 21:40-44 “When therefore the Lord of the vineyard cometh, what will he do to those husbandmen? <sup>41</sup> They say to him, He will miserably destroy those wicked men, and will let out {his} vineyard to other husbandmen, who will render him the fruits in their seasons. <sup>42</sup> Jesus saith to them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? <sup>43</sup> Therefore I say to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits of it. <sup>44</sup> And whoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.”

Acts 4:10-11 ; " Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, **whom God raised from the dead,** *even* by him doth this man stand here before you whole.  
vs. 11 This is the stone which was set at nought of you builders, which is become the head of the corner."

Eph 2:20 “And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

Eph 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Vs. 22 In whom ye also are builded together for an habitation of God through the Spirit.”

1Pe 2:4 ¶ To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

1Pe 2:7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is

made the head of the corner,

1Pe 2:8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.”

John Gill ; “Ver. 22. The stone *which* the builders refused, &c.] ...the Messiah is intended, as some ancient Jewish writers *{e}* own, and Jarchi himself elsewhere *{f}* confesses; and which is certain from the quotation and application of this passage to Christ, in Mt 21:42 Ac 4:11,12; who is compared to a stone for his strength and duration; and because of his usefulness in the spiritual building of the church, as a foundation and corner stone; see Gill on "Mt 21:42". Him the Jewish builders refused; their political ones, their rulers, that believed not on him; the princes of this world, that rose up against him and crucified him; even those who were the support of their civil state, and the maintainers of it: but more especially their ecclesiastical builders, the chief priests, Scribes, and Pharisees, who built the people, or directed them to build on their carnal privileges, the traditions of the elders, and their own legal righteousness. These refused to receive Jesus as the Messiah, and to believe in him; they refused to own and honour him as King of Zion; they refused his doctrines and ordinances; they refused to hear him preach, or suffer others to hear him; they refused to make use of him in the spiritual building, either to preach him themselves, or allow others to do it; they rejected him with contempt; they set him at nought, and preferred a thief and a robber to him;

is become the head *stone* of the corner; Christ is the corner stone, that unites elect angels and elect men together, Jews and Gentiles, Old and New Testament saints, saints above and below, saints in all ages and places; and he is the head stone, or chief corner stone, for strength and beauty, and the head of the corner; or of persons most eminent, who are sometimes called the corner, Jud 20:2 Zec 10:4. Christ is exalted above all; he is the head of principalities and powers, the angels; he is made higher than the kings of the earth; and is the head of the body, the church, an head both of eminence and influence.

{e} Zohar in Exod. fol. 93. 3. Vid. Tikkune Zohar, Correct. 5. fol. 15. 2.  
{f} Comment. in Mic. v. 2.”

Matthew Henry ; “1. His humiliation. He is the stone which the builders refused; he is the stone cut out of the mountain without hands, Da 2:34. He is a stone, not only for strength, and firmness, and duration, but for life, in the building of the spiritual temple; and yet a precious stone (1 Pe 2:6), for the foundation of the gospel-church must be sapphires, Isa 54:11. This stone was rejected by the builders, by the rulers and people of the Jews (Ac 4:8,10-11); they refused to own him as the stone, the Messiah promised; they would not build their faith upon him nor join themselves to him; they would make no use of him, but go on in their building without him; they denied him in the presence of Pilate (Ac 3:13) when they said, We have no king but Caesar. They trampled upon this stone, threw it among the rubbish out of the city; nay, they stumbled at it. This was a disgrace to Christ, but it proved the ruin of those that thus made light of him. Rejecters of Christ are rejected of God.

2. His exaltation. He has become the headstone of the corner; he is advanced to the highest degree both of honour and usefulness, to be above all, and all in all. He is the chief corner-stone in the foundation, in whom Jew and Gentile are united, that they may be built up one holy house. He is the chief top-stone in the corner, in whom the building is completed, and who must in all things have the pre-eminence, as the author and finisher of our faith. Thus highly has God exalted him, because he humbled himself; and we, in compliance with God’s design, must make him the foundation of our hope, the centre of our unity, and the end of our living. To me to live is Christ.

3. The hand of God in all this: This is the Lord’s doing; it is from the Lord; it is with the Lord; it is the product of his counsel; it is his contrivance. Both the humiliation and the exaltation of the Lord Jesus were his work, Ac 2:23; Ac 4:27-28. He sent him, sealed him; his hand went with him throughout his whole undertaking, and from first to last he did his Father’s will; and this ought to be marvellous in our eyes. Christ’s name is Wonderful; and the redemption he wrought out is the most amazing of all God’s works of wonder; it is what the angels desire to look into, and will be admiring to

eternity; much more ought we to admire it, who owe our all to it. Without controversy, great is the mystery of godliness.

III. The joy wherewith it is entertained and the acclamations which attend this prediction.

1. Let the day be solemnized to the honour of God with great joy (Ps 118:24): This is the day the Lord has made. The whole time of the gospel-dispensation, that accepted time, that day of salvation, is what the Lord has made so; it is a continual feast, which ought to be kept with joy. Or it may very fitly be understood of the Christian sabbath, which we sanctify in remembrance of Christ's resurrection, when the rejected stone began to be exalted; and so,

(1.) Here is the doctrine of the Christian sabbath: It is the day which the Lord has made, has made remarkable, made holy, has distinguished from other days; he has made it for man: it is therefore called the Lord's day, for it bears his image and superscription.

(2.) The duty of the sabbath, the work of the day that is to be done in his day: We will rejoice and be glad in it, not only in the institution of the day, that there is such a day appointed, but in the occasion of it, Christ's becoming the head of the corner. This we ought to rejoice in both as his honour and our advantage. Sabbath days must be rejoicing days, and then they are to us as the days of heaven. See what a good Master we serve, who, having instituted a day for his service, appoints it to be spent in holy joy.

2. Let the exalted Redeemer be met, and attended, with joyful hosannas, Psalm 118:25-26."

Spurgeon ; "...Let us now notice that THE EXALTATION OF THE REJECTED CHRIST COMMENCES A NEW ERA. For what saith the twenty-fourth verse? "This is the day which the Lord hath made; we will rejoice and be glad in it." "We date from our Lord's resurrection even as the Jews of old counted from the might wherein they went out of Egypt. What is

this day which the Lord hath made? I reply first, it is the day of the gospel. Through our Lord's exaltation pardon for the guilty is freely preached among all nations, and whosoever believeth in him hath everlasting life. Now is Christ exalted on high to give repentance unto Israel and remission of sins: now is he in the throne of power, that he may be able to save to the uttermost them that come unto God by him. Let us rejoice and be glad in him. How can we rejoice and be glad in him except by believing in him? Come, let us believe the gospel, the gospel of the once rejected but now exalted Savior: let us put our trust in him, and then let us sing for joy of heart because we have a royal Savior, an exalted Savior, an almighty Savior, in whose favors are rich, its light is clear, its promises are abundant, and its truth is certain. To be unhappy now that Jesus reigns is to be ungrateful."...

Weston ; " This exultant voice of triumph refers to the enthronement of Christ at His Resurrection and Ascension,..."

For further comment on this verse see the Resurrection LXX section of this study.

**Isaiah 6:1-5; KJV,vs.1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.**

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

**3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.**

**4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.**

5 Then said I, Woe is me! for I am undone; because I am a man of unclean

lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.”

**LXX has verse 1 and 2 of Isaiah chapter 6 as ; “ And it came to pass in the year in which king Ozias died, that I saw the Lord sitting on a high and exalted throne, and the house was full of his glory.**

**2 And seraphs stood round about him: each one had six wings: and with two they covered their face, and with two they covered their feet, and with two they flew.”**

Cross references:

John 12:41 “These things said Esaias, when he saw His glory, and spake of Him.”

Ezekiel 1:26-28 KJV <sup>26</sup> “And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. <sup>27</sup> And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. <sup>28</sup> As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.”

1 Timothy 6:14-16 <sup>14</sup> That thou keep {this} commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: <sup>15</sup> Which in his times he will show {who is} the blessed and only Potentate, the King of kings, and Lord of lords; <sup>16</sup> Who only hath immortality, dwelling in the light which no man can approach; whom no man hath seen, nor can see: to whom {be} honor and power everlasting. Amen.”

Ezekiel 10:1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

Daniel 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

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.

Revelation 4:2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

Revelation 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Revelation 5:1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

Revelation 5:7 And he came and took the book out of the right hand of him that sat upon the throne.

Revelation 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

Revelation 7:15-17 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Vs.16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

Vs.17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Isaiah 12:4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

Isaiah 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Psalms 46:10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

Psalms 108:5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

Psalms 113:5 Who is like unto the LORD our God, who dwelleth on high,

Ephesians 1:20-21 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Vs.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:

1Kings 8:10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,

1Kings 8:11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

Revelation. 15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.”

Matthew Henry“...Isaiah saw this vision of God upon a throne; for when the breath of princes goes forth, and they return to their earth, this is our comfort, that the Lord shall reign for ever, Ps 146:3,4,10. Israel’s king dies, but Israel’s God still lives. From the mortality of great and good men we should



take occasion to look up with an eye of faith to the King eternal, immortal. King Uzziah died under a cloud, for he was shut up as a leper till the day of his death. As the lives of princes have their periods, so their glory is often eclipsed; but, as God is ever living, so his glory is everlasting. King Uzziah dies in an hospital, but the King of kings still sits upon his throne.

What the prophet here saw is revealed to us, that we, mixing faith with that revelation, may in it, as in a glass, behold the glory of the Lord; let us turn aside therefore, and see this great sight with humble reverence.

I. See God upon his throne, and that throne high and lifted up, not only above other thrones, as it transcends them, but over other thrones, as it rules and commands them. Isaiah saw not Jehovah—the essence of God (no man has seen that, or can see it), but Adonai—his dominion. He saw the Lord Jesus; so this vision is explained John 12:41, that Isaiah now saw Christ's glory and spoke of him, which is an incontestable proof of the divinity of our Saviour. He it is who when, after His resurrection, He sat down on the Right Hand of God, did but sit down where He was before, John 17:5. See the rest of the Eternal Mind: Isaiah saw the Lord sitting, Ps 29:10. See the sovereignty of the Eternal Monarch: He sits upon a throne—a throne of glory, before which we must worship, —a throne of government, under which we must be subject, —and a throne of grace, to which we may come boldly. This throne is high, and lifted up above all competition and contradiction.

II. See His temple, His church on earth, filled with the manifestations of His glory. His throne being erected at the door of the temple (as princes sat in judgment at the gates), His train, the skirts of His robes, filled the temple, the whole world (for it is all God's temple, and, as the heaven is His throne, so the earth is His footstool), or rather the church, which is filled enriched, and beautified with the tokens of God's special Presence.

III. See the bright and blessed attendants on His throne,[my ft]

[ft] Theological Wordbook of the Old Testament "...Used only in Isa 6:2, 6, these angelic creatures are surely to be compared with the cherubim of the temple decoration and of Ezekiel's , later vision. Indeed, the "living creatures" (NIV) of Rev 4 combine elements of Isa 6 and Ezek 1. They are not "originally mythically conceived with serpents' bodies" as BDB , suggests. There is nothing in the context to suggest serpents' bodies. Indeed they are said to have feet (Isa 6:2). Rather than the noun being interpreted from the word ... "serpent" it should be related to the parent root of both words "fire."

These angelic beings were brilliant as flaming fire, symbolic of the purity and power of the heavenly court. They are cherubim (q.v.) described from their brilliant appearance. R.L.H.”

in and by whom His glory is celebrated and His government served (Isaiah 6:2): Above the throne, as it were hovering about it, or nigh to the throne, bowing before it, with an eye to it, the seraphim stood, the holy angels, who are called seraphim—‘burners’; for He makes His ministers a flaming fire, Ps 104:4. They burn in love to God, and zeal for His glory and against sin, and He makes use of them as instruments of His wrath when He is a consuming fire to His enemies. Whether they were only two or four, or (as I rather think) an innumerable company of angels, that Isaiah saw, is uncertain; see Daniel 7:10. Note, It is the glory of the angels that they are seraphim, have heat proportionable to their light, have abundance, not only of divine knowledge, but of holy love. Special notice is taken of their wings (and of no other part of their appearance), because of the use they made of them, which is designed for instruction to us. They had each of them six wings, not stretched upwards (as those whom Ezekiel saw, Isaiah 1:11, but:

1. Four were made use of for a covering, as the wings of a fowl, sitting, are; with the two upper wings, next to the head, they covered their faces, and with the two lowest wings they covered their feet, or lower parts. This bespeaks their great humility and reverence in their attendance upon God, for he is greatly feared in the assembly of those saints, Psalm 89:7. They not only cover their feet, those members of the body which are less honourable (1Corinthians 12:23), but even their faces. Though angel’s faces, doubtless, are much fairer than those of the children of men (Acts 6:15), yet in the presence of God, they cover them, because they cannot bear the dazzling lustre of the divine glory, and because, being conscious of an infinite distance from the divine perfection, they are ashamed to show their faces before the holy God, who charges even His angels with folly if they should offer to vie with Him, Job 4:18. If angels be thus reverent in their attendance on God, with what godly fear should we approach His throne! Else we do not the will of God as the angels do it. Yet Moses, when he went into the mount with God, took the veil from off his face. See 2Corinthians 3:18.

2. Two were made use of for flight; when they are sent on God’s errands

they fly swiftly (Daniel 9:21), more swiftly with their own wings than if they flew on the wings of the wind. This teaches us to do the work of God with cheerfulness and expedition. Do angels come upon the wing from heaven to earth, to minister for our good, and shall not we soar upon the wing from earth to heaven, to share with them in their glory? Luke 20:36.

IV. Hear the anthem, or song of praise, which the angels sing to the honour of Him that sits on the throne, Isaiah 6:3. Observe,

1. How this song was sung. With zeal and fervency—they cried aloud; and with unanimity—they cried one to another, or one with another; they sang alternately, but in concert, and without the least jarring voice to interrupt the harmony.

2. What the song was; it is the same with that which is sung by the four living creatures, Revelation 4:8. Note, Praising God always was, and will be to eternity, the work of heaven, and the constant employment of blessed spirits above, Psalm 84:4. Note, further, The church above is the same in its praises; there is no change of times or notes there. Two things the seraphim here give God the praise of:—

(1.) His infinite perfections in Himself. Here is one of His most glorious titles praised: He is the Lord of hosts, of their hosts, of all hosts; and one of His most glorious attributes, His holiness, without which His being the Lord of hosts (or, as it is in the parallel place, Revelation 4:8, the Lord God Almighty) could not be so much as it is the matter of our joy and praise; for power, without purity to guide it, would be a terror to mankind. None of all the divine attributes is so celebrated in scripture as this is. God's power was spoken twice Psalm 62:11, but his holiness thrice, Holy, holy, holy. This bespeaks;

[1.] The zeal and fervency of the angels in praising God; they even want words to express themselves, and therefore repeat the same again.

[2.] The particular pleasure they take in contemplating the holiness of God; this is a subject they love to dwell upon, to harp upon, and are loathe to leave.

[3.] The superlative excellency of God's holiness, above that of the purest creatures. He is holy, thrice holy, infinitely holy, originally, perfectly, and eternally so.

[4.] It may refer to the three person in the Godhead, Holy Father, Holy Son, and Holy Spirit (for it follows, Isaiah 6:8, Who will go for us?) or perhaps to that which was, and is, and is to come; for that title of God's honour is added to this song, Revelation 4:8. Some make the angels here to applaud the equity of that sentence which God was now about to pronounce upon the Jewish nation. Herein He was, and is, and will be, holy; His ways are equal.

(2.) The manifestation of these to the children of men: The earth is full of His glory, the glory of his power and purity; for He is holy in all His works, Psalm 145:17. The Jews thought the glory of God should be confined to their land; but it is here intimated that in gospel times (which are pointed to in this chapter) the glory of God should fill all the earth, the glory of His holiness, which is indeed the glory of all His other attributes; this then filled the temple (Isaiah 6:1), but, in the latter days, the earth shall be full of it.

V. Observe the marks and tokens of terror with which the temple was filled, upon this vision of the divine glory, Isaiah 6:4.

1. The house was shaken; not only the door, but even the posts of the door, which were firmly fixed, moved at the voice of him that cried, at the voice of God, who called to judgment (Psalm 50:4), at the voice of the angel, who praised him. There are voices in heaven sufficient to drown all the noises of the many waters in this lower world, Psalm 93:3-4. This violent concussion of the temple was an indication of God's wrath and displeasure against the people for their sins; it was an earnest of the destruction of it and the city by the Babylonians first, and afterwards by the Romans; and it was designed to strike an awe upon us. Shall walls and posts tremble before God, and shall

we not tremble?

2. The house was darkened; it was filled with smoke, which was as a cloud spread upon the face of his throne (Job 26:9); we cannot take a full view of it, nor order our speech concerning it, by reason of darkness. In the temple above there will be no smoke, but everything will be seen clearly. There God dwells in light; here He makes darkness His pavilion, 2Chronicles 6:1.”

John Gill ; “ I saw also the Lord sitting upon a throne, high and lifted up; not God essentially considered, whose essence is not to be seen; but personally, Father, Son, and Spirit, for all the three Persons appear in this vision, cf. Isa 6:3,8 particularly Christ, as, is clear from Joh 12:41 who is the "Adonai", or Lord; He is Lord of all, of all men, even of the greatest among them, and of all the angels in heaven, and of the church of God, by His Father's gift, by His own purchase, in right of marriage, and through the conquest of his grace. This sight was not corporeal (fleshly), but with the eyes of the understanding, in the vision of prophecy; and to have a sight of Christ as the Lord, and especially as our Lord, is very delightful and comfortable; for though He is a sovereign Lord, He is no tyrannical one, is very powerful to protect and defend, and has all fullness for supply; and particularly as "sitting upon a throne" as a King, for He having done His work as a Priest, sits down on His throne as a King; and a lovely sight it is to see Him enthroned at the Right Hand of the Majesty on high; and therefore is said to be "high and lifted up"; for this is to be understood not of His throne, as if that was high and lifted up in the highest heavens, as the Targum paraphrases it; but **of Himself, who is high and exalted above all creatures**, as Aben Ezra observes; and this sense the accents determine for: the vision refers to the exaltation of Christ, after His humiliation here on earth; and to behold Him crowned with glory and honour is very delightful, since He is exalted as our Head and representative in our nature, and acts for us in this His exalted state; and we may be assured of being exalted also. It follows,

‘and His train filled the temple’; either the material temple visionally seen, where His feet were, and His throne in heaven, as Jarchi interprets it; or heaven, as Kimchi, which is the Lord's holy temple, where His throne is, Ps 11:4 or rather the human nature of Christ, the temple where the fullness of the

Godhead dwells bodily, and which the train of divine perfections fill; though it may be best of all to understand it of the church, the temple of the living God; and ‘His train’ may denote the effects of Christ’s Kingly and Priestly offices, with which the Church was filled upon His exaltation; as the gifts and graces of His Spirit in an extraordinary manner on the day of Pentecost, and since in a more ordinary way; whereby men have been made ministers of the New Testament, and churches filled with them, and these made useful in filling the churches with members. The Targum is,

“and the temple was filled with the splendour of His glory;”

the "train" is the skirts, borders, or lower parts of the garments, in allusion to those of a King, or rather of the high priest, a type of Christ.”

Ver. 2. Above it stood the seraphims, &c.] Not above the temple, nor above the throne, much less above him that sat upon it, but either "by him", on the right hand and on the left, as Aben Ezra; or "near him", as Kimchi and Ben Melech; or "before him", as the Targum; or "round about him", as the Septuagint; all which denote the ministering form in which they stood; by whom are meant, not the Son and Spirit, as some of the ancients thought, who imagined the Father to be the Person sitting on the throne; nor the two Testaments, as Jerome; nor angels, which is the common interpretation; but ministers of the Gospel, the same with the four beasts in Re 4:6 [my ft]

[ft] Cf. Revelation 4:6 “And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind”

and the four living creatures in Eze 1:5 [my ft]

[ft] Ezekiel 1:5 “Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.”

the Jewish commentators in general agree that these are the same with

Ezekiel's living creatures; so Jarchi, Aben Ezra, and Kimchi; and the first of these cites the Midrash Agada, as saying this is the Mercavah, which is the name they give to Ezekiel's vision of the living creatures and wheels; and this appears by their name "seraphim", which signifies "burning", and so Ezekiel's living creatures are said to be "like burning coals of fire", Eze 1:13 [my ft]

[ft] Ezekiel 1:13 "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning."

and the ministers of the Gospel are so called, because of their ministerial gifts, compared to fire, as the gifts of the spirit of God are, especially those which the apostles had bestowed on them, who were baptized with the Holy Spirit and fire, [my ft]

[ my ft ] but certainly not limited to the Apostles alone

Mt 3:11 Ac 1:5 2:3 and even the ordinary gifts of the spirit are signified by the same figure, 1Th 1:6 - 1Th 5:19 and because of their light, which they have in the truths of the Gospel; and because of their fervent and ardent love to Christ and immortal souls; and because of their flaming zeal for His cause and interest: and this also appears by their situation near the throne, see Eze 1:26 Re 4:6 [my ft]

[ft] Ezekiel 1:26 "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it."

Revelation 4:6 "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind."

and Christ on it; where they stand as servants waiting upon Him, and in order to receive from Him, and where they enjoy communion with Him; or "above" it may mean the temple, the church, where they stand in the highest place in it, and are over others in the Lord; they stand as servants to Christ, but preside in the church as the rulers and governors of it; to which agrees the Targum,

“holy ministers on high before Him:”

and this further appears by their wings, each one had six wings; as Ezekiel’s living creatures, Eze 1:4,11,23 and John’s four beasts, Re 4:8: [my ft]

[ft] Ezekiel 1:4 “ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.” {infolding...: Heb. catching itself}

Ezekiel 1:11 “Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.” {stretched...: or, divided above}

Ezekiel 1:23 “And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.”

Revelation 4:8 “And the four living beings had each of them six wings about {him}; and {they were} full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.”

with twain he covered his face; that it might not be seen, as the Targum adds; expressive of their modesty and humility, looking, upon themselves as less than the least of all the saints, and the chief of sinners, and as ashamed of themselves before the Lord; or that they might not look upon the divine Majesty, as Jarchi; or rather as being unable to look upon the dazzling glory and infinite perfections of His being; so Elijah wrapped his face in a mantle, when he heard the still small voice of the Lord, cf. 1Ki 19:12,13 and as Moses before him did, cf. Ex 3:6 being afraid to look upon God, conscious of creature distance, and of sinfulness and unworthiness; and therefore not so



suitable to angels, who always behold the face of God, Mt 18:10:

with twain he covered his feet; or body, that it might not be seen, as the Targum; as conscious of the imperfection of their conduct, walk, and conversation, as ministers and Christians, in the sight of God, however beautiful their feet may appear to others, Isa 52:7:

and with twain he did fly: or minister, as the Targum; this denotes their readiness and swiftness in preaching the everlasting Gospel, running to and fro with it, having their feet shod with the preparation of the Gospel of peace: see Re 14:6 Eph 6:15.”

Ver. 3...

and said, holy, holy, holy is the Lord of hosts; this expresses the subject matter of the Gospel ministry, respecting the holiness of God; all the doctrines of the Gospel are pure and holy, and have a tendency to promote holiness of heart and life, and are agreeable to the holiness of God, and in them the holiness of God in each of the divine Persons is declared; particularly the Gospel ministry affirms that there is one God, who is the Lord of hosts, of armies above and below, of angels and men; that there are three Persons in the Godhead, Father, Son, and Spirit; and that each of these three are glorious in holiness; there is the Holy Father, and the Holy Son, and the Holy Ghost, and the holiness of them is displayed in each of the doctrines of grace: the holiness of the Father appears in the choice of persons to eternal life, through sanctification of the Spirit; in the covenant of grace, which provides for the holiness of covenant ones; and in the justification of His people through Christ, and redemption by Him, whereby the honour of His justice and holiness is secured: the holiness of the Son appears in His incarnation and life; in redemption from sin by Him, and in satisfying for it, and justifying from it: and the holiness of the Spirit is seen in the doctrines of regeneration and sanctification, ascribed unto Him.

The whole earth is full of his glory; as it was when Christ dwelt in it, wrought his miracles, and manifested forth His glory, and when His Gospel was

preached everywhere by His apostles; and as it will be, more especially in the latter day, when it will be filled with the knowledge of the Lord; when the kingdoms of this world will become His, and His kingdom will be everywhere, even from sea to sea, and from the rivers to the ends of the earth; and this is what Gospel ministers declare will be:...”

“...For mine eyes have seen the King, the Lord of hosts; the same divine and glorious Person described in Isa 6:1 who is no other than the Lord Christ, King of kings, and Lord of lords, King of saints, and Lord of the armies, in heaven and in earth; and a lovely sight it is to see him by faith, in the glory and beauty of his person, and in the fulness of his grace; such a sight is spiritual, saving, assimilating, appropriating, very endearing, and very glorious and delightful: wherefore it may seem strange that a sight of Christ should fill the prophet with dread; one would think he should rather have said, happy man that I am, because I have seen this glorious Person, whom to see and know is life eternal; but the reason of it is, because in this view of Christ he saw the impurity of himself, and was out of conceit with himself, and therefore cries out in the manner he does; just as in a sunbeam a man beholds those innumerable motes and atoms, which before were invisible to him. It was not because of his sight of Christ he reckoned himself undone; but because of the impurity of himself, and those among whom he dwelt, which he had a view of through his sight of Christ: his sight of Christ is given as a reason of his view of his impurity, and his impurity as the reason of his being undone in his apprehension of things. The prophet, in these his circumstances, represents a sensible sinner, under a sight and sense of his sinfulness and vileness;...”

**1 Chronicles 17:10-27,LXX (Charles Thomson version)**

**“...I have appointed judges over my people Israel. *I have indeed subdued all thy enemies, and I will increase thee and the Lord will build thee a house. And when thy days are fulfilled and thou shalt go to rest with thy fathers, I***

will raise up thy seed after thee who shall proceed from thy loins, and I will prepare his kingdom. He shall build a house for me and I will establish his throne forever. I will be to him a father and he shall be to me a son; and I will not withdraw my mercy from him as I withdrew it from them who were before him; but will confirm him in my house and in his kingdom, and his throne shall be established forever. According to all these words and according to all this vision, so did Nathan speak to David. Whereupon king David went and sat down before the Lord, and said, Who am I, O lord my God, and what is my house that thou shouldst love me forever! Though these were very small before thee, O my God, yet thou hast spoken of thy servant's house for a great while to come, and hast looked upon me as with the eyes of a man, and exalted me. O Lord my God, what more can Davod address to thee to express thy praise? Thou knowest thy servant, and according to thy own heart thou hast made all this greatness. O Lord! there is none like thee, nor is there a god besides thee according to all that we have heard with our ears; nor is there another nation on the earth like thy people Israel. How hath God led them to redeem a people for himself, to make himself a name great and glorious, by driving out nations from before thy people whom thou didst redeem out of Egypt! As thou hast made thy people Israel a people for thyself forever, and thou the Lord art become their God; now therefore, O Lord, let the word which thou hast spoken to thy servant, and touching his house be established forever, and do as thou hast spoken; and let thy name be established and magnified forever by men, saying, O Lord, Lord Almighty, thou art the God of Israel, and the house of thy servant David is established before thee. Because thou, O Lord my

God, hast revealed to the ear of thy servant, that thou wilt build him a house; therefore thy servant hath found freedom to make supplication before thee. And now O Lord, thou art God. As thou hast spoken these good things, respecting thy servant; now therefore begin to bless the house of thy servant that it may be before thee forever. Because thou hast blessed, therefore bless it forever.”

Cross references :

Luke 1:32,33.” He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:”

Isaiah 9:7 Of the increase of His government and peace there shall be no end, upon the throne of David,

and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”

Romans 1:3-4 ; “Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Vs 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:”

Acts 2:29-30 ; vs. 29 ; “Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. {let me: or, I may}

<sup>30</sup> Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;”

2 Samuel 7:16 And his house shall be made sure, and his kingdom for ever before me, and his throne shall be set up for ever.”

Jeremiah 23:5-6, 9 LXX (Thomson version) , verse 5 ; “Behold the days are coming, saith the Lord, when I will raise up for David a righteous shoot who shall reign as king and shall understand and execute judgement and justice on the earth.

Vs 6 In his days Juda shall be saved, and Israel shall dwell securely.

Vs 9 (LXX) And the name which the Lord will give him by the prophets shall be Josedek [Lord our righteousness].”

Matthew Henry; “...*I will raise up thy seed, and he shall build me a house*, 1Ch\_17:11, 1Ch\_17:12. God's temple shall be built in the time appointed, though we may not have the honour of helping to build it or the satisfaction of seeing it built. Nor, Must he confine his thoughts to the temporal prosperity of his family, but must entertain himself with the prospect of the kingdom of the Messiah, who should descend from his loins, and whose throne should be *established for evermore*, 1Ch\_17:14. Solomon was not himself so settled in God's house as he should have been, nor was his family settled in the kingdom: “But there shall one descend from thee whom I will settle in my house and in my kingdom,” which intimates that he should be both a high priest over the house of God and should have the sole administration of the affairs of God's kingdom among men, all power both in heaven and in earth, in the house and in the kingdom, in the church and in the world. He shall be *a priest upon his throne, and the counsel of peace shall be between them both*, and *he shall build the temple of the Lord*, Zec\_6:12,

Zec\_6:13.”

“Here is Solomon rising (cf. 1Ch 29:23): Solomon sat on the throne of the Lord.”... “Solomon’s kingdom typified the kingdom of the Messiah, and His is indeed the throne of the Lord; for the Father judgeth no man, but hath committed all judgment to Him; hence he calls him his King, Ps 2:6. Being set on the throne of the Lord, the throne to which God called him, he prospered. Those that follow the divine guidance may expect success by the divine blessing.” Matthew Henry

Weston ; “Solomon was magnified. Jesus is exalted, Ephesians 1:19-22; Phillipians 2:9-11. Solomon is crowned a second time. The first crowning is at 1 Kings 1:32-40. [my ft]

[ft] see espec. Verse 37 following vs. 32-36

1 Kings 1:32-40, LXX ; “32 And king David said, Call me Sadoc the priest, and Nathan the prophet, and Banaeas the son of Jodae: and they came in before the king.

33 And the king said to them, Take the servants of your lord with you, and mount my son Solomon upon my own mule, and bring him down to Gion.

34 And there let Sadoc the priest and Nathan the prophet anoint him to be king over Israel, and do ye sound the trumpet, and ye shall say, Let king Solomon live.

35 And he shall sit upon my throne, and reign in my stead: and I have given charge that he should be for a prince over Israel and Juda.

36 And Banaeas the son of Jodae answered the king and said, So let it be: may the Lord God of my lord the king confirm *it*.

37 As the Lord was with my lord the king, so let him be with Solomon, and let him magnify [my ft]

[ft](from Charles Thomson’s version of the LXX)

his throne beyond the throne of my lord king David.

38 And Sadoc the priest went down, and Nathan the prophet, and Banaeas son of Jodae, and the Cherethite, and the Phelethite, and they mounted Solomon upon the mule of king David, and led him away to Gion.

39 And Sadoc the priest took the horn of oil out of the tabernacle, and anointed Solomon, and blew the trumpet; and all the people said, Let king Solomon live.

40 And all the people went up after him, and they danced in choirs, and rejoiced with great joy, and the earth quaked with their voice.”

“This event is a foreshadowing of Christ’s enthronement upon the throne of God over the Kingdom of God, as in the Davidic Covenant, 1 Chronicles 17:14; 2Samuel 7:16; Psalm 110:1-7; 2:6-9; 11:4. ‘...Lord’s throne is in heaven....’

Also, Psalm 89:35-37, Solomon and his temple and priests are all types of things in the heavens, Hebrews 8:4,5; 9:23; 2Chronicles 6:18; Isaiah 66:1-2... [my ft]

Hebrews 8:1-5, vs.1 “Now of the things which we have spoken *this is* the sum: We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens;

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

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

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

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

(Hebrews 9:23) [my ft]

[ft] Hebrews 9:23-24 23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

(2 Chronicles 6:18)

2 Chronicles 6:18 “For will God indeed dwell with men upon the earth? if the heaven and the heaven of heavens will not suffice thee, what then is this house which I have built?”

( Isaiah 66:1-2)

Isaiah 66:1 “Thus saith the LORD, The heaven {is} my throne, and the earth {is} my footstool: where {is} the house that ye build to me? and where {is} the place of my rest?

vs.2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.”

1 Chronicles 17:12 LXX, “He shall build me a house, and I will set up His throne for ever.” ;

John Gill (notes taken from his exposition of 2 Samuel chapter 7 which is for the most part the same) ; “...the establishment of his throne and kingdom for ever, in which he has respect to the Messiah, that should spring from him,..”-

“... ‘He shall build an house for my name,’ &c.] For the honour of it, for the worship and service of God, as it is well known Solomon did; and so his antitype the Messiah, Zec 6:12,13; “and I will establish the throne of his kingdom for ever; that is, for a long time. Solomon’s reign was forty years, and the kingdom of Judah continued in his posterity until the Babylonish captivity, and a prince that descended from him was the ruler of the people when they returned: this has its fulfilment more eminently in Christ, Who was of his seed, to whom God has given “the throne of His father David”, and Who “shall reign over the house of Jacob for ever”, Luke 1:32,33.” He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:”

‘I will be his father, and he shall be my son, &c. “This is applied to Christ, the antitypical Solomon, who was, in an higher sense, the Son of God, even by natural and eternal generation;” see my footnote for Gill’s commentary on the remainder of this verse [my ft]

[ft] Ver. 13. I will be his father, and he shall be my son, &c.] That is, I will be as kind unto him, and careful of him, as a father of a son; or he shall be, and appear to be my son, by adopting grace, as no doubt Solomon was, notwithstanding all his failings. This is applied to Christ, the antitypical Solomon, who was, in an higher sense, the Son of God, even by natural and eternal generation; see Hebrews 1:5; if he commit iniquity; which cannot be supposed of Christ; for though he was made sin by imputation, he neither knew nor did any, but may be supposed of his spiritual offspring, whom he represented as an head and surety, as of Solomon, who committed many sins and transgressions:...

vs.14 “ he saw with his eyes in his son Solomon, and with an eye of faith in his greater Son the Messiah, in whom only these words will have their complete fulfillment;”

vs 24 ; “And let thy name be magnified for ever, &c.] David desired the performance of the above things not so much for his own sake, and for the sake of his family, as for the glory of God; his great concern was, that God might be magnified, and his greatness displayed, in making him and his

family great; and particularly that he might be magnified and glorified in that famous Son of his, the Messiah, as he has been, John 13:31,32; and by all His people in succeeding ages:”

Matthew Henry ; “...of the kingdom of the Messiah, who should descend from his loins, and Whose throne should be ‘established forever’”

Keil and Delitzsch “The house which David's seed will build to the Lord is the house of the Lord in his kingdom: in this house and kingdom the Lord will establish Him for ever; His kingdom shall never cease; His rule shall never be extinguished; and He himself, consequently, shall live for ever. It scarcely need be said that such things can be spoken only of the Messiah. The words are therefore merely a further development of the saying, “I will be to him a Father, and I will not take my mercy away from him, and will establish his kingdom for ever,” and tell us clearly and definitely what is implicitly contained in the promise, that David's house, kingdom, and throne will endure for ever (Sam.), viz., that the house and kingdom of David will be established for ever only under the Messiah....”

*1 Chronicles 29:23-25 ,LXX, “23 And Solomon sat upon the throne of his father David, and was highly honoured; and all Israel obeyed him.*

*24 The princes, and the mighty men, and all the sons of king David his father, were subject to him.*

25 And the Lord magnified Solomon over all Israel, and gave him royal glory, {1} such as was not upon any king before him.” {1) Gr. which was not}

cf. Psalm 72:1, LXX “For Solomon. O God, give thy judgment, to the king, and thy righteousness to the king's son;”



Psalm 72:17, LXX ; “Let His name be blessed for ever; His name shall endure longer than the sun: and all the tribes of the earth shall be blessed in Him: all nations shall call Him blessed.

18 Blessed is the Lord, God of Israel, Who alone does wonders.

19 And blessed is His glorious name for ever, even for ever and ever: and all the earth shall be filled with His glory. So be it, so be it.”

cf. 2 Chronicles 6:18, LXX, “ For will God indeed dwell with men upon the earth? if the heaven and the heaven of heavens will not suffice thee, what then is this house which I have built?”

cf. Isaiah 66:1 “Thus saith the LORD, The heaven {is} my throne, and the earth {is} my footstool: where {is} the house that ye build to me? and where {is} the place of my rest?

2 For all these {things} hath my hand made, and all these {things} have been, saith the LORD: but to this man {will} I look, {even} to {him that is} poor and of a contrite spirit, and trembleth at my word.”

Cf. Ephesians 1:19-22 ; “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,”

CF. Phillipians 2:9-11, vs.9 ; “9 Wherefore God also hath highly exalted Him, and given Him a name which is above every name:

10 That at the name of Jesus every knee should bow, of {things} in heaven, and {things} on earth, and {things} under the earth;

11 And {that} every tongue should confess that Jesus Christ {is} Lord, to the

glory of God the Father.”

cf. Hebrews 8:4-5, vs.4 “For if he were on earth, he would not be a priest, seeing there are priests that offer gifts according to the law:

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

cf. Hebrews 9:23-24, vs.23 {It was} therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ hath not entered into the holy places made with hands, {which are} the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others;”

Matthew Henry ; “Solomon’s kingdom typified the kingdom of the Messiah, and his is indeed the throne of the Lord; for the Father judgeth no man, but hath committed all judgment to him; hence he calls him his King, Ps 2:6. Being set on the throne of the Lord, the throne to which God called him, he prospered. Those that follow the divine guidance may expect success by the divine blessing.”

Weston ; “ Solomon was magnified. Jesus is exalted, Ephesians 1:19-22, Phillipians 2:9-11. Solomon is crowned a second time. The first crowning is at 1 Kings 1:32-40. This event is a foreshadowing of Christ’s enthronement upon the throne of God over the Kingdom of God. As in the Davidic Covenant , ...”

“...Solomon and his temple and priests are types of things in the heavens ... Christ did not come to rebuild Old Testament types. He must die and arise and ascend,...”

*Psalm 22:22-31, LXX*, verse 22 ; “ I will declare Thy name to My brethren: in the midst of the church will I sing praise to Thee.

23 Ye that fear the Lord, praise Him; all ye seed of Jacob, glorify Him; let all the seed of Israel fear Him.

24 For He has not despised nor been angry at the supplication of the poor; nor turned away His face from Me; but when I cried to Him, He heard Me.

25 My praise is of Thee in the great congregation: I will pay my vows before them that fear Him.

26 The poor shall eat and be satisfied; and they shall praise the Lord that seek Him: thy heart shall live for ever.

27 All the ends of the earth shall remember and turn to the Lord: and all the kindreds of the nations shall worship before Him.

28 For the Kingdom is the Lord's; and He is the Governor of the nations.

29 All the fat ones of the earth have eaten and worshipped: all that go down before Him: my soul also lives to Him.

30 And My seed shall serve Him: the generation that is coming shall be reported to the Lord.

31 And they shall report His righteousness to the people that shall be born, whom the Lord has made.”

CF. Hebrews 2:7-18, verse 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing {that is} not made subject to him. But now we see not yet all things subjected to him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.

10 For it became him, for whom {are} all things, and by whom {are} all things, in bringing many sons to glory, to make the Captain of their salvation

perfect through sufferings.

11 For both he that sanctifieth, and they who are sanctified, {are} all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name to my brethren, in the midst of the church will I sing praise to thee.

13 And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me.

14 Since then the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them, who, through fear of death, were all their life-time subject to bondage.

16 For verily he took not on {him the nature of} angels; but he took on {him} the seed of Abraham.

17 Wherefore in all things it behooved him to be made like {his} brethren; that he might be a merciful and faithful High Priest in things {pertaining} to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.”

Cf. Isaiah 30:23, Dead Sea Scrolls ; “

“And He shall give you rain for the seed with which you sow the earth and bread of the produce of the earth

and it shall be stalwart and fat and seeded your cattle in that day *shall be in* enlarged pastures.”

Matthew Henry ; “ Ver. 22. thru Ver. 31.

The same that began the psalm complaining, who was no other than Christ in his humiliation, ends it here triumphing, and it can be no other than Christ in His exaltation. And, as the first words of the complaint were used by Christ Himself upon the cross, so the first words of the triumph are expressly

applied to Him ( Heb 2:12) and are made his own words: *I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.* The certain prospect which Christ had of the joy set before Him not only gave Him a satisfactory answer to His prayers, but turned His complaints into praises; He saw of the travail of His soul, and was well satisfied, witness that triumphant word wherewith He breathed His last: *It is finished.*

Five things are here spoken of, the view of which were the satisfaction and triumph of Christ in His sufferings:—

I. That He should have a church in the world, and that those that were given Him from eternity should, in the fulness of time, be gathered in to Him. This is implied here; that He should *see his seed*, Isaiah 53:10. It pleased him to think,

1. That by the declaring of God's name, by the preaching of the everlasting gospel in its plainness and purity, many should be effectually called to Him and to God by Him. And for this end ministers should be employed to publish this doctrine to the world, and they should be so much His messengers and His voice that their doing it should be accounted His doing it; their word is His, and by them he declares God's name.

2. That those who are thus called in should be brought into a very near and dear relation to Him as His brethren; for he is not only not ashamed, but greatly well pleased, to call them so; not the believing Jews only, His countrymen, but those of the Gentiles also who became fellow heirs and of the same body, Heb 2:11. Christ is our elder Brother, who takes care of us, and makes provision for us, and expects that our desire should be towards Him and that we should be willing He should rule over us.

3. That these brethren should be incorporated into a congregation, a great congregation; such is the universal church, the whole family that is named from Him, unto which all the *children of God that were scattered abroad are collected*, and in which they are united ( Joh 11:52, Eph 1:10), and that they

should also be incorporated into smaller societies, members of that great body, many religious assemblies for divine worship, on which the face of Christianity should appear and in which the interests of it should be supported and advanced.

4. That these should be accounted the seed of Jacob and Israel (Ps 22:23), that on them, though Gentiles, the blessing of Abraham might come (Ga 3:14), and to them might pertain the adoption, the glory, the covenant, and the service of God, as much as ever they did to *Israel according to the flesh*, Ro 9:4, Heb 8:10. The gospel church is called *the Israel of God*, Ga 6:16.

II. That God should be greatly honoured and glorified in Him by that church. His Father's glory was that which He had in His eye throughout His whole undertaking Joh 17:4, particularly in His sufferings, which He entered upon with this solemn request, *Father, glorify thy name*, Joh 12:27-28. He foresees with pleasure,

1. That God would be glorified by the church that should be gathered to Him, and that for this end they should be called and gathered in that they might be unto God *for a name and a praise*. Christ by His ministers will declare God's name to His brethren, as God's mouth to them, and then by them, as the mouth of the congregation to God, will God's name be praised. All that fear the Lord will praise Him (Ps 22:23), even every Israelite indeed. See Ps 118:2-4; Ps 135:19-20. The business of Christians, particularly in their solemn religious assemblies, is to praise and glorify God with a holy awe and reverence of his majesty, and therefore those that are here called upon to praise God are called upon to fear Him.

2. That God would be glorified in the Redeemer and in His undertaking. *Therefore* Christ is said to *praise God in the church*, not only because he is the Master of the assemblies in which God is praised, and the Mediator of all the praises that are offered up to God, but because He is the matter of the church's praise. See Eph 3:21. All our praises must centre in the work of redemption and a great deal of reason we have to be thankful,

(1.) That Jesus Christ was owned by His Father in his undertaking, notwithstanding the apprehension he was sometimes under that his Father had forsaken him (Ps 22:24): *For he hath not despised nor abhorred the affliction of the afflicted* one (that is, of the suffering Redeemer), but has graciously accepted it as a full satisfaction for sin, and a valuable consideration on which to ground the grant of eternal life to all believers. Though it was offered for us poor sinners, he did not despise nor abhor it for our sakes; nor did he turn his face from him that offered it, as Saul was angry with his own son because he interceded for David, whom he looked upon as his enemy. But when he cried unto him, when his blood cried for peace and pardon for us, he heard him. This, as it is the matter of our rejoicing, ought to be the matter of our thanksgiving. Those who have thought their prayers slighted and unheard, if they continue to pray and wait, will find they have not sought in vain.

(2.) That he himself will go on with his undertaking and complete it. Christ says, *I will pay my vows*, Ps 22:25. Having engaged to bring many sons to glory, he will perform his engagement to the utmost, and will lose none.

III. That all humble gracious souls should have a full satisfaction and happiness in him, Ps 22:26. It comforted the Lord Jesus in his sufferings that in and through him all true believers should have everlasting consolation.

1. The poor in spirit shall be rich in blessings, spiritual blessings; the hungry shall be filled with good things. Christ's sacrifice being accepted, the saints shall feast upon the sacrifice, as, under the law, upon the peace-offerings, and so partake of the altar: *The meek shall eat and be satisfied*, eat of the bread of life, feed with an appetite upon the doctrine of Christ's mediation, which is meat and drink to the soul that knows its own nature and case. Those that hunger and thirst after righteousness in Christ shall have all they can desire to satisfy them and make them easy, and shall not labour, as they have done, for that which satisfies not.

2. Those that are much in praying shall be much in thanksgiving: *Those shall praise the Lord that seek him*, because through Christ they are sure of

finding him, in the hopes of which they have reason to praise him even while they are seeking him; and the more earnest they are in seeking him the more will their hearts be enlarged in his praises when they have found him.

3. The souls that are devoted to him shall be for ever happy with him: "*Your heart shall live for ever*. Yours that are meek, that are satisfied in Christ, that continue to seek God; whatever becomes of your bodies, *your hearts shall live for ever*; the graces and comforts you have shall be perfected in everlasting life. Christ has said, *Because I live, you shall live also* (Joh 14:19); and therefore that life shall be as sure and as long as his."

IV. That the church of Christ, and with it the kingdom of God among men, should extend itself to all corners of the earth and should take in all sorts of people.

1. That it should reach far (Ps 22:27-28), that, whereas the Jews had long been the only professing people of God, now all the ends of the world should come into the church, and, the partition wall being taken down, the Gentiles should be taken in. It is here prophesied,

(1.) That they should be converted: They *shall remember, and turn to the Lord*. Note, Serious reflection is the first step, and a good step it is, towards true conversion. We must consider and turn. The prodigal came first to himself, and then to his father.

(2.) That then they should be admitted into communion with God and with the assemblies that serve him; *They shall worship before thee, for in every place incense shall be offered to God*, Mal 1:11; Isa 66:23. Those that turn to God will make conscience of worshipping before him. And good reason there is why all the kindreds of nations should do homage to God, for (Ps 22:28) *the kingdom is the Lord's*; his, and his only, is the universal monarchy.

1. The kingdom of nature is the Lord Jehovah's, and his providence rules among the nations, and upon that account we are bound to worship him; so



that the design of the Christian religion is to revive natural religion and its principles and laws. Christ died to bring us to God, the God that made us, from whom we had revolted, and to reduce us to our native allegiance.

2. The kingdom of grace is the Lord Christ's, and He, as Mediator, is appointed governor among the nations, head over all things to his church. Let every tongue therefore confess that He is Lord.

2. That it should include many of different ranks, Ps 22:29. High and low, rich and poor, bond and free, meet in Christ.

(1.) Christ shall have the homage of many of the great ones. *Those that are fat upon the earth*, that live in pomp and power, *shall eat and worship*; even those that fare deliciously, when they have eaten and are full, shall bless the Lord their God for their plenty and prosperity.

(2.) The poor also shall receive his gospel: *Those that go down to the dust*, that sit in the dust (Ps 113:7), that can scarcely keep life and soul together, *shall bow before him*, before the Lord Jesus, who reckons it his honour to be the poor man's King (Ps 72:12) and whose protection does, in a special manner, draw their allegiance. Or this may be understood in general of dying men, whether poor or rich. See then what is our condition—we are going down to the dust to which we are sentenced and where shortly we must make our bed. Nor can we keep alive our own souls; we cannot secure our own natural life long, nor can we be the authors of our own spiritual and eternal life. It is therefore our great interest, as well as duty, to bow before the Lord Jesus, to give up ourselves to him to be his subjects and worshippers; for this is the only way, and it is a sure way, to secure our happiness when we go down to the dust. Seeing we cannot keep alive our own souls, it is our wisdom, by an obedient faith, to commit our souls to Jesus Christ, who is able to save them and keep them alive for ever.

V. That the church of Christ, and with it the kingdom of God among men, should continue to the end, through all the ages of time. Mankind is kept up

in a succession of generations; so that there is always a generation passing away and a generation coming up. Now, as Christ shall have honour from that which is passing away and leaving the world (Ps 22:29, *those that go down to the dust shall bow before him*, and it is good to die bowing before Christ; *blessed are the dead who thus die in the Lord*), so he shall have honour from that which is rising up, and setting out, in the world, Ps 22:30. Observe,

1. Their application to Christ: *A seed shall serve him*, shall keep up the solemn worship of him and profess and practice obedience to him as their Master and Lord. Note, God will have a church in the world to the end of time; and, in order to that, there shall be a succession of professing Christians and gospel ministers from generation to generation. *A seed shall serve him*; there shall be a remnant, more or less, to whom shall pertain the service of God and to whom God will give grace to serve him, —perhaps not the seed of the same persons, for grace does not run in a blood (he does not say *their* seed, but *a* seed), —perhaps but few, yet enough to preserve the entail.

2. Christ's acknowledgment of them: *They shall be accounted to him for a generation*; he will be the same to them that he was to those who went before them; his kindness to his friends shall not die with them, but shall be drawn out to their heirs and successors, and instead of the fathers shall be the children, whom all shall acknowledge to be a *seed that the Lord hath blessed*, Isa 61:9; 65:23. The generation of the righteous God will graciously own as his treasure, his children.

3. Their agency for him (Ps 22:31): *They shall come*, shall rise up in their day, not only to keep up the virtue of the generation that is past, and to do the work of their own generation, but to serve the honour of Christ and the welfare of souls in the generations to come; they shall transmit to them the gospel of Christ (that sacred deposit) pure and entire, even to a people that shall be born hereafter; to them they shall declare two things:—

(1.) That there is an everlasting righteousness, which Jesus Christ has brought in. This righteousness of his, and not any of our own, they shall

declare to be the foundation of all our hopes and the fountain of all our joys. See Ro 1:16-17.

(2.) That the work of our redemption by Christ is the Lord's own doing Ps 118:23 and no contrivance of ours. We must declare to our children that God has done this; it is his wisdom in a mystery; it is his arm revealed.

In singing this we must triumph in the name of Christ as above every name, must give him honour ourselves, rejoice in the honours others do him, and in the assurance we have that there shall be a people praising him on earth when we are praising him in heaven."

**1 Samuel 2:10, LXX, (Thomson and Vaticanus)..." 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, -That the Lord understandeth, and knoweth, And that He executeth judgement and justice in the land. The Lord has ascended up to heaven and thundered; He will judge the highest on earth, to our kings He giveth power, and He will exalt the horn of His Christ.,"** [my ft]

[ft] note the significant contrast between the Septuagint version and the "Authorized Version" The A.V. has ; "The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength to his king, and exalt the horn of his anointed."

cross references:

Psalms 75:10, LXX ; “And I will break all the horns of sinners; but the horns of the righteous one shall be exalted.”

Psalms 110:1 A Psalm of David. The LORD said unto my Lord, "Sit Thou at My right hand, until I make Thine enemies Thy footstool."

Psalms 110:6-7, LXX (Thomson version) ; “He will judge among nations : He will multiply slaughters : He will crush the heads of many on the earth.

Vs. 7 “He will drink of the brook in the way. Therefore he will lift up his head.”

Psalms 132:17, LXX ; “There will I cause to spring up a horn to David: I have prepared a lamp for mine anointed.”

Cf. Psalms 16:8 “I have set the LORD always before me; because He is at my right hand, I shall not be moved”

Mark 16:19 “So. then after the Lord had spoken unto them, He was received up into Heaven, and sat at the right hand of God.”

Acts 2:34 “For David is not ascended into the heavens, but he himself saith, ‘The LORD said unto my Lord, "Sit Thou on My right hand”

Vs. 35 until I make Thy foes Thy footstool.”

Acts 2:36 "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Acts 7:55 “But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God,”

Acts 7:56 “and he said, ‘Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.’”

Revelation 5:10 And have made us kings and priests to our God; And we shall reign on the earth."

Revelation 19:14 And the armies which were in Heaven, clothed in fine linen white and clean, followed Him upon white horses.”

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.

Vs. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.”

Matthew Henry ; “We have reason to think that this prophecy looks further, to the kingdom of Christ, and the administration of that kingdom of grace, of which she now comes to speak, having spoken so largely of the kingdom of providence. And here is the first time that we meet with the name Messiah, or his Anointed. The ancient expositors, both Jewish and Christian, make it to look beyond David, to the Son of David. Glorious things are here spoken of the kingdom of the Mediator, both before and since his incarnation; for the method of the administration of it, both by the eternal Word and by that Word

made flesh, is much the same. Concerning that kingdom we are here assured,”

John Gill ; “This prophecy looks to the kingdom of Christ, that kingdom of grace, of which Hannah speaks, after having spoken largely of the kingdom of providence. And here is the first time that we meet with the name MESSIAH, or His Anointed. The subjects of Christ’s kingdom will be safe, and the enemies of it will be ruined; for the Anointed, the Lord Christ, is able to save, and to destroy.”...

“...That all the enemies of it will certainly be broken and brought down: The wicked shall be silent in darkness, (cf.) 1 Samuel 2:9. They shall be struck both blind and dumb, not be able to see their way nor have any thing to say for themselves. Damned sinners are sentenced to utter darkness, and in it they will be for ever speechless, (cf) Matthew 22:12,13. The wicked are called the adversaries of the Lord, and it is foretold (1 Samuel 2:10) that they shall be broken to pieces. Their designs against his kingdom among men will all be dashed, and they themselves destroyed; how can those speed better that are in arms against Omnipotence? See Luke 19:27. God has many ways of doing it, and, rather than fail, from heaven shall he thunder upon them, and so, not only put them in terror and consternation, but bring them to destruction. Who can stand before God’s thunderbolts?

.. That the conquests of this kingdom shall extend themselves to distant regions: The Lord shall judge the ends of the earth. David’s victories and dominions reached far, but the uttermost parts of the earth are promised to the Messiah for His possession (cf. Psalm 2:8), to be either reduced to his sceptre or ruined by His iron rod. God is Judge of all, and He will judge for His people against His and their enemies, (cf.) Psalm 110:5,6.”

“rather the King Messiah, who in the next clause is called the Lord’s anointed, or Messiah:

*and exalt the horn of his anointed;* and so the Targum paraphrases the words,

“he shall give strength to his king and enlarge the kingdom of his Messiah.” [my ft]

[ft] Albert Barnes comments on the term “horn” ; **“And hath raised up a horn -** A horn is a symbol of strength. The figure is taken from the fact that in horned animals the strength lies in the “horn.” Particularly, the great power of the rhinoceros or unicorn is manifested by the use of a single horn of great “strength,” placed on the head near the end of the nose. When the sacred writers, therefore, speak of great strength they often use the word “horn,” Psa\_148:14; Deu\_33:17; Dan\_7:7-8; Dan\_7:21. The word salvation, connected here with the word “horn,” means that this “strength,” or this mighty Redeemer, was able to save. It is possible that this whole figure may be taken from the Jewish “altar.” On each of the four corners of the altar there was an eminence or small projection called a “horn.” To this persons might flee for safety when in danger, and be safe, 1Ki\_1:50; 1Ki\_2:28. Compare the notes at Luk\_1:11. So the Redeemer “may be” called the “horn of salvation,” because those who flee to him are safe.” From Barnes comment on Luke 1:69

with which Kimchi agrees, and says, the thing is doubled or repeated, for the King is the Messiah; and to him the words are applied by other Jewish writers , ancient and modern. Christ is King over all, angels and men, particularly he is King of saints; he is Jehovah’s King, set up and anointed by him from everlasting; was in time promised as such, and in the fullness of time came in that character, and at his ascension to heaven was made and declared Lord and Christ; and through the success of his Gospel in the world has appeared yet more so, and will be still more manifest in the latter day, when he shall be King over all the earth, and especially in his personal reign. Now when "strength" is said to be given him, this must be understood either of strength given to him in human nature, to perform the great work of our redemption and salvation, which required great strength; as a divine Person he needed none, as man he did; or of that strength communicated to him as Mediator, to give unto his people, in whom they have both righteousness and strength; or rather of that power and dominion given him as King particularly; all power in heaven and in earth were given him at his resurrection, and will appear more fully hereafter, when his kingdom will be from sea to sea, and his dominion from the river to the ends of the earth, see Daniel 7:13,14. And the same thing is meant by "horn", which is an emblem of strength, power, dominion, and glory; hence he himself is called the horn of David, and the horn of salvation; it is a name and title given to kings, Daniel 7:24 Revelation 17:12 in allusion to the horns of beasts, in which their strength lies to defend themselves, and annoy their enemies; and the exaltation of him prophesied of may respect and include his resurrection from the dead, ascension to heaven, session at the right hand of God, the judgment of all committed to him, and the glorious exercise of his kingly office in the spiritual and personal reigns. This is the first time we meet with the word

Messiah, or anointed, as ascribed to a divine Person, the Son of God; who has this name or title from his being anointed, not with material oil, but with the oil of gladness, with the Holy Ghost, and his gifts and graces without measure; and who is called the Lord's anointed, because he was anointed by his Father to be prophet, priest, and King, or invested by him with those offices even from eternity, see Psalm 2:6 Pr 8:22,23 and which was more manifestly declared at his birth, his baptism, and ascension to heaven; see Luke 2:40,52 Acts 10:37,38 2:36."

Pulpit commentary ;... "But whether or not it was clear to Hannah's mind, the Spirit who rested on her signified a King greater than David, and a more illustrious kingdom. It is he of whom the angel said to Mary, "He shall be great," etc. Luke 1:32, 33). We see not yet his kingdom. We see not all things put under him. But we see Jesus crowned with glory and honour; and we wait for his appearing and his kingdom. The longings of many generations, the hopes of many Hannahs, the visions of many seers and prophets, O may they come to pass speedily!"

**Psalm 92:10 LXX (Alexandrinus) ; " But my Horn shall be exalted as the horn of a unicorn; and mine old age with rich oil."** (Thomson's LXX has "... invigorated with fresh oil.")

Cross references:

Psalm 132:17 LXX "There will I cause to spring up a horn to David: I have prepared a lamp for mine anointed."

1 Samuel 2:10 LXX "The Lord will make his adversary weak. Holy is the Lord. Let not the wise man boast of his wisdom, nor the mighty man boast of his power; nor let the rich man boast of his riches: But let him who boasteth, boast of this- that the Lord understandeth , and knoweth, and that he executeth judgement and justice in the land. The Lord ascended up to heaven and thundered: He will judge the

highest on earth: to our kings He giveth power, and He will exalt the horn of His anointed.”

Ps 89:17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.

Ps 89:24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

Ps 112:9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

Psalm 148:14 LXX “When he shall exalt the horn of his people, let there be a song of praise among all his saints-among the children of Israel-a people who draw near to him.”

1Samuel 2:1 LXX “ My heart was strengthened by the Lord By my God, my horn was exalted: Over my enemies my mouth was enlarged; I was made glad by Thy salvation”.

Luke 1:69 And hath raised up an horn of salvation for us in the house of his servant David;

Numbers 23:22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

Numbers 24:8 LXX “God hath led him out of Egypt; His glory is like that of the unicorn: he will eat up the nations of his enemies, and will exhaust their fatness, and pierce his enemy with his darts.”

Revelation 3:21 “To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.”

John Gill ; ver. 10. “But my horn shall thou exalt like the horn of an unicorn, &c.] Which is said to be very high and strong, see Deuteronomy 33:17 [my ft]

[ft] Deuteronomy 33:17 LXX, “His beauty *is as* the firstling of his bull, his horns *are* the horns of a unicorn; with them he shall thrust the nations at once, even from the end of the earth: these *are* the ten thousands of Ephraim, and these *are* the thousands of Manasse.”

this may be understood of the establishment of David’s kingdom, of his royal authority, power, and the glory of it, signified by his horn; which was fulfilled when he had subdued the neighbouring nations, and the kings of them, and was exalted above them, and had rest from all his enemies: **and may be applied unto the Messiah, the horn of David, the horn of salvation** raised up in His house, Ps 132:17 Lu 1:69 [my ft]

[ft] Psalm 132:17 LXX see above in cross references. Luke 1:69 “And hath raised up an horn of salvation for us in the house of his servant David;”

and so may refer to exaltation at the Right Hand of God, and the strength and glory of His kingdom; see 1Sa 2:10, and also may be interpreted of every good man, in opposition to the wicked; who, though low and abased, God will exalt and set them among princes, and cause them to inherit the throne of



glory, and even to sit down on the same throne with Christ; see 1 Samuel 2:8 Re 3:21.” [my ft]

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

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.”

I shall be anointed with fresh oil; oil of olive, as the Targum; oil of myrrh, as Aben Ezra; it may respect David’s unction to office, as king of Israel; for not only after he had been anointed by Samuel, but even after he was anointed by the men of Judah as king over them, he was afresh anointed by all the tribes of Israel as their king, 2 Samuel 2:4 5:3, “oil” often signifies the Spirit of God, His gifts and graces; and “fresh” oil may intend new supplies of His grace out of the fulness of it, which is in Christ; and also the renewed joys and comforts of the Holy Spirit, who is the oil of gladness Christ was anointed with above His fellows, and is given to His people in measure.”

**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 “Our Resurrection Union 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.”

Psalm 149:6-9, 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 49:23, **LXX** ; “And kings shall be thy nursing fathers, and their princesses thy nurses, they shall **bow down** to thee on the face of the earth, and shall lick the dust of thy feet; and thou shalt know that I am the Lord, and they that wait on me shall not be ashamed.”

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.”

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.”

*Ezekiel 37:24-28 ;LXX vs 24 ; “ And my servant David shall be a Prince in the midst of them: there shall be One Shepherd of them all; for they shall walk in Mine ordinances, and keep my judgments, and do them.*

*25 And they shall dwell in their land, which I have given to my servant Jacob, where their fathers dwelt; and they shall dwell upon it: {1} and David my Servant shall be their Prince forever. {1} Alex. +’and their children and their children’s children for ever’}*

*26 And I will make with them a covenant of peace; it shall be an everlasting covenant with them; and I will establish My sanctuary in the midst of them for ever.*

*27 {1} And My tabernacle shall be among them; and I will be to them a God, and they shall be My people. {1} 2 Co 6:16}*

*28 And the nations shall know that I am the Lord that sanctifies them, when my sanctuary is in the midst of them for ever.”*

Cross references:

Revelation 5:5 “ And one of the elders saith to me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose its seven seals.”

Revelation 22:16-17 I Jesus have sent my angel to testify to you these things in the churches. I am the root and the offspring of David, {and} the bright and morning-star. <sup>17</sup> And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is thirsty, come: And whoever will, let him take the water of life freely.”

Ver. 24. *And David my servant shall be king over them, &c.*] The King Messiah, as Kimchi interprets it; and so Abarbinel {fti} {ft} {i} Mashmiah Jeshuah, fol. 47. 4. Vid. Sepher Ikkarim, l. 2. c. 28

and others; being of the seed of David, and of whom David was an eminent type; and who, as Mediator, is the Lord’s servant, and as man appeared in the form of one: this shows that this prophecy looks further than the times of deliverance from the Babylonish captivity:

and they all shall have one shepherd: or king, the same as before: kings are called shepherds; see Eze 34:23 Joh 10:16:

*and they shall also walk in my judgments, and keep my statutes, and do them;* not the statutes and ordinances of the ceremonial law, which are abolished; and which the Jews, when converted, shall have no regard unto; but rather the precepts of the moral law, and chiefly the evangelic ordinances of baptism and the Lord’s supper; which ordinances they shall walk in, and attend unto with constancy and pleasure; and which statutes they shall keep, as they have been delivered, impartially, without delay, in faith and love, and with a view to the glory of God; see Ezekiel 36:27.”

*Ezekiel 47:12-13, LXX ; “And every fruit tree shall grow by the river, even on the bank of it on this side and on that side: they shall not decay upon it, neither shall their fruit fail: they shall bring forth the **First-fruit** of their early crop, for these their waters come forth of the sanctuary: and their fruit shall be for meat, and their foliage for health.*

*Vs. 13 Thus saith the Lord God; Ye shall inherit these borders of the land; they are given by lot to the twelve tribes of the children of Israel.*

Cf. Psalms 1:3 “And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.”

Cf. Revelation 22:2 “In the midst of the street of it, and on either side of the river, there was the Tree of Life, which bore twelve kinds of fruit and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.”

Cf. 1 Corinthians 15:20 “But now Christ is risen from the dead, *and* has become the Firstfruits of those who have fallen asleep.”

Matthew Henry ; “This part of the vision is copied out into St. John’s vision very exactly (Re 22:2), where, on either side of the river, is said to grow the tree of life, which yielded her fruit every month, and the leaves were for the healing of the nations. Christians are supposed to be these trees, ministers especially, trees of righteousness, the planting of the Lord (Isa 61:3), set by the rivers of water, the waters of the sanctuary (Ps 1:3) grafted into **Christ the tree of life**, and by virtue of their union with him made trees of life too, rooted in him, Col 2:7”

John Gill ; *and the fruit thereof shall be for meat*; not for saints themselves, who live not, neither on their graces, nor their works; though indeed they do eat the fruits of their doings, Isa 3:10, that is, enjoy good things, consequent on their works, through the free favour and good will of God; but for meat for others; for their fruit, which appears in their words and actions, are very beneficent to others; their fruit is a tree of life, Pr 11:30 and their lips feed many, Pr 10:21, with knowledge and understanding; with the Gospel, and the doctrines of it; and with the comfortable experience they have of its truths and promises: yea, their fruit are meat and food for **Christ himself; who comes into his garden**, and eats his pleasant fruits, feeds and feasts, and delights himself with his own grace in his people, and the exercise of it,

Song of Solomon 4:9,10,16 5:1:

*and the leaf thereof for medicine*; or, "for bruises" ..; for the healing of them, which is only done by the blood of **Christ; who is the only physician, the sun of righteousness**, that rises with healing or pardon in his wings; and the whole language of this passage is borrowed from hence by John, and applied to Christ the tree of life, Re 22:2 and the Gospel professed by true believers directs to him for healing, or for the remission of sin, and is the means of applying it, Ps 107:20 and a cheerful constant profession of Christ and his Gospel, which is the Christian's leaf, does good like a medicine, both to the Christian himself, and to others; who are animated and encouraged thereby to go on with pleasure in the ways of God."

*Psalm 110:1-7, A Psalm of David. LXX (Alex. / Vaticanus) "The Lord said to my Lord, Sit at My right hand, till I make thine enemies thy footstool*

*2 Out of Sion the Lord will send thee a rod of power : rule thou in the midst of thine enemies.*

*3 With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning star.*

*4 The Lord swears, and will not repent thou art a priest for ever, after the order of Melchisedek.*

*5 The Lord at thy right hand has dashed in pieces kings in the day of his wrath.*

*6 He shall judge among the nations, He will multiply slaughters: He shall crush the heads of many on the earth.*

*7 He will drink of the brook in the way; therefore shall He lift up His head."*

*Psalm 110:1-7, LXX (Thomson version) vs.1 ; “The Lord said to my lord; sit at My right hand; till I make thine enemies thy footstool.*

*Vs 2 Out of Sion the Lord will send thee a rod of power : rule thou in the midst of thine enemies.*

*Vs.3 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.*

*Vs.4 The Lord hath sworn and will not change : thou art a priest forever, after the order of Melchisedek.*

*Vs. 5 The Lord at thy right hand hath crushed kings in the day of His wrath.*

*Vs. 6 He will judge among the nations : He will multiply slaughters : He will crush the heads of many on earth.*

*Vs.7 He will drink of the brook in the way. Therefore he will lift up his head.*

Justin Martyr has for verse 3 ; “*With Thee shall be, in the day, the Chief of Thy Power, in the beauties of Thy saints. From the womb before the morning star, have I begotten Thee.*”

Cross references :

Isaiah 9:2-3 Septuagint (Vaticanus) ; “The multitude of the people, whom Thou hast brought back in Thy joy, they shall rejoice in Thy presence, like them who rejoice in the harvest, and like them who are dividing spoils;”

Matthew 22: 41-45 ; va.41 “While the Pharisees were gathered together, Jesus asked them,  
42 Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David.*  
43 He saith unto them, How then doth David in spirit call him Lord, saying,  
44 **The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?**  
45 **If David then call Him Lord, how is He His son?”**

cf. Psalm 2:4 “4 He that dwells in the heavens shall laugh them to scorn, and the Lord shall mock them.



5 Then shall he speak to them in his anger, and trouble them in his fury.

6 But I have been made king by him on Sion his holy mountain,

7 declaring the ordinance of the Lord: the Lord said to me, Thou art my Son, to-day have I begotten thee.

8 Ask of me, and I will give thee the heathen *for* thine inheritance, and the ends of the earth *for* thy possession.

9 Thou shalt rule them with a rod of iron; thou shalt dash them in pieces as a potter's vessel.

10 Now therefore understand, ye kings: be instructed, all ye that judge the earth.

11 Serve the Lord with fear, and rejoice in him with trembling.

12 Accept correction, lest at any time the Lord be angry, and ye should perish from the righteous way: whensoever his wrath shall be suddenly kindled, blessed are all they that trust in him."

Cf.. Mark 16:19 "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

Cf. Ephesians 1:18-23, vs. 18 "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all."

Cf. 1 Peter 3:22 "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Cf. Psalm 45:6-11, vs 6 ; "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of righteousness.

7 Thou hast loved righteousness, and hated iniquity: therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows.

8 Myrrh, and stacte, and cassia *are exhaled* from thy garments, *and* out of the ivory palaces,

9 with which kings' daughters have gladdened thee for thine honour: the queen stood by on thy right hand, clothed in vesture wrought with gold, *and* arrayed in divers colours.

10 Hear, O daughter, and see, and incline thine ear; forget also thy people, and thy father's house.

11 Because the king has desired thy beauty; for he is thy Lord."

Cf. 1Corinthians 15:24-28, 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.”

Cf. Hebrews 1:1-14, vs. 1 ; “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

Cf. Hebrews 10:12-21, vs.12 “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;  
17 And their sins and iniquities will I remember no more.  
18 Now where remission of these *is*, *there is* no more offering for sin.  
19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,  
20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;  
21 And *having* an high priest over the house of God;”

Justin Martyr ; “... that God the Father of all would bring Christ to heaven after He had raised Him from the dead, and would keep Him there<sup>(2)</sup> until He has subdued His enemies the devils, and until the number of those who are foreknown by Him as good and virtuous is complete, on whose account He has still delayed the consummation--hear what was said by the prophet David. These are his words: "The Lord said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send to Thee the rod of power out of Jerusalem; and rule Thou in the midst of Thine enemies. With Thee is the government in the day of Thy power, in the beauties of Thy saints: from the womb of morning<sup>(3)</sup> have I begotten Thee."

Augustine ; ... We know that Christ sitteth at the right hand of the Father, since His resurrection from the dead, and ascent into heaven. It is already done: we saw not it, but we have believed it: we have read it in the Scripture, have heard it preached, and hold it by faith. So that by the very circumstance that Christ was David's Son, He became His Lord also. For That which was born of the seed of David was so honoured, that It was also the Lord of David. Thou wonderest at this, as if the same did not happen in human affairs. For if it should happen, that the son of any private person be made a king, will he not be his father's lord?” and again ;

“Christ, therefore, sitteth at the right hand of God, the Son is on the right hand of the Father, hidden from us. Let us believe. Two things are here said: that God said, "Sit Thou on My right hand;" and added, "until I make Thy enemies Thy footstool;" that is, beneath Thy feet. Thou dost not see Christ sitting at the right hand of the Father: yet thou canst see this, how His enemies are made His footstool. While the latter is fulfilled openly, believe

the former to be fulfilled secretly. What enemies are made His footstool? Those to whom imagining vain things it is said, "Why do the heathen so furiously rage together: and why do the people imagine a vain thing?" etc. (1) ... He therefore sitteth at the right hand of God, till His enemies be placed beneath His feet. This is going on, this is taking place: although it is accomplished by degrees, it is going on without end. For though the heathen rage, will they, taking counsel together against Christ, prevent the fulfilment of these words: "I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession"? ... "Their memorial is perished with a cry;" but, "The Lord shall endure for ever:"(2) as another Psalm, but not another Spirit, saith.

5. And what followeth? "The Lord shall send the rod of Thy power out of Sion" (ver. 2). It appeareth, brethren, it most clearly appeareth, that the Prophet is not speaking of that kingdom of Christ, in which He reigneth for ever with His Father, Ruler of the things which are made through Him: for when doth not God the Word reign, who is in the beginning with God?(3) For it is said, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever."(4) To what eternal King? To one invisible, incorruptible. For in this, that Christ is with the Father, invisible and incorruptible, because He is His Word, and His Power, and His Wisdom, and God with God, through whom all things were made; He is "King eternal;" but, nevertheless, that reign of temporal government, by which, through the mediation of His flesh, He called us into eternity, beginneth with Christians; but of His reign there shall be no end. His enemies therefore are made His footstool, while He is sitting on the right hand of His Father, as it is written; this is now going on, this will go on unto the end. ..."

Matthew Henry ; "This psalm is pure gospel; it is only, and wholly, concerning Christ, the Messiah promised to the fathers and expected by them. It is plain that the Jews of old, even the worst of them, so understood it, however the modern Jews have endeavoured to pervert it and to rob us of it; for when the Lord Jesus proposed a question to the Pharisees upon the first words of this psalm, where he takes it for granted that David, in spirit, calls Christ his Lord though he was his Son, they chose rather to say nothing, and to own themselves gruelled, than to make it a question whether David does indeed speak of the Messiah or no; for they freely yield so plain a truth, though they foresee it will turn to their own disgrace, [ see my ft]

[ft1] Mt. 22:41-46 “While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.”

## Chapter 110 exposition from portions of Matthew Henry’s “ Complete Commentary on the Whole Bible:

“This psalm is pure gospel; it is only, and wholly, concerning Christ, the Messiah promised to the fathers and expected by them. It is plain that the Jews of old, even the worst of them, so understood it, however the modern Jews have endeavoured to pervert it and to rob us of it; for when the Lord Jesus proposed a question to the Pharisees upon the first words of this psalm, where he takes it for granted that David, in spirit, calls Christ his Lord though he was his Son, they chose rather to say nothing, and to own themselves gruelled, than to make it a question whether David does indeed speak of the Messiah or no; for they freely yield so plain a truth, though they foresee it will turn to their own disgrace, Mt. 22:41, etc. Of him therefore, no doubt, the prophet here speaks of him and of no other man. Christ, as our Redeemer, executes the office of a prophet, of a priest, and of a king, with reference both to his humiliation and his exaltation; and of each of these we have here an account. I. His prophetic office (v. 2). II. His priestly office (v. 4). III. His kingly office (v. 1, 3, 5, 6). IV. His estates of humiliation and exaltation (v. 7). In singing this psalm we must act faith upon Christ, submit ourselves entirely to him, to his grace and government, and triumph in him as our prophet, priest, and king, by whom we hope to be ruled, and taught, and saved, for ever, and as the prophet, priest, and king, of the whole church, who shall reign till he has put down all opposing rule, principality, and power, and delivered up the kingdom to God the Father. A psalm of David. Verses 1-4 Some have called this psalm David’s creed, almost all the articles of the Christian faith being found in it; the title calls it David’s psalm, for in the believing foresight of the Messiah he both praised God and solaced himself, much more may we, in singing it, to whom that is fulfilled, and therefore more clearly revealed, which is here foretold. Glorious things are here spoken of Christ, and such as oblige us to consider how great he is. I. That he is

David's Lord. We must take special notice of this because he himself does. Mt. 22:43, David, in spirit, calls him Lord. And as the apostle proves the dignity of Melchizedek, and in him of Christ, by this, that so great a man as Abraham was paid him tithes (Heb. 7:4), so we may by this prove the dignity of the Lord Jesus that David, that great man, called Him his Lord; by Him that king acknowledges Himself to reign, and to Him to be acceptable as a servant to his Lord. Some think he calls Him his Lord because He was the Lord that was to descend from him, his Son and yet his Lord. Thus His immediate mother calls Him her Saviour (Lu. 1:47); even His parents were His subjects, His saved ones. II. That He is constituted a sovereign Lord by the counsel and decree of God Himself: The Lord, Jehovah, said unto Him, Sit as a King. He receives of the Father this honour and glory (2 Pt. 1:17), from Him who is the Fountain of honour and power, and takes it not to Himself. He is therefore rightful Lord, and His title is incontestable; for what God has said cannot be gainsaid. He is therefore Everlasting Lord; for what God has said shall not be unsaid. He will certainly take and keep possession of that kingdom which the Father has committed to Him, and none can hinder. III. That He was to be advanced to the highest honour, and entrusted with an absolute sovereign power both in heaven and in earth: Sit Thou at my right hand. Sitting is a resting posture; after his services and sufferings, he entered into rest from all his labours. It is a ruling posture; He sits to give law, to give judgment. It is a remaining posture; He sits like a King for ever. Sitting at the right hand of God denotes both His dignity and His dominion, the honour put upon Him and the trusts reposed in Him by the Father. All the favours that come from God to man, and all the service that comes from man to God, pass through His hand. IV. That all His enemies were in due time to be made His footstool, and not till then; but then also He must reign in the glory of the Mediator, though the work of the Mediator will be, in a manner, at an end. Note, 1. Even Christ Himself has enemies that fight against his kingdom and subjects, His honour and interest, in the world. There are those that will not have Him to reign over them, and thereby they join themselves to Satan, who will not have Him to reign at all. 2. These enemies will be made His footstool; He will subdue them and triumph over them; He will do it easily, as easily as we put a footstool in its proper place, and such a propriety there will be in it. He will make Himself easy by the doing of it, as a man that sits with a footstool under his feet; He will subdue them in such a

way as shall be most for His honour and their perpetual disgrace; He will tread down the wicked, Mal. 4:3. 3. God the Father has undertaken to do it: I will make them thy footstool, who can do it. 4. It will not be done immediately. All his enemies are now in a chain, but not yet made His footstool. This the apostle observes. Heb. 2:8, We see not yet all things put under Him. Christ himself must wait for the completing of His victories and triumphs. 5. He shall wait till it is done; and all their might and malice shall not give the least disturbance to His government. His sitting at God's right hand is a pledge to Him of His setting His feet, at last, on the necks of all His enemies. V. That He should have a kingdom set up in the world, beginning at Jerusalem (v. 2): "The Lord shall send the rod or scepter of thy strength out of Zion, by which thy kingdom shall be erected, maintained, and administered." The Messiah, when He sits on the right hand of the Majesty in the heavens, will have a church on earth, and will have an eye to it; for He is King upon the holy hill of Zion (Ps. 2:6), in opposition to Mount Sinai, that frightful mountain, on which the law was given, Heb. 12:18, 24; Gal. 4:24, 25. The kingdom of Christ took rise from Zion, the city of David, for He was the Son of David, and was to have the throne of His father David."

Justin Martyr quoting from an early Septuagint ; "The words, then, which were spoken by David, are these: 'The Lord said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength out of Sion: rule Thou also in the midst of Thine enemies. With Thee shall be, in the day, the chief of Thy power, in the beauties of Thy saints. From the womb, before the morning star, have I begotten Thee. The Lord hath sworn, and will not repent: Thou art a priest for ever after the order of Melchizedek. The Lord is at Thy right hand: He has crushed kings in the day of His wrath: He shall judge among the heathen, He shall fill [with] the dead bodies. He shall drink of the brook in the way; therefore shall He lift up the head.'

...-Ps. 110. Is Not Spoken of Hezekiah. He Proves that Christ Was First Humble, Then Shall Be Glorious.

"And," I continued, "I am not ignorant that you venture to expound this psalm as if it referred to king Hezekiah; but that you are mistaken, I shall prove to you from these very words forthwith. 'The Lord hath sworn, and will not repent, 'it is said; and, 'Thou art a priest forever, after the order of

Melchizedek, 'with what follows and precedes. Not even you will venture to object that Hezekiah was either a priest, or is the everlasting priest of God; but that this is spoken of our Jesus, these expressions show. But your ears are shut up, and your hearts are made dull. For by this statement, 'The Lord hath sworn, and will not repent: Thou art a priest for ever, after the order of Melchizedek, 'with an oath God has shown Him (on account of your unbelief) to be the High Priest after the order of Melchizedek; i.e., as Melchizedek was described by Moses as the priest of the Most High, and he was a priest of those who were in uncircumcision, and blessed the circumcised Abraham who brought him tithes, so God has shown that His everlasting Priest, called also by the Holy Spirit Lord, would be Priest of those in uncircumcision. Those too in circumcision who approach Him, that is, believing Him and seeking blessings from Him, He will both receive and bless. And that He shall be first humble as a man, and then exalted, these words at the end of the Psalm show: 'He shall drink of the brook in the way, 'and then, 'Therefore shall He lift up the head.'"

Keil and Delitzsch on verse 2 (in part) "...the final subjugation of the enemies as a turning-point with which something else comes about (vid., is an accusative of the predicate. The enemies הָאֹיְבוֹת (Act\_3:21; 1Co\_15:28 shall come to lie under his feet (1Ki\_5:17), his feet tread upon the necks of the vanquished (Jos\_10:24), so that the resistance that is overcome becomes as it were the dark ground upon which the glory of his victorious rule arises. For the history of time ends with the triumph of good over evil, - not, however, with the annihilation of evil, but with its subjugation. This is the issue, inasmuch as absolute omnipotence is effectual on behalf of and ".through the exalted Christ

(and elsewhere) "The right hand of a king is the highest place of honour, 1Ki\_2:19.

(Note: Cf. the custom of the old Arabian kings to have their viceroy (*ridf*) sitting at their right hand, *Monumenta antiquiss. hist. Arabum*, ed. Eichhorn, p. 220.)

Here the sitting at the right hand signifies not merely an idle honour, but reception into the fellowship of God as regards dignity and dominion, exaltation to a participation in God's reigning (βασιλεύειν, 1Co\_15:25). Just as Jahve sits enthroned in the heavens and laughs at the rebels here below, so



shall he who is exalted henceforth share this blessed calm with Him, until He subdues all enemies to him, and therefore makes him the unlimited, universally acknowledged ruler.”

Spurgeon ; “ Psalms 110:4

“...he that reads with understanding will see little enough of David here except as the writer. He is not the subject of it even in the smallest degree, but Christ is all. How much was revealed to the patriarch David! How blind are some modern wise men, even amid the present blaze of light, as compared with this poet prophet of the darker dispensation.”

“...None of the kings of Israel united these two offices, though some endeavoured to do so. Although David performed some acts which appeared to verge upon the priestly, yet he was no priest, but of the tribe of Judah, "of which tribe Moses spake nothing concerning the priesthood"; and he was far too devout a man to thrust himself into that office uncalled. The Priest King here spoken of is David's Lord, a mysterious personage typified by Melchizedek, and looked for by the Jews as the Messiah. He is none other than the apostle and high priest of our profession, Jesus of Nazareth, the King of the Jews. The Psalm describes the appointment of the kingly priest, his followers, his battles, and his victory.”

Ver. 1. *The LORD said unto thy Lord.* —Jehovah said unto my Adonai:

“David in spirit heard the solemn voice of Jehovah speaking to the Messiah from of old. What wonderful intercourse there has been between the Father and the Son! From this secret and intimate communion springs the covenant of grace and all its marvellous arrangements. All the great acts of grace are brought into actual being by the word of God; had he not spoken, there had been no manifestation of Deity to us; but in the beginning was the Word...”

“...There is a manifest distinction in the divine persons, since one speaks to another; yet the Godhead is one.”

*Sit thou at my right hand, until I make thine enemies thy footstool.* “Away

from the shame and suffering of his earthly life, Jehovah calls the Adonai, our Lord, to the repose and honours of his celestial seat. His work is done, and he may sit; it is well done, and he may sit at his right hand; it will have grand results, and he may therefore quietly wait to see the complete victory which is certain to follow. The glorious Jehovah thus addresses the Christ as our Saviour; for, says David, he said "unto my Lord." Jesus is placed in the seat of power, dominion, and dignity, and is to sit there by divine appointment while Jehovah fights for him, and lays every rebel beneath his feet. He sits there by the Father's ordinance and call, and will sit there despite all the raging of his adversaries, till they are all brought to utter shame by his putting his foot upon their necks. In this sitting he is our representative.[my ft]

[ft] cf. Romans 8:34 "Who *is* he that condemneth? *It is* Christ that died, or rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

The mediatorial kingdom will last until the last enemy shall be destroyed, and then, according to the inspired word, "cometh the end, when he shall have delivered up the kingdom to God even the Father."

Reynolds (as quoted by Spurgeon) ; "Ver. 1. —Make thine enemies thy footstool! This expression, that the conquest of Christ's enemies shall be but as the removing of a stool into its place, notes unto us two things: first, the easiness of God's victory over the enemies of Christ. They are before him as nothing, less than nothing, the drop of a bucket, the dust of the balance, a very little thing...Secondly, as this putting of Christ's enemies like a stool under the feet notes easiness, so also it notes order or beauty too. When Christ's enemies shall be under his foot, then there shall be a right order in things; then it shall indeed appear that God is a God of order, and therefore the day wherein that shall be done, is called "the times of the restitution of all things," Acts 3:21. The putting of Christ's enemies under his feet is an act of justice; and of all others, justice is the most orderly virtue, that which keepeth beauty upon the face of a people, as consisting itself in symmetry and proportion. This putting of Christ's enemies as a stool under his feet, also denotes unto us two things in reference to Christ: first, his rest, and secondly,

his triumph. To stand, in the Scripture phrase, denotes ministry, and to sit, rest; and there is no posture so easy as to sit with a stool under one's feet. Till Christ's enemies then be all under his feet, he is not fully in his rest.

Furthermore, this "footstool" under Christ's feet, in reference to his enemies, denotes unto us four things. First, the extreme shame and confusion which they shall everlastingly suffer, the utter abasing and bringing down of all that exalteth itself against Christ. Secondly, hereby is noted the burden which wicked men must bear: the footstool beareth the weight of the body, so must the enemies of Christ bear the weight of his heavy and everlasting wrath upon their souls. Thirdly, herein is noted the relation which the just recompense of God bears unto the sins of ungodly men. Thus will Christ deal with his enemies at the last day. Here they trample upon Christ in his word, in his ways, in his members; they make the saints bow down for them to go over, and make them as the pavements on the ground; they tread under foot the blood of the covenant, and the sanctuary of the Lord, and put Christ to shame; but there their own measure shall be returned into their bosoms..."

"*The Lord shall send the rod of thy strength out of Zion.*" It is in and through the church that for the present the power of the Messiah is known. Jehovah has given to Jesus all authority in the midst of his people, whom he rules with his royal sceptre, and this power goes forth with divine energy from the church for the ingathering of the elect, and the subduing of all evil. We have need to pray for the sending out of the rod of divine strength. It was by his rod that Moses smote the Egyptians, and wrought wonders for Israel, and even so whenever the Lord Jesus sends forth the rod of his strength, our spiritual enemies are overcome. There may be an allusion here to Aaron's rod which budded and so proved his power; this was laid up in the ark, but our Lord's rod is sent forth to subdue his foes. This promise began to be fulfilled at Pentecost, and it continues even to this day, and shall yet have a grander fulfilment. O God of eternal might, let the strength of our Lord Jesus be more clearly seen, and let the nations see it as coming forth out of the midst of thy feeble people, even from Zion, the place of thine abode. "*Rule thou in the midst off thine enemies;*" as he does whenever his mighty sceptre of grace is stretched forth to renew and save them. Moses' rod brought water out of the flinty rock, and the gospel of Jesus soon causes repentance to flow in rivers from the once hardened heart of man."...

*Vs.3 “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” (from Thomson’s LXX).*

Again, 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 Christi 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.”

*“Thy people, etc. ‘In homage, they shall be like a company of priests in sacred vestments, for they shall appear "in the beauties of holiness". In number, they shall be like the countless dewdrops "from the womb of the morning", sparkling in the rays of the rising sun, and reflecting his radiance. In glory they shall bear the likeness of Christ’s resurrection in all its vernal freshness: "Thou hast the dew of thy youth".’—Benjamin Wildon Cart. (quoted by Spurgeon)*

Spurgeon on Ver. 4. *“The Lord hath sworn and will not change : thou art a priest forever, after the order of Melchisedek”.* “...We have now reached the heart of the psalm, which is also the very centre and soul of our faith. Our

Lord Jesus is a Priest King by the ancient oath of Jehovah: “he glorified not himself to be made an high priest, “but was ordained there unto from of old, and was called of God an high priest after the order of Melchizedek. It must be a solemn and a sure matter which leads the Eternal to swear, and with him an oath fixes and settles the decree for ever; but in this case, as if to make assurance a thousand times sure, it is added, “ and will not repent.” It is done, and done for ever and ever; Jesus is sworn in to be the priest of his people, and he must abide so even to the end, because his commission is sealed by the unchanging oath of the immutable Jehovah. If his priesthood could be revoked, and his authority removed, it would be the end of all hope and life for the people whom he loves; but this sure rock is the basis of our security -the oath of God establishes our glorious Lord both in his priesthood and in his throne. It is the Lord who has constituted him a priest for ever, he has done it by oath, that oath is without repentance, is taking effect now, and will stand throughout all ages: hence our security in him is placed beyond all question.

The declaration runs in the present tense as being the only time with the Lord, and comprehending all other times. “Thou art, “i.e., thou wast and art and art to come, in all ages a priestly King. The order of Melchizedek’s priesthood was the most ancient and primitive, the most free from ritual and ceremony, the most natural and simple, and at the same time the most honourable.

That ancient patriarch was the father of his people, and at the same time ruled and taught them; he swayed both the sceptre and the censer, reigned in righteousness, and offered sacrifice before the Lord. There has never arisen another like to him since his days, for whenever the kings of Judah attempted to seize the sacerdotal office they were driven back to their confusion: God would have no king priest save (except) His Son. Melchizedek’s office was exceptional; none preceded or succeeded him; he comes upon the page of history mysteriously; no pedigree is given, no date of birth, or mention of death; he blesses Abraham, receives tithe and vanishes from the scene amid honours which show that he was greater than the founder of the chosen nation. He is seen but once, and that once suffices. Aaron and his seed came and went; their imperfect sacrifice continued for many generations, because it had no finality in it, and could never make the comers thereunto perfect. Our Lord Jesus, like Melchizedek, stands forth before us as a priest of divine

ordaining; not made a priest by fleshly birth, as the sons of Aaron: he mentions neither father, mother, nor descent, as his right to the sacred office; he stands upon his personal merits, by himself alone; as no man came before him in his work, so none can follow after; his order begins and ends in his own person, and in himself it is eternal, “having neither beginning of days nor end of years The King Priest has been here and left his blessing upon the believing, and now he sits in glory in his complete character, bestowing for us by the merit of his blood, and exercising all power on our behalf.”

“O may we ever hear thy voice  
In mercy to us speak,  
And in our Priest we will rejoice,  
Thou great Melchizedek.”

The last verses of this psalm we understand to refer to the future victories of the Priest King. He shall not forever sit in waiting posture, but shall come into the fight to end the weary war by his own victorious presence. He will lead the final charge in person; his own right hand and his holy arm shall get unto him the victory.

Ver. 5. *‘The Lord at thy right hand shall strike through kings in the day of his wrath.’*

Now that he has come into the field of action, the infinite Jehovah comes with him as the strength of his right hand. Eternal power attends the coming of the Lord, and earthly power dies before it as though smitten through with a sword. In the last days all the kingdoms of the earth shall be overcome by the kingdom of heaven, and those who dare oppose shall meet with swift and overwhelming ruin. What are kings when they dare oppose the Son of God? A single stroke shall suffice for their destruction. When the angel of the Lord smote Herod there was no need of a second blow; he was eaten of worms and gave up the ghost. Concerning the last days, we read of the Faithful and True, who shall ride upon a white horse, and in righteousness judge and make war: “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.”

Ver. 6. *‘He shall judge among the heathen, or, among the nations.’*

All nations shall feel his power, and either yield to it joyfully or be crushed before it.

‘He shall fill the places with the dead bodies.’ In the terrible battles of his gospel all opponents shall fall till the field of fight is heaped high with the slain. This need not be understood literally, but as a poetical description of the overthrow of all rebellious powers and the defeat of all unholy principles. Yet should kings oppose the Lord with weapons of war, the result would be their overwhelming defeat and the entire destruction of their forces. Read in connection with this prophecy the passage which begins at the seventeenth verse of Re 19:1 and runs on to the end of the chapter. Terrible things in righteousness will be seen ere the history of this world comes to an end.

‘He shall wound the heads over many countries.’

He will strike at the greatest powers which resist him, and wound not merely common men, but those who rule and reign. If the nations will not have Christ for their Head, they shall find their political heads to be powerless to protect them. Or the passage may be read, “he has smitten the head over the wide earth.” The monarch of the greatest nation shall not be able to escape the sword of the Lord; nor shall that dread spiritual prince who rules over the children of disobedience be able to escape without a deadly wound. Pope and priest must fall, with Mahomet and other deceivers who are now heads of the people. Jesus must reign and they must perish.

Ver. 7. ‘He shall drink of the brook in the way.’

So swiftly shall he march to conquest that he shall not stay for refreshment, but drink as he hastens on. Like Gideon’s men that lapped, he shall throw his heart into the fray and cut it short in righteousness, because a short work will the Lord make in the earth. “Therefore shall he lift up the head.” His own head shall be lifted high in victory, and his people, in him, shall be upraised also. When he passed this way before, he was burdened and had stern work laid upon him; but in his second advent he will win an easy victory; aforetime he was the man of sorrows, but when he comes a second time his head will be lifted in triumph. Let his saints rejoice with him. “Lift up your heads, for your redemption draweth nigh.” In the latter days we look for terrible conflicts and for a final victory. Long has Jesus borne with our rebellious race, but at length he will rise to end the warfare of longsuffering, by the blows of justice. God has fought with men’s sins for their good, but he will

not always by his Spirit strive with men; he will cease from that struggle of long suffering love, and begin another which shall soon end in the final destruction of his adversaries. O King priest, we who are, in a minor degree, king priests too, are full of gladness because thou reignest even now, and wilt come ere long to vindicate thy cause and establish thine empire forever. Even so, come quickly. Amen.” And elsewhere Spurgeon writes;

“Once more, beloved; Christ will have all his enemies put beneath his feet, in that great day of judgment. Oh! that will be a terrible putting of his foes beneath his feet, when at that second resurrection the wicked dead shall rise; when the ungodly shall stand before his throne, and his voice shall say, "Depart, ye cursed." Oh! rebel, thou that hast despised Christ, it will be a horrible thing for thee, that that man, that gibbeted, crucified man, whom thou hast often despised, will have power enough to speak thee into hell; that the man whom thou hast scoffed and laughed at, and of whom thou hast virtually said, "If he be the Son of God, let him come down from the cross," will have power enough, in two or three short words, to damn thy soul to all eternity: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Oh! what a triumph that will be, when men, wicked men, persecutors, and all those who opposed Christ, are all cast into the lake that burneth! But, if possible, it will be a greater triumph, when he who led men astray shall be dragged forth. "Shall lift his brazen front, with thunder scarred, Receive the sentence, and begin anew his hell." Oh! when Satan shall be condemned, and when the saints shall judge angels, and the fallen spirits shall all be under the feet of Christ, "then shall be brought to pass the saying that is written, he hath put all things under him." And when death, too, shall come forth, and the "death of death and hell's destruction" shall grind his iron limbs to powder, then shall it be said, "Death is swallowed up in victory," for the great shout of "Victory, victory, victory," shall drown the shrieks of the past; shall put out the sound of the howlings of death; and hell shall be swallowed up in victory. He is exalted on high—he sitteth on his Father's right hand, "from henceforth expecting till his enemies be made his footstool."

Daniel Featley (quoted by Spurgeon). Of verse 3 ; “ For, as the gold sanctifieth not the altar, but the altar the gold; so it may be truly said without impeachment to the dignity of that calling, that Christ was rather an honour to



the priesthood, than the priesthood an addition to him. For what got he by the priesthood which cost him his life? What preferment could it be to him, to take upon him an office, whereby he was to abase himself below himself, and be put to an ignominious and accursed death? What were we vile miscreants, conceived and born in original sin, and soiled with the filth of numberless actual transgressions, that to purge and cleanse our polluted souls and defiled consciences, the second person in the Trinity should be made a Priest? It was wonderful humility in him to wash his disciples feet; but in his divine person to wash our unclean souls, is as far above human conceit, as it seemeth below divine majesty.

There is nothing so impure as a foul conscience; no matter so filthy, no corruption so rotten and unsavoury as is found in the sores of an exulcerated mind: yet the Son of God vouchsafed to wash and bathe them in his own blood. O bottomless depth of humility and mercy! Other priests were appointed by men for the service of God, but he the blood of beasts to save men, but he shed his own blood to save us, more like beasts than men: other priests offered sacrifice for themselves, he offered himself for a sacrifice: other priests were fed by the sacrifices which the people brought, but he feeds us with the sacrifice of his own body and blood: lastly, others were appointed priests but for a time, he was ordained a priest for ever.”

Albert Barnes ; “...May there not be here also an allusion to the multitudes that would be among his “people” - numerous as the dewdrops of the morning, and as beautiful as they - on his going forth to the world with all the beauty of a bright dawn?

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.

Ver. 7. Myles Coverdale, (quoted by Spurgeon) “ - ‘He shall drink of the brook’, etc. He describeth the passion of Christ and his glory. “In the way”, saith he, that is, in his life while he is in this misery, “he shall drink out of the brook, “that is, he shall suffer and be overcome. For to drink out of the cup is to suffer: but to drink out of the brook, is to be altogether full of trouble, to be vexed and tormented and utterly to be overwhelmed with a strong stream of troubles. Thus was it in David’s mind to declare the passion of Christ. Afterward he saith, “therefore shall he lift up the head”. After the passion followeth the glory, with the resurrection and ascension. Paul, (Php 2:8) speaketh of both, and saith: “Christ humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath exalted him, and given him a name which is above every name”, etc. –

More from C.H. Spurgeon (from his “Ascended Lord message) ; “...This morning, in considering our Lord’s glorification, I hope we shall feel quite as near to Him as we did on the former occasion; for if He was humiliated for us, He is also exalted for us. If He Himself once stooped to come near to us, He now lifts us up from our low estate, and brings us near to Himself in His glory. It is not only that He is partaker of our lowliness, but we are partakers of His exaltation. The fellowship is full and complete; for while He takes upon Himself our fall, we, on the other hand, partake in His rising again. He comes down to us in His incarnation, but He calls us up to Him in His ascension : He wears our garb of poverty by bearing our flesh, but He robes us in His splendour as He bears our nature into heaven. Remember, it is ‘this same Jesus’ whom they saw on earth who also is gone into heaven, and who is to come again a second time. Yes, it is ‘this same Jesus’; and He is not less man on the throne than He was on the cross : He is as truly our brother now, amid the acclaim of angels as among the weeping women of Jerusalem. I beseech you, do not let the change of His estate create any distance in your hearts, since there is no distance in His heart ; but the rather ask for grace that you may rise up unto Him, to joy in His joy, and triumphing in His triumph. Let us behold our Lord’s glories to-day, not as a blaze of intolerable splendour, driving us back with fear, but as a radiance of peace, drawing us near with hope. Let us go into His palace, let us sit at His table with Him there, as He once sat at our table with us here. We went to David in the cave, let us not fear to approach Him now that He is King ; yea, let us rejoice that

we share His royalty, for He hath made us kings and priests, and we shall reign with Him for ever and ever.

The history of our Lord after His death is as simple as it is sublime, and I shall not try to set it forth with garnishings of human speech. When a renowned warrior writes home after great victories, his despatches are short and to the point ; the brilliance of the news is sufficient without the light of sparkling sentences. His words are few ; he has so much to tell that he does not waste a letter. His achievements are so great that they do not require the aid of poetry or oratory. A dash from the conqueror's pen is enough to set a nation rejoicing. 'I came, I saw, I conquered,' is a line which will be quoted to the end of time. Such is the life of our Lord Jesus, from the cross onward. If I seem to preach very plainly, and even baldly, this morning, you will understand that my theme forbids the adornments which other subjects invite.

Our Saviour died, but He rose again. It is a sort of courtesy to death to speak of the period of our Lord's entombment as three days. The victory of death was so short that Scripture can afford to let it be reckoned in the roughest manner, [my ft]

[ft] see the Word Pictures section of this study for a comprehensive look into the "three day" time of Jesus' burial.

To give to death the utmost it could claim by the broadest method of reckoning. Give death his three days : that is the outside of all his victory. Let death and hell make the best they can of it ; the bruised heel of the seed of the woman soon ceases to be lame.[my ft]

[ft] Genesis 3:15 LXX (Thomson version) ; " And I will put enmity between thee and the woman and between thy seed and her seed, He shall wound thy head, and thou shalt wound His heel."

When the first day of the week began to dawn, ere yet the sun had gleamed through the veil of the olives and lit up the garden of Joseph of Arimathaea, our Lord arose from His slumber, and began to disrobe Himself of His grave-clothes. In orderly manner he folded them up, [my ft]

[ft] this would be done no doubt, as a sign that His resurrection indeed took place rather than His body being stolen away as thieves are not known to be so tidy while

desecrating and removing grave contents.

and divided them with intent of instruction....”

“The angel touched the stone which shut the jouth of the grave; the stone removed the Risen One came forth from the damp of the vault into the freshness of the morning air, affrighting the watchmen, and causing the solid earth too quake with fear. He was as truly risen as He had been truly dead. He was no apparition or phantom ; [my ft]

[ft] ultimately over five hundred people witnessed seeing the Risen Lord but that body which had most certainly given up the ghost now received life again.

Our Lord tarried here for forty days ; [my ft]

[ft] ie. tarried on earth forty days

a time sufficient for the establishment of His identity and the production of proof of the fact that He had truly risen. During that forty days He so showed Himself in diverse places that the testimony to His resurrection became most abundant and convincing. He was seen by ones and twos, who could the more carefully examine Him because they were alone with Him. [my ft]

[ft] It seems evident to me that the two on the road to Emmaus did not recognize Him at once was because, other than His wounds on His hands, feet, and side which were not apparent with the clothing of the Middle East, He was in a perfect body as the Second Adam , thus not being readily recognizable in a human body untainted by generations of sin and gene degradation that all other men are subject to until the resurrection of the just. See Luke 14:13-14 “ But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.”

He was tested by one who put his finger into His side : nothing could be more conclusive than the verdict of that suspicious examiner. He was seen by about five hundred brethren at once, that by the eyes of many the fact of His being the once crucified Jesus might be ascertained beyond all further question. His appearance was not a vision beheld bh one or two enthusiast when alone ; He was manifestly set forth among a great company as their

Lord and Master who had been cruelly put to death, but had risen from among the dead. Our Saviour would not go to heaven till He had settled the fact of His resurrection upon a basis which can never be shaken. There is no fact in history, ancient or modern, which is half so well attested as the resurrection of our Lord from the dead. You shall turn to the pages of the most veacious and sober historians of any age you please, but you will not there find such assured evidence of any event as the gospels give to us of the rising again of Jesus. Events which we now speak of as indisputable are not so surely true as that Jesus, who was taken down from the cross and laid in the tomb of Joseph of Arimathaea, did really rise, and live again among the sons of men.

He tarried forty days, not only for the establishment of this great truth, but for the comfort of His disciples. He wiped away the tears which they shed at His death, and made them feel that it was no longer a calamity that their Lord had died. He also prepared them for the more enduring grief of His departure : indeed, He so elevated their minds and raised their spirits, that we never hear of their lamenting His ascension. He made them see that it was expedient that He should go away, that the Comforter might come to them. He also communed with them, gave them of His Spirit, and filled them with His peace. He raised them from being common peasants to be the patriarchs of a new age, the vanguard of the divine crusaders,[my ft]

[ft] I assume that Spurgeon is speaking of spiritual crusaders rather than the militant ones papal-deployed.

who would conquer the world for Jesus. They went forth strong in the Lord and in the power of His might, because He had spoken to them, and they had heard from His own lips the gospel which they were commissioned to proclaim.

He stayed also long enough to give them directions how to act : in fact, He organized His forces, ordered their line of battle, and prepared them for the victory. To all He gave the direction to tarry at Jerusalem till they were endowed with power from on high, and in that command we have our marching-orders for all time. Some of the disciples He had to address individually, for they had special need. He had to cheer the heart of (Mary)

Magdalene, to overcome the unbelief of Thomas, to give warning and encouragement to Peter, and to brace them all for their coming struggle. The great Shepherd of the sheep could not return unto His rest till He had seen to every sickly sheep, and put the whole flock in order. He would not go to His glory till He could leave all who the Father gave Him prepared for their future destiny.

Those forty days were soon over. Very remarkable days they were, if you study them ; so different from His former life. Nobody molested the Lord ; no scribes or Pharisees contradicted Him, no malicious Jews took up stones to stone Him. Those were halcyon, [my ft]

[ft] halcyon= calm, peaceful, quiet, happy

days wherein the birds of peace sat on the still waters, and not a wave ruffled the calm. I might almost say that those days were the prelude of His glory, a sort of anticipation of His teign of peace, when He shall stand in the latter day upon the earth, and wars shall cease unto the end of the earth. When those forty days were over, the Master went His way. All was done that He had covenanted to perform, and He ascended to His reward...”

“He is gone into heaven, out of reach of our earth-bound senses. It is a vain idea of carnal-minded men that Christ is corporeally in the sacrament. [my ft]

[ft] (of “Holy Communion”) The Holy Spirit is the one sent to be with men on earth Jesus Himself said that He would only be seen in heaven and in His Second coming Mark 14:62 Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven." And Acts 1:11 who also said, "Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

He is gone into heaven His very flesh and blood cannot be here among us. He is gone up into heaven and therefore He is not wher He can be recognized by these bodily senses. **Spiritually He is here**, according to His promise, ‘Lo, I am with you always, even unto the end of the world’ ; but to say that He is here corporeally, is to deny that He is gone up into heaven. As man, as His body was of substance, it is not capable of being in more than one place at a time. You must not transform His humanity int Deity ; His Deity is

everywhere, but His substantial humanity can only be in its one proper place, and to suppose it to be everywhere is virtually to deny that it is anywhere. A covert unbelief in the reality of our Lord's body thus veils itself under the appearance of a superstitious faith. Jesus is really and indeed gone into heaven, and, therefore, we see Him not, we hear Him not, and our communion with Him is by faith, and not by senses.

But then, beloved, we know that our Lord, as Man, is gone into a greater nearness to God than ever; 'He is gone into heaven,' where is the throne of the great King. The high priest on the day of atonement lifted the mysterious veil which shut in the Holy of Holies; he passed within, and the veil fell between him and the people. They could not possibly see him while he was performing his sacred functions; but they knew that he stood before the throne of God. Though he was not with them, he was with God which was better for them. The high priest was more useful to them within the veil than outside of it; he was doing for them out of sight what he could not accomplish in their view. I delight to think that my Lord is with the Father. Sometimes I cannot get to God, my access seems blocked by my infirmity; but He is always with God to plead for me. Sometimes my intercessions seem to die outside the veil but His prayers are ever within the holy place, since He Himself is there, presenting His potent pleas directly to the Father, and being always accepted of Him. Let us joy and rejoice that our covenant Head is now in the bosom of the Father, at the fountain-head of love and grace, and that He is there on our behalf.

In going into heaven there is also this thought, that our Lord is gone now into the place of perfect happiness and of complete glory. We rightly sing-

'No more the bloody spear,  
The cross and nails no more,  
For hell itself shakes at His name,  
And all the heavens adore'

"...He is where there are pleasures for evermore. The human soul and body of Jesus are filled with delight; the Man Christ Jesus, the son of Mary, He that died upon the cross, is now blessed for evermore. The Lord Jesus is filled with ineffable satisfaction, which is the reward of His passion and His death. Let us this day be glad and rejoice in Him, for He is gone up into

heaven....”

“Death could not hold Him. Death bound Him very fast with the strongest cords, but He could not be holden of them. This great monster gave up Jonahk after the third day. Our greater Jonas came up again from the depths of the earth. He died and was a captive for our sakes ; but His body could not see corruption, nor could His soul abide in the realms of death-shade. He is gone to heaven, despite the stone, the watch, the seal ; despite the clay-cold hand of death.

He is gone into heaven despite malicious men. Have you never wondered why they did not attack Him when He had showed Himself openly, and had led out His disciples to the Mount of Olives? They suborned the soldiers to say that His disciples stole Him away while they slept ; why did they not seize on Him? Why is Herod so quiet, and Caiaphas so still? Scribes and Pharisees, where are they? Are these lions chained? Our greater Daniel is in their den, but they do not even roar upon Him. It is now or never with them : if they could capture Him now and stop His way to His eternal triumph, it would be a great victory. It is the last chance for the overthrow of His power. But truly against Him did not a dog move his tongue. They were still as a stone while He passed over to take possession of the inheritance.

As death could not hinder Him, so neither could the malice of men detain Him. Nor could all the forces of the devil block His way. I see no trace of the arch-enemy after Christ has risen from the dead...”

“The leaguered hosts of hell could not summon courage for another encounter: His warfare was accomplished, and the road to His Father’s capital lay open before Him in peaceful triumph He passed beyond the clouds. Troops of angels on the road met with joyful songs the Heir of all things returning to His home. My heart rejoices as I think that He has gone into heaven, none disputing His passage.

But I beg you to remember that He is gone up into heaven as our *Representative*. Jesus does nothing by Himself now. All His people are with Him. He says : ‘Behold I and the children which God hath given Me.’ They are always in union with Him. The Head is never sundered (broke apart) from the members : the supposition is ghastly. He is our Forerunner marking the way ; our Herald predicting our coming ;...”



“Jesus is gone there (to heaven) as Pioneer to open the way, as our Friend to prepare a place for us, and as the Pledge of that all who are in Him shall come to the same felicity. (joyfulness, jubilation etc.) If He had not entered, neither could we ; but in His person God has to us as a token that we also shall rise from the dead and shall enter into heaven.

He who is the Surety of the covenant is our guarantee of entrance into heaven. This is the best seal that our faith could desire, the resurrection and ascension of Christ being practically the resurrection and the home-bringing (homecoming) of all His redeemed. I forbear : the Lord bless this to your souls.

Secondly, we have to look at the next circumstance, His sitting at the right hand of God : ‘Who is gone into heaven, and is on the right hand of God.’ Remember that this being on the right hand of God relates to the complex person of our Lord : it relates to Him not as God alone, but as God and man. It is His manhood that is at the right hand of God. Wonderful conception! The next being to God is man. Infinite leagues must necessarily lie between the Creator and the created ; but between God and man in Christ Jesus there seems no distance at all: the Man Christ Jesus sits at God’s right hand. Is not this a sublime thought, that man, creature as he is, is now linked to the Second Person of the Divine Trinity in Unity, that He is so near to God as to be just at His right hand? So near, so very near to God, He cannot nearer be. This is a wonderful thing, Jesus sits at the right hand of God as man, and man is thus brought into a singular nearness to God. As I said before, there is a chasm immeasurable between God and a seraph, (of the first order of the angels) and yet man, whom He made a ‘little lower than the angels,’ and who was consequently a little further off, is in the person of the Son of God brought so near to God that no being of any kind now intervenes between the Almighty God and man.

What meaneth it that Christ sits at the right hand of God? Does it not mean, first, unrivalled honour? To sit at the right hand of God is the highest conceivable glory. The mother of Zebedee’s children asked that her sons might sit the one on His right hand and the other on His left in His kingdom ; but Jesus said it was not His to give. The Father has given the Son to sit in the highest place nearest to the throne, yea, on the very throne of God ; for we read of ‘the throne of God and the Lamb.’ [my ft]

[ft] Revelation 22:1 “And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”

Jesus, our brother , is elavated to the throne of the Most High.

Does not it also signify intense love? When Solomon would describe the love of the King to his bride, he said, ‘Uponthy right hand did stand the queen in gold of Ophir.’ The Lord God places the Son of man in the seat of love, wher none may be but the one who is the beloved of the Father. He loves Him with an unutterable, inconceivable love ; end even thus does He love us in Him. Christ at the right hand of God means al His people at the right hand of God : all the saints are in the place of the nearest and dearest love. [my ft]

[ft] 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.”

2 Timothy 2:12 “If we suffer, we shall also reign with *Him*: if we deny *Him*, He also will deny us:”

It means also communion and counsel. We speak of a person with whom we take advice as ‘the man of our right hand.’ God taketh counsel with the Man Christ Jesus. When you have a friend in court, you hope you will do well ; but what a friend have we in the King,s courts ; even Him who is the Wonderful, Counsellor! He is the king of glory, the governor of earth, the distributor of thrones and crowns, the Man Christ Jesus. Now I know that the decree of God must mean my good ; for my Lord sits at the right hand of Him that doth decree. Now I understand that the purposes of God must work out the happiness of the chosen ; for He who loves them is in union with the Maker of the purpose. Does it not also signify perfect repose? Jesus is gone up to the right hand of God, and sitteth there. While He was occupied with His holy service, He did not sit down. There was no seats for the priests in the tabernacle, their work was too laborious for sitting down. But Jesus has forever taken His seat at the right hand of God, expecting til His enemies are made His footstool. O restful Saviour, we toiling and labouring, come to Thee and find rest in Thee; we also sit down longing for and expecting the

time when Thou shalt put down all our enemies, and we shall tread even Satan under our feet. Even now we sit with Thee in the heavenlies and enjoy Thy peace. So much concerning the session of our Lord. The third fact is, *His dominion* ; ‘angels and authorities and powers being made subject unto Him.’ Angels are subject to Him upon whom abjects spat, -to Him whom they nailed to the cross, and at whom they wagged their heads. This is one of the wonders of heaven. Is it possible that the conjecture of the old writes was true, that Satan rebelled against God because he heard a whisper that a man would one day be head over all principalities and powers? I do not know ; but certainly the angels must often marvel that not Gabriel, nor the brightest of the seraphim, is next to God ; but, a man! Lord, what is man! Man made of the dust of the earth, what is he that he should sit above mere spirtual beings, crowned with glory and honour? Ye it is so. God has set the Christ above all angels and principalities and powers. Is not this one of those thing which angels desire to look into? Although Lucifer hath fallen, there is no gap in heaven. Creatures in part material are lifted up to fill the void caused by the great dragon, when he drew down with his tail the third part of the stars of heaven. Men in countless myriads are in heaven white robed, praising God ; and one Man is actually on the throne of God, vicegerent,[my ft]

[ft] cf. Ephesians 1:18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are 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 worked in Christ when He raised Him from the dead and seated *Him* at His 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 age but also in that which is to come.

22 And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church,

23 which is His body, the fullness of Him who fills all in all.

Lord over all, having every knee to bow before Him, and every tongue to call Him Lord, to the glory of God the Father . Oh, think of it ; the Man Christ Jesus is Lord of all the shining ones! He can send an angel to comfort you in your grief. ‘Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?’ When you count up the available forces of your Lord, do not forget these invisible armies. Did He not say in the hour of His agon, ‘Can I not now pray to My Fatherk and He shall presently give Me more than twelve legions of angels?’ The air will soon teem with invisible spirits if they are needed for our defence, for our Saviour is their Lord. They will count it all joy to do His bidding on our behalf. They are the chariots of God, in which He rideth to the rescue of His own. The day shall come when all the hosts of heaven shall come down to earth, attending the Son of Man; then shall they gather out of His kingdom all things that offend, and at the same time they shall delight to display their loyalty to Him that once did hang upon the cross. We rejoice today that God hath set Him far above all principality, and power , and might, and dominion, and every name that is named.

But I must not forget that He has power over all devils as well. They are fallen angels, and Jesus has subdued them once for all. They cannot tempt His followers without His permission ; they cannot put forth their finger to bring any calamity upon a Job unless God wills it. Thes dogs are muzzled ; wherefore fear them not.

‘A faithful God restrains their bands  
And binds them down in iron bands.’

Jesus is Lord of all.

Whatever else this term ‘angels and authorities and powers’ may comprehend, Christ hath under His sway ; that is to say, all kings and princes upon earth, all leaders of thought-political or religious-all controllers of human movements, are subject to Him.

Do not be afraid of this or that form of anarchy; nothing can shake the eternal throne of the Prince of Peace. Monrchs may die and crumble back to dust, and their empires with them ; but the throne of the Son of David shall endure for ever and ever. No acts of senators, nor decrees of despots, nor ragings of

the multitude, nor foamings of rebels, nor deliverances of sages, can interfere in the least degree with the supreme power of Jesus of Nazareth. His very cross proclaimed Him King, and King He is. Be cheered by His reign. 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' It is surely so, for the Lord has given Jesus the kingdom, and He shall reign for ever and ever.

Yes, and all kinds of forces other than human are under subjection to Jesus. The Psalmist, when he measured the domain of man, said,-'Thou madest Him to have dominion over all the works of Thy hands ; Thou hast put all things under His feet : all sheep and oxen, yea, and the beasts of the field ; the fowl of the air, and the fish of the sea, and whosoever passeth through the paths of the seas.' We see not yet all things put under man ; but we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour. All things this day bow before the Lord Jesus, willingly or unwittingly. It matters not what powers, and forces, and energies may be now developed, or may be yet developed in the ages to come ; they are all subject to the Lord Christ. That heel which once was bruised when the serpent wounded it hath crushed the dragon's head and holds it down upon the earth. Life, death, and hell, and the world's unknown, lie in subjection unto Him that liveth and was dead. Oh that my Lord had a servant that could worthily tell out His glories! Great princes have their heralds, who with blast of trumpet proclaim their glories of the Son of man, who once died for our sins ? Come, let us rejoice together in the victories of our Leader and Lord! I know no better theme to stir the pulses of my soul with holy exultation than the thought that Jesus is victor. I have heard of wounded men crushed amid a heap of bleeding bodies lying on the battlefield, and rousing all the life that remained in them when they saw the great Napoleon come riding over the plain. With their legs gone, they raised themselves upon their arms, once more to salute their captain. Poor souls! To be thus enthusiastic for one who shed His blood for us. If I knew that I must die in a ditch and be forgotten or slandered and abhorred of men I would yet rejoice and cry 'Hosanna' at the prospect of my Lord's sure victory. Yea, I will salute Him now with my most hearty praises, and be glad, because I know that He is even now King of kings and Lord of lords. Hallelujah ! He of whom they said, 'Crucify Him, crucify Him,' is now Head over all. There I leave it. God grant us grace to rejoice in this story of our Lord !..."

Adam Clarke ; “ Verse 1. The Lord said unto my Lord ; Jehovah said unto my Adoni. That David’s Lord is the Messiah, is confirmed by our Lord Himself and by the apostles Peter and Paul, as we have already seen.

‘Sit thou at my right hand’ This implies the possession of the utmost confidence, power, and preeminence.

‘Until I make thine enemies’ Jesus shall reign till all His enemies are subdued under Him.

Jesus Christ, as GOD, ever dwelt in the fullness of the Godhead; but it was as God-man that, after His resurrection, He was raised to the right hand of the Majesty on high, ever to appear in the presence of God for us.

Verse 2. ‘The rod of thy strength’ The Gospel-the doctrine of Christ crucified; which is the powerful scepter of the Lord that bought us, is quick and powerful, sharper than any two- edged sword; and is the power of God to salvation to all them that believe.

The kingdom of our Lord was to be founded in Zion, and thence, by gradual conquests, to be extended over the whole earth. It was in Zion the preaching of the Gospel first began; and it is by the Gospel that Christ rules, even in the midst of His enemies; for the Gospel extends a moralizing influence over multitudes who do not receive it to their salvation.

Verse 3. ‘Thy people shall be willing in the day of thy power’ - the people of liberality-the princely, noble, and generous people; Christ’s real subjects; His own children, who form His Church, and are the salt of the world; the bountiful people, who live only to get good from God that they may do good to man. Is there, has there ever been, any religion under heaven that has produced the liberality, the kindness, the charity, that characterize Christianity?”...

“The day of Christ’s power is the time of the Gospel, the reign of the Holy Spirit in the souls of His people. Whenever and wherever the Gospel is preached in sincerity and purity, then and there is the day or time of Christ’s power. It is the time of His exaltation. The days of His flesh were the days of His weakness; the time of His exaltation is the day of His power.

In the beauties of holiness ].., “In the splendid garments of holiness.” An allusion to the beautiful garments of the high priest. Whatever is intended or expressed by superb garments, they possess, in holiness of heart and life,

indicative of their Divine birth, noble dispositions, courage, &c. Their garb is such as becomes the children of so great a King. Or, They shall appear on the mountains of holiness, bringing glad tidings to Zion.

‘From the womb of the morning’ As the dew flows from the womb of the morning, so shall all the godly from thee. ...

Such were the apostles, and first preachers of the Gospel; and, indeed, all genuine Christians. They may be fully compared to dew, for the following reasons: -

1. Like dew, they had their origin from heaven.
2. Like dew, they fructified [my ft]  
[FT] to made fruitful, fertilized the earth.
3. Like dew, they were innumerable.
4. Like dew, they were diffused over the earth.
5. Like dew, they came from the morning; the dawn, the beginning of the Gospel day of salvation.

1. As the morning arises in the EAST, and the sun, which produces it, proceeds to the WEST; so was the coming of the Son of man, and of his disciples and apostles.

2. They began in the EAST-Asia Proper and Asia Minor; and shone unto the WEST-Europe, America, &c. Scarcely any part of the world has been hidden from the bright and enlivening power of the Sun of Righteousness; and now this glorious sun is walking in the greatness of its strength.-

The heavenly dew is dropping every where from the womb of the morning; and all the ends of the earth are about to see the salvation of God.

Verse 4. ‘The Lord hath sworn’ Has most firmly purposed, and will most certainly perform it, feeling Himself bound by His purpose, as an honest man would by His oath.

‘And will not repent ‘ Will never change this purpose; it is perfectly without condition, and without contingency. Nothing is left here to the will of man or angel. Christ shall be incarnated, and the Gospel of His salvation shall be preached over the whole earth. This is an irresistible decree of that God who loves mankind.

‘Thou art a priest for ever’ The word ‘hk cohen signifies’, not only a priest, but also a prince; as, in the patriarchal times, most heads of families had and exercised both political and sacerdotal authority over all their descendants. Every priest had a threefold office:

1. He was an instructor of the family or tribe over which he presided.
2. He offered sacrifices for the sins of the people, to reconcile them to God, and give them access to his presence.
3. He was their mediator, and interceded for them.

So is Christ, the grand, the universal Instructor, by His word and Spirit; the Lamb of God, who, by His sacrificial offering of Himself, takes away the sin of the world, and still continues to exhibit Himself before the throne in His sacrificial character; and also the great Mediator between God and man: and in these characters He is a PRIEST for ever. He will instruct, apply the sacrificial offering, and intercede for man, till time shall be no more. ...

Melchizedek was king of Salem, that is, king of Jerusalem; for Salem was its ancient name: but *שלם* salem signifies peace, and *קדש* tsedek, righteousness. Christ is styled the Prince of peace; and He is the king that rules in the empire of righteousness; and all peace and righteousness proceed from Him, Heb. vii. 2.

He is priest after the order of Melchizedek-after His pattern; in the same kind or manner of way in which this ancient king was priest.

Calmet properly observes that there were three orders of priesthood.

1. That of royalty. All ancient kings being, in virtue of their office, priests also. This seems to

have been considered as the natural right of royalty, as it obtained in almost every nation of

the earth, from the beginning of the world down to the end of the Roman empire.

2. That of the first-born. This right appertained naturally to Reuben, as the first-born in the family of Jacob.

3. That of the Levites, instituted by God himself, and taken from Reuben, because of his transgression. The Levitical priesthood ended with the Jewish polity; and that also of the first-born, which had been absorbed in it. This



order, therefore, was not perpetual; it was intended to last only for a time. But that of royalty is perpetual, though not now in general use, because founded in what is called natural right. It is, therefore, according to this most ancient order, that Christ is a Priest for ever. The kings of England as heads of the Church appointing all bishops, continue to assume, in a certain way, this original right.

Melchizedek is said to be “without father without mother, without beginning of days, or end of life.” We have no account of his parents; nothing of his birth; nothing of his death. Christ, as to his Divine nature, is without father or mother, and without beginning of days; nor can he have any end. Other priests could not continue by reason of death; but he is the Eternal, he cannot die, and therefore can have no successor: “He is a priest FOR EVER.” Therefore, as Melchizedek was a priest and a king, and had no successor, so shall Christ be: of the increase and government of his kingdom there shall be no end.

Melchizedek was priest of the Most High God; and consequently not of one people or nation, but of the universe. Aaron was priest of one people, and for a time only; JESUS is priest of all mankind, and for ever. He tasted death for every man; he is the King eternal; he has the keys of hell and of death. As God is the King and Governor of all human beings, Christ, being the priest of the Most High God, must also be the priest for and over all whom this Most High God made and governs; and therefore He is the priest, the atoning sacrifice, of the whole human race. In this the main similitude consists between the order of Melchizedek and that of Christ.

Verse 5. The Lord at thy right hand ... As Jesus is at the right hand of God, so He will be at thy hand, giving thee all the support and comfort requisite.

‘Shall strike through kings’ As He did in the case of Abraham, Gen. xiv. 1-16, (for to this there seems to be an allusion,) where He smote four kings, and filled the pits with the dead bodies of their troops. That the allusion is to the above transaction seems the most probable because in the same chapter, where the defeat of the four kings is mentioned, we have the account of Melchizedek coming to meet Abraham, and receiving the tenth of the spoils.

Verse 6. ‘He shall judge among the heathen’ David shall greatly extend His dominion, and rule over the Idumeans, Moabites, Philistines, &c.

‘He shall fill-with the dead bodies’ He shall fill pits-make heaps of slain; there shall be an immense slaughter among His enemies.

‘He shall wound the heads’ He shall so bring down the power of all the neighbouring kings, as to cause them to acknowledge Him as their lord, and pay Him tribute.

Verse 7. ‘He shall drink of the brook in the way’ He shall have sore travail, and but little ease and refreshment: but He shall still go on from conquering to conquer.

‘Therefore shall He lift up the head.’ Or His head. He shall succeed in all His enterprises, and at last be peaceably settled in His ample dominions.

But these verses, as well as the former, may be applied to our Lord. The fifth verse may be an address to Jehovah: Adonai at thy Right Hand, O Jehovah, shall smite kings-bring down all powers hostile to His empire, in the day of His wrath-when, after having borne long, He arises and shakes terribly the rulers of the earth.

Ver. 6. He shall judge, give laws, among the heathen-send his Gospel to the whole Gentile world. He shall fill the field of battle with the dead bodies of the slain, who had resisted His empire, and would not have Him to reign over them.

‘He shall wound the heads over many countries.’ This must be spoken against some person possessing a very extensive sway. Perhaps Antichrist is meant; he who has so many countries under his spiritual domination.

Christ shall destroy every person, and every thing, which opposes the universal spread of His own empire. He will be a King, as well as a Priest for ever.

Ver. 7. ‘He shall drink of the brook’-He shall suffer sorely, and even die in the struggle: but in that death His enemies shall all perish; and He shall lift up the head-He shall rise again from the dead, possessing all power in heaven and earth, ascend to the throne of glory, and reign till time shall be no more. He must suffer and die, in order to have the triumphs already mentioned.

While all have acknowledged that this Psalms is of the utmost importance, and that it speaks of Christ’s priesthood and victories, it is amazing how various the interpretations are which are given of different passages. I have

endeavoured to give the general sense in the preceding notes, and to explain all the particular expressions that have been thought most difficult: and by giving the various readings from the MSS., have left it to the learned reader to make farther improvements.

It has, however, long appeared to me that there is a key by which all the difficulties in the Psalm may be unlocked. As this has not been suggested by any other, as far as I know, I shall without apology lay it before the reader: - The hundred and tenth Psalms is a WAR SONG, and every phrase and term in it is MILITARY.

1. In the first place may be considered here the proclamation of the Divine purpose relative to the sacerdotal, prophetic, and regal offices of the LORD JESUS CHRIST: "Jehovah said unto my Lord, SIT THOU ON MY RIGHT HAND."
2. A grievous battle, and consequent victory over the enemy, foretold: I WILL MAKE THINE ENEMIES THE FOOTSTOOL TO THY FEET, (ver. 1.)
3. The ensign displayed: "THE LORD SHALL SEND FORTH THE ROD OF THY STRENGTH; the pole on which the banner shall be displayed, at the head of his strength-his numerous and powerful forces.
4. The inscription, device, or motto on this ensign: "RULE THOU IN THE MIDST OF THINE ENEMIES," ver. 2.
5. The muster of the troops. A host of bold spirited volunteers; not mercenaries, neither kidnapped nor impressed;.. a volunteer people; high-born, loyal subjects; veteran soldiers; every man bringing gifts to his General and King.
6. The regimentals or uniform in which they shall appear: "THE BEAUTIES OF HOLINESS; 'rd'h' vd,qo, the splendid garments of holiness. The apparel showing the richness of the King, and the worth and order of the soldiers; every man being determined to do his duty, and feeling assured of conquest. The Lacedaemonian soldiers were clothed in scarlet; and never went to battle without crowns and garlands upon their heads, being always sure of victory.
7. The number of the troops: THEY SHALL BE AS THE DROPS OF DEW AT BREAK OF DAY (verse 3):- innumerable; and this shall be in consequence.., of thy nativity-the manifestation of Jesus. THOU shalt be born unto men; THEY shall be born of thy Spirit, ver.3.

8. The title of the commander: "THOU ART A PRIEST," .., a Priest and a Prince...

9. The perpetuity of this office: "FOR EVER;" .. for futurity-for all time-till the earth and the heavens are no more.

10. The resolution of setting up such a Priest and lying, and levying such an army: ACCORDING TO THE ORDER OF MELCHIZEDEK. The Commander, muster, and establishment of the corps shall be according to the plan of that ancient king and priest; or, translating the words literally,.. all shall be executed as I have spoken to my righteous king; I have sworn, and will not change my purpose. All my purposes shall be fulfilled. This speaking may refer to the purpose, ver. 1, confirmed by an oath, ver. 4.

11. Victory gained: ADONAI AT THY RIGHT HAND HATH TRANSFIXED ,, KINGS IN THE DAY OF HIS WRATH, i.e., of battle and victory. Jesus, the Almighty King and Conqueror, fights and gains His battles, while sitting at the Right Hand of the Majesty on high, ver. 5.

12. Judgment instituted and executed: "HE SHALL JUDGE AMONG THE HEATHEN," .. among the nations. He shall bring forth, judge, and condemn His enemies; and He shall fill pits with the bodies of executed criminals, ver. 6.

13. False religion, supporting itself by the secular arm under the name of true religion, shall be destroyed... "He smites the head that is over an extensive land" or country. The priesthood that is not according to the order of Melchizedek shall be destroyed; and all government that is not according to Him who is the eternal King and Priest, shall be brought down and annihilated. Who is this great 'head' ? this usurping power? this antichristian authority? Let the Italian archbishop answer, ver. 6.

14. Refreshment and rest, the fruits of the victories which have been gained: "HE SHALL DRINK OF THE BROOK IN THE WAY; THEREFORE, SHALL HE LIFT UP THE HEAD." He and his victorious army, having defeated and pursued His enemies, and being spent with fatigue and thirst, are refreshed by drinking from a rivulet providentially met with in the way. But the rout being now complete and final, 15. The emperor is proclaimed and triumphs: God lifts up the HEAD, -.. the CHIEF, the CAPTAIN; as the word often means. Jesus, the Captain of our salvation, has a complete

triumph; eternal peace and tranquillity are established. The Messiah is all in all-the last enemy, Death, is destroyed.

Jesus, having overcome, has sat down with the Father upon His throne; and His soldiers, having also overcome through the blood of the Lamb, seated with Him on the same throne, are for ever with the Lord.

They see him as He is; and eternally contemplate and enjoy His glory: - "Far from a world of grief and sin, With God eternally shut in." Hallelujah! The Lord God Omnipotent reigneth!

Amen, Amen."

Weston ; "The throne of our King is in heaven as prophesied and remains until the end (*eschatos*), when He shall have delivered up the Kingdom of God, even the Father. He took the throne after he had by Himself purged our sins (Hebrews 1:3) and sat down on the right hand of the Majesty on High. The apostles agree."...

Justin Martyr ; "Psalm 110 Is not spoken of Hezekiah. He proves that Christ was first humble, then shall be glorious.

"And," I continued, "I am not ignorant that you venture to expound this psalm as if it referred to king Hezekiah; but that you are mistaken, I shall prove to you from these very words forthwith. 'The Lord hath sworn, and will not repent,' it is said; and, 'Thou art a priest for ever, after the order of Melchizedek,' with what follows and precedes. Not even you will venture to object that Hezekiah was either a priest, or is the everlasting Priest of God; but that this is spoken of our Jesus, these expressions show. But your ears are shut up, and your hearts are made dull.(1) For by this statement, 'The Lord hath sworn, and will not repent: Thou art a priest for ever, after the order of Melchizedek,' with an oath God has shown Him (on account of your unbelief) to be the High Priest after the order of Melchizedek; i.e., as Melchizedek was described by Moses as the priest of the Most High, and he was a priest of those who were in uncircumcision, and blessed the circumcised Abraham who brought him tithes, so God has shown that His everlasting Priest, called also by the Holy Spirit Lord, would be Priest of those in uncircumcision. Those too in circumcision who approach Him, that

is, believing Him and seeking blessings from Him, He will both receive and bless. And that He shall be first humble as a man, and then exalted, these words at the end of the Psalm show: 'He shall drink of the brook in the way,' and then, 'Therefore shall He lift up the head.' ”

Calvin ; In this psalm David sets forth the perpetuity of Christ's reign, and the eternity of his priesthood; and, in the *first* place, he affirms, That God conferred upon Christ supreme dominion, combined with invincible power, with which he either conquers all his enemies, or compels them to submit to him. In the *second* place, he adds, That God would extend the boundaries of this kingdom far and wide; and, in the *third* place, That Christ, having been installed into the priestly office with all the solemnity of an oath, sustains the honors of that equally with those of his regal office. *Finally*, That this shall be a new order of priesthood, whose introduction shall put an end to the Levitical priesthood, which was temporary, and that it shall be everlasting.

A Psalm of David.

Having the testimony of Christ that this psalm was penned in reference to himself, we need not apply to any other quarter for the corroboration of this statement; and, even supposing we neither had his authority, nor the testimony of the apostle, the psalm itself would admit of no other interpretation; <sup>1</sup> for although we should have a dispute with the Jews, the most obstinate people in the world, about the right application of it, we are able, by the most irresistible arguments, to compel them to admit that the truths here stated relate neither to David nor to any other person than the Mediator alone. It is acknowledged that the kingdom of Christ is typified in the person of David, but it cannot be asserted of him, or of any of his successors, that he should be a king whose dominion should be widely extended, and who, at the same time, was to be a priest, not according to the law, but according to the order of Melchizedek, and that for ever; for, at that time, no new and unusual priestly dignity could be instituted, without depriving the house of Levi of this peculiar honor. Besides, the perpetuity which is ascribed to the sacerdotal office cannot belong to any man, because, with the exception of the man Christ Jesus, this honor terminates immediately at the close of the short and uncertain course of the present life. But as these

topics will be considered, more at large, in their proper place, it is sufficient that we have, at this time, briefly alluded to them.”

“...as God's right hand is elevated far above all angels, it follows that he who is seated there is exalted above all creatures. We will not maintain that angels were brought down from their high estate to be put in subjection to David. What, then, is the result, but that by the spirit of prophecy Christ's throne is exalted far above all principalities in heavenly places? The simile is borrowed from what is customary among earthly kings, that the person who is seated at his right hand is said to be next to him, and hence the Son, by whom the Father governs the world, is by this session represented as metaphorically invested with supreme dominion.

Until I make thine enemies thy footstool. <sup>4</sup> By these words the prophet affirms that Christ would subdue all the opposition which his enemies in their tumultuous rage might employ for the subversion of his kingdom. At the same time, he intimates that the kingdom of Christ would never enjoy tranquillity until he had conquered his numerous and formidable enemies. And even should the whole world direct their machinations to the overthrow of Christ's royal throne, David here declares that it would remain unmoved and unmoveable, while all they who rise up against it shall be ruined. From this let us learn that, however numerous those enemies may be who conspire against the Son of God, and attempt the subversion of his kingdom, all will be unavailing, for they shall never prevail against God's immutable purpose, but, on the contrary, they shall, by the greatness of his power, be laid prostrate at Christ's feet. And as this prediction will not be accomplished before the last day, it must be that the kingdom of Christ will be assailed by many enemies from time to time until the end of the world; and thus by-and-bye it is said, rule thou in the midst of thine enemies.”

“<sup>1</sup> In Matthew 22:42-45, Christ applies this portion of Scripture to himself; and this application the Pharisees, before whom it was made, so far from disputing, at once admitted, as appears from their inability to answer our Lord's question, which was founded upon it; for had the psalm been differently interpreted by any party among the Jews, the Pharisees would

unquestionably have taken advantage of such diversity of opinion, to escape from the difficulty in which they were placed by the question addressed to them. The Messianic interpretation of this psalm is also supported by the testimony of the apostles. The author of the Epistle to the Hebrews (Hebrews 1:13) quotes the first verse, to prove Christ's superiority in dignity to angels, to whom Jehovah had never said, "Sit on my right hand, until I make thine enemies thy footstool." In Acts 2:34, 35, Peter quotes the same passage, as prophetic of Christ's ascension into heaven. See also 1 Corinthians 15:25; Hebrews 7:17; Ephesians 1:20, etc. The psalm is thus beyond all controversy, a very clear prediction of the divinity, priesthood, victories, and triumph of the Messiah. We have so many Scriptural helps to its exposition, that we can be at no loss as to its meaning. Such also is the strength of the internal evidence, in support of its application to Christ, that although the Jews have taken a great deal of pains to wrest it to another sense, yet several of the Rabbins have been forced to acknowledge that it belongs to him.

From John Calvin's Commentaries

### Psalm 110:1-3

**1.** Jehovah said to my Lord, Sit at my right hand, until I make thine enemies thy footstool. **2.** Jehovah shall send out of Zion the scepter of thy power: rule thou in the midst of thine enemies. **3.** Thy people shall come with voluntary offerings, at the time of the assembling of thine army, <sup>1</sup> in beauty of holiness: <sup>2</sup> from the womb as from the morning dawn to thee has been the dew of thy youth.

1. Jehovah said to my Lord. <sup>3</sup> What is here stated might to some extent be applied to the person of David, inasmuch as he neither ascended the royal throne illegally, nor did he find his way to it by nefarious artifices, nor was he raised to it by the fickle suffrages of the people, but it was by the direct authority of God that he reigned over Israel. It may be justly affirmed of all the kings of the earth, that they have been placed upon their thrones by the hand of God, for the kingdoms of this world are appointed by the decree of heaven, and "there is no power but of God," ([Romans 13:1](#)) Besides, as this kingdom was altogether peculiar, it was the design of David to make a



distinction between it and all other kingdoms. God indeed invests kings with authority, but they are not consecrated as David was, that like him, in consequence of the holy anointing oil, they might be elevated to the rank of Christ's vicegerents. In the eighty-second psalm they are called gods, because by the will of God they hold their position, and in some respects are his representatives, (all power being lodged in him;) but they are not clothed with that sacred majesty by which David was honored to be a type of God's only begotten Son. Moreover, he justly observes that the kingdom was conferred upon him in a totally different manner from other earthly kings, who, while they acknowledge that it is by the grace of God they reign, yet, at the same time, do not consider that they are sustained by his power, but, on the contrary, imagine that they reign either by their own policy, by hereditary right, or by the kindness of fortune; and, therefore, in so far as it respects themselves, it must be affirmed, that they have no legitimate title to reign. And since they do not recognize the hand of God in what they derive from him, his command cannot be properly addressed to them. David, who was well aware that he was anointed by God to be king over Israel, and who maintained an obscure and retired position until summoned to assume the reins of government, shows good cause why he is not to be classed with the ordinary kings of the earth; meaning that he reigned by a Divine right. That the whole of what is stated in this verse cannot be entirely and exclusively applied to David, is very obvious from Christ's reply to the Pharisees, (Matthew 22:44) They having said that Christ was to be the son of David, he saith unto them, "How then doth David himself call him Lord?"

The objection started by the Jews, that Christ's reply was captious,[mf ft]

[ft] Webster's 1828 Dictionary ; "**CAPTIOUS**, a.

1. Disposed to find fault, or raise objections; apt to cavil, as in popular language, it is said, apt to catch at; as a captious man.
2. Fitted to catch or ensnare; insidious; as a captious question.
3. Proceeding from a caviling disposition; as a captious objection or criticism.

is entirely frivolous, because David does not speak in his own name, but in

that of the people. This objection is easily repelled. For even granting that this psalm was penned in name of the whole Church, yet as David himself constituted one of the number of the godly, and was a member of the body under the same head, he could not separate himself from that class, or be dissevered from this head; what is dddmore, he could not compose this psalm for others without, at the same time, taking part with them in it. There is besides another thing deserving of notice, the assumption of the principle or maxim then generally admitted, that David spake by the spirit of prophecy, and consequently prophesied of the future reign of Christ. This principle of interpretation being admitted, it is plainly to be inferred that he had a reference to Christ's future manifestation in the flesh, because he is the sole and supreme Head of the Church. From which it also follows, that there is something in Christ more excellent than his humanity, on account of which he is called the Lord of David his father. This view is strengthened by what is stated in the second clause of the verse. Earthly kings may indeed be said to sit at God's right hand, inasmuch as they reign by his authority; here, however, something more lofty is expressed, in that one king is chosen in a peculiar manner, and elevated to the rank of power and dignity next to God, of which dignity the twilight only appeared in David, while in Christ it shone forth in meridian splendor. And as God's right hand is elevated far above all angels, it follows that he who is seated there is exalted above all creatures. We will not maintain that angels were brought down from their high estate to be put in subjection to David. What, then, is the result, but that by the spirit of prophecy Christ's throne is exalted far above all principalities in heavenly places? The simile is borrowed from what is customary among earthly kings, that the person who is seated at his right hand is said to be next to him, and hence the Son, by whom the Father governs the world, is by this session represented as metaphorically invested with supreme dominion.

Until I make thine enemies thy footstool. <sup>4</sup> By these words the prophet affirms that Christ would subdue all the opposition which his enemies in their tumultuous rage might employ for the subversion of his kingdom. At the same time, he intimates that the kingdom of Christ would never enjoy tranquillity until he had conquered his numerous and formidable enemies. And even should the whole world direct their machinations to the overthrow of Christ's royal throne, David here declares that it would remain unmoved and unmoveable, while all they who rise up against it shall be ruined. From

this let us learn that, however numerous those enemies may be who conspire against the Son of God, and attempt the subversion of his kingdom, all will be unavailing, for they shall never prevail against God's immutable purpose, but, on the contrary, they shall, by the greatness of his power, be laid prostrate at Christ's feet. And as this prediction will not be accomplished before the last day, it must be that the kingdom of Christ will be assailed by many enemies from time to time until the end of the world; and thus by-and-bye it is said, rule thou in the midst of thine enemies. The particle until does not refer to that which may happen after the complete carnage of the enemies of Christ. <sup>5</sup> Paul certainly declares that he will then deliver up the kingdom to God, even the Father, which he received from him, (1 Corinthians 15:24;) but we are not to take these words as denoting that he shall cease to reign, and become, as it were, a private individual; we are to regard them as describing the manner of his reign, that is, that his Divine majesty will be more conspicuous. Moreover, in this passage he is speaking solely of the reprobate who fall under Christ's feet to their own ruin and destruction. All mankind are naturally opposed to Christ, and hence it is, that ere they be brought to yield a willing obedience to him, they must be subdued and humbled. This he does with regard to some of them whom he afterwards makes partakers with him in his glory; while he casts off others, so that they may remain for ever in their lost state.

2. Jehovah shall send out of Zion the scepter of thy power. The Psalmist not only confirms, in different terms, what he stated above, but also adds, that Christ's kingdom shall be vastly extended, because God would make his scepter stretch far and wide. David did indeed render not a few of the surrounding nations tributaries to him, but still his kingdom, when contrasted with other monarchies, was always confined within narrow limits. There is in the words an implied contrast, as if he had said, that Christ should not reign as King upon mount Zion only, because God would cause his power to extend to the remotest regions of the earth. And for this reason it is denominated the scepter of his power, <sup>6</sup> and how astonishing was it, that though the whole world was leagued in opposition to Christ's kingdom, it yet continued to spread and prosper. In a word, David here animates the hearts of the godly against being dispirited by the foolhardy attempts on the part of those who presume to introduce discord and disorder into the kingdom of

Christ; for he shows them that God will put forth his invincible power for the maintaining of the glory of his sacred throne. What time, then, our minds are agitated by various commotions, let us learn confidently to repose on this support, that however much the world may rage against Christ, it will never be able to hurl him from the right hand of the Father. Moreover, as he does not reign on his own account, but for our salvation, we may rest assured that we will be protected and preserved from all ills under the guardianship of this invincible King. Doubtless our condition in this world is connected with many hardships; but as it is the will of God that Christ's kingdom should be encompassed with many enemies, and that too with the design of keeping us in a state of constant warfare, it becomes us to exercise patience and meekness; and assured of God's aid, boldly to set at nought the rage of the whole world. From this passage we are instructed as to the calling of the Gentiles. Because, if God had not told us in this place respecting the extension of Christ's kingdom, we would not this day have been classed among his people. But as the wall is broken down, (Ephesians 2:14) and the gospel promulgated, we have been gathered together into the body of the Church, and Christ's power is put forth to uphold and defend us.”...

(in reference to the moistening morning dew Calvin adds) “though it’s descent be imperceptible, even so, David declares that an innumerable offspring shall be born to Christ...”

<sup>1</sup> "Au temps d'assembler ton exercice." -- *Fr.*

<sup>2</sup> Calvin, in pointing this verse, has very properly placed the colon after *holiness*, and not after *morning*, as in our English Bible.

<sup>3</sup> "*The Lord said unto my Lord.* Heb., 'Jehovah assuredly said unto my *Adon*,' which last word is used for *lord* in every variety of rank, from the master of a family to the sovereign of an empire. In its origin, this title seems similar to the Italian *cardinal*, which means primarily a hinge, as *Adon* does a socket; hence figuratively applied to executive magistrates, on whom the government *rests*, and public affairs *turn*." -- *Williams.*

<sup>4</sup> The expression is borrowed from the Eastern custom of conquerors putting

their feet upon the necks of their enemies. See Joshua 10:24.

<sup>5</sup> "Until I make, etc. It is remarked by Genebrard, that the particle *de* is to be taken emphatically, as if it were equivalent to *etiam donec*, and signifies continuity; not the exception or exclusion of future times. Jehovah is, therefore, speaking in substance as follows: -- 'Reign with me even until I make thy enemies thy footstool; even at the time which seems opposed to thy kingdom, and when thy enemies appear to reign, that is, before I have prostrated thy enemies, and have caused them to make submission to thee. After this subjection of thy adversaries, it is unnecessary to say, Thou wilt continue to reign.' If this be not the force of the passage, then we must suppose that the reign of Christ will cease when he has completely subjugated the world; which is contrary to what we are taught elsewhere in Scripture. The particle is used in a similar manner in Psalm 123:3; Deuteronomy 7:24." -- Phillips.

<sup>6</sup> "*The rod of thy strength, or the scepter of thy strength, i.e., thy powerful scepter, the scepter with which thou rulest thy powerful kingdom.*" -- Phillips.

#### Psalm 110:4

4. Jehovah hath sworn, and will not repent him, <sup>1</sup> Thou art a priest for ever, according to the manner of Melchizedek.

4. Jehovah hath sworn. This verse is a satisfactory proof that the person here spoken of is none other than Christ. When the Jews, with the view of mystifying this prediction, render the term *Nhwk*, *chohen*, a prince, their translation is at once feeble and frivolous. I acknowledge, indeed, that those of noble descent or of royal blood are in Hebrew denominated *Mynhk*, *chohanim*; but would it have been saying any thing to the honor of Christ for David merely to give to him the title of a chief, which is inferior to that of royal dignity? Besides, what would be the import of saying that he was a prince for ever, and according to the manner of Melchizedek? There can be no question then, that the Holy Ghost here refers to something specific and

peculiar, as distinguishing and separating this king from all other kings. This, too, is the well known title with which Melchizedek was honored by Moses, (Genesis 14:18) I grant, indeed, that anciently among heathen nations kings were wont to exercise the priestly office; but Melchizedek is called "the priest of the most high God," in consequence of his devoutly worshipping the only true God. Among his own people, however, God did not permit the blending of these offices. Hence Uzziah, David's legitimate successor, was struck with leprosy because he attempted to offer incense to God, (2 Chronicles 26:21) The circumstances connected with the lineage of David were vastly different from those relating to Melchizedek. What these are it is not difficult to ascertain, inasmuch as in this new King the holy office of the priesthood shall be united with the crown and the throne. For assuredly the imperial majesty was not so conspicuous in such an obscure prince as Melchizedek, as on that account to warrant his being held out as an example above all others. Salem, the sole seat of his throne, and where he reigned by sufferance, was at that time a small obscure town, so that with regard to him there was nothing deserving of notice saving the conjunction of the crown and the priesthood. Ambitious of procuring greater reverence for their persons, heathen kings aspired after the honor of the sacerdotal office; but it was by divine authority that Melchizedek was invested with both these functions.

All dubiety as to this being the meaning of David ought to be banished from our minds by the authority of the Apostle. And although the Jews may maintain the contrary as obstinately as they please, yet reason manifestly declares that the beauty of holiness, to which I formerly adverted, is here very clearly described. To this a decisive and peculiar mark is appended, which elevates Christ above all other kings with regard to the dignity of the priesthood, and which at the same time tends to point out the difference between his priesthood and that of Levi. In connection with his sacerdotal office, mention is made of God's oath, who was not wont to mingle his venerable name with matters of minor importance; but, on the contrary, to teach us by his own example to swear deliberately and reverently, and never unless in weighty and important matters. Admitting, then, that God had sworn that the Messiah would be the prince and governor of his people, according as Melchizedek was, this would have been nothing else than an unbecoming profanation of his name. When, however, it is quite apparent that something unusual and peculiar was denoted in this place, we may therefore conclude

that the priesthood of Christ is invested with great importance, seeing that it is ratified by the oath of God. And, in fact, it is the very turning point upon which our salvation depends; because, but for our reliance on Christ our Mediator, we would be all debarred from entering into God's presence. In prayer, too, nothing is more needful for us than sure confidence in God, and therefore he not only invites us to come to him, but also by an oath hath appointed an advocate for the purpose of obtaining acceptance for us in his sight. As for those who shut the door against themselves, they subject themselves to the guilt of impeaching him with being a God of untruth and of perjury. It is in this way that the Apostle argues the disannulling of the Levitical priesthood; because, while that remained entire, God would not have sworn that there should be a new order of priesthood unless some change had been contemplated. What is more, when he promises a new priest, it is certain that he would be one who would be superior to all others, and would also abolish the then existing order.

Some translate the term *ytrbd*, *diberathi*, according to my word,<sup>2</sup> an interpretation which I am not disposed entirely to reject, inasmuch as David would be represented as affirming that the priesthood of Melchizedek is founded upon the call and commandment of God. But as the letter *y*, *yod*, is frequently redundant, I, in common with the majority of interpreters, prefer translating it simply manner. Moreover, as not a few of the fathers have misapprehended the comparison between Christ and Melchizedek, we must learn from the Apostle what that resemblance is; from which will be readily seen the error into which they fell respecting it. For can there be any thing more absurd than to overlook all the mysteries about which the Spirit, by the mouth of the Apostle, hath spoken, and attend only to such as he has omitted? Such persons argue solely about the bread and wine, which they maintain were offered both by Melchizedek and Christ. But Melchizedek offered bread and wine, not as a sacrifice to God, but to Abraham as a repast [my *ft*]

[*ft*] “**REP'AST**, n. [L. *re* and *pasco*, to feed.]

1. The act of taking food; or the food taken; a meal.

From dance to sweet repast they turn.

A repast without luxury.

2. Good; victuals.

Go, and get me some repast.”

Webster’s Original 1828 Dictionary

to refresh him on his march. "In the holy Supper there is not an offering of bread and wine as they erroneously imagine, but a mutual participation of it among the faithful." [see my ft]

[ft] in Luke 22:19 Jesus said : “And he took bread, and gave thanks, and broke *it*, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.” A “remembrance” is a memorial participation , to proclaim His death, not to “offer” or “...crucify to themselves the Son of God afresh, and put *him* to an open shame.” As an Innocent Victim”. This declaration or proclamation memorial was instituted before the Lord’s crucifixion-sacrifice, thus not allowing for a daily “holy sacrifice” as His sacrifice had as yet not taken place.

“As to the passage under review, the similitude refers principally to the perpetuity of his priesthood, as is obvious from the particle *lwl*, leolam, that is to say, for ever. Melchizedek is described by Moses as if he were a celestial individual; and, accordingly, David, in instituting a resemblance between Christ and him, designs to point out the perpetuity of his priestly office. Whence it follows, (a point which is handled by the Apostle,) that as death did not intercept the exercise of his office, he has no successor. And this circumstance demonstrates the accursed sacrilege of the Popish mass; for, if the Popish priests will assume the prerogative of effecting a reconciliation between God and men, they must of necessity denude Christ of the peculiar and distinguishing honor which his Father has conferred upon him.”

<sup>1</sup> The addition, "and will not repent," is intended to indicate the absolute character of the oath, that it cannot be annulled or suspended in consequence of any altered circumstances; that no change of counsel or of conduct in the parties concerned shall cause any change in the divine purpose, so that it may be said, *Jehovah repented*, as he is said to have repented of creating man on



observing the wickedness of the human race, (Genesis 6:6.) A similar form of expression is elsewhere employed to express the immutability of what God declares or swears, (Numbers 23:19; 1 Samuel 15:29.)

<sup>2</sup> "ytrbd le. Secundum meam constitutionem, (q. d.,) Not according to the Levitical order, but according to my appointment, the true Melchizedek. See Hebrews 7." -- Goode's New Version of the Book of Psalms, with Notes.

### Psalm 110:5-7

**5.** The Lord at thy right hand <sup>1</sup> hath broken in pieces kings in the day of his wrath. **6.** He shalt judge among the heathen, he shall fill all with ruins; he shall break the head over a great country. **7.** He shall drink of the torrent in the way, and therefore shall he elevate his head on high.

5. The Lord at thy right hand. In these words David celebrates the dreadful nature of that power which Christ possesses for the dispersion and destruction of his enemies; and by this means he affirms, that though encompassed by bands of deadly foes, yet their malignant attempts would not prevent God from upholding the King whom he has set up. It is proper to consider the expression, in the day of his wrath, by which we are instructed patiently to endure the cross, if it happen that God, for a time, conceals himself during the prevalence of the cruelty and fury of enemies; for he knows well when the full and fit season arrives for executing vengeance upon them. Next, he invests Christ with power over the nations, and the people of uncircumcised lips; meaning, that he was not chosen King to reign over the inhabitants of Judea only, but also to keep under his sway distant nations, agreeably to what was predicated of him in Psalm 2:8. And because, in all parts of the earth, as well as in the confines of Judea, there would be many rebellious and disobedient persons, he adverts also to their destruction; thus intimating, that all who should set themselves in opposition to Christ, must be made to fall before him, and their obstinacy be subdued.

**7.** He shall drink. Not a few interpreters, in my opinion, expound this verse in

a very harsh manner: that the carnage would be so great, as to cause the blood of the slain to flow in torrents, out of which Christ, the Conqueror, might drink till he was satiated. <sup>2</sup> Akin to this is the exposition of those who would have it to be a figurative representation of misery and grief, and thus descriptive of the many afflictions to which Christ was liable during this transitory life. The similitude seems rather to be drawn from the conduct of brave and powerful generals, who, when in hot pursuit of the enemy, do not suffer themselves to be diverted from their purpose by attending to luxuries; but, without kneeling down, are content to quench their thirst by drinking of the stream which they are passing. It was in this way that Gideon found out the brave and warlike soldiers; regarding such as kneeled down to drink as destitute of courage, he sent them back to their homes, Judges 7:5. It therefore appears to me that David figuratively attributes military prowess to Christ, declaring that he would not take time to refresh himself, but would hastily drink of the river which might come in his way. <sup>3</sup> This is designed to strike his enemies with terror, intimating to them the rapid approach of impending destruction. Should any one be disposed to ask, Where then is that spirit of meekness and gentleness with which the Scripture elsewhere informs us he shall be endued? Isaiah 42:2, 3; 61:1, 2; I answer, that, as a shepherd is gentle towards his flock, but fierce and formidable towards wolves and thieves; in like manner, Christ is kind and gentle towards those who commit themselves to his care, while they who wilfully and obstinately reject his yoke, shall feel with what awful and terrible power he is armed. In Psalm 2:9, we saw that he had in his hand an iron scepter, by which he will beat down all the obduracy of his enemies; and, accordingly, he is here said to assume the aspect of cruelty, with the view of taking vengeance upon them. Wherefore it becomes us carefully to refrain from provoking his wrath against us by a stiff-necked and rebellious spirit, when he is tenderly and sweetly inviting us to come to him.

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<sup>1</sup> "The Lord at thy right hand. In this psalm it is evident, verse 1, that hwhy is the title of God the Father, and so again, verse 4, and ynda of the Messiah God the Son, in respect of that dignity, and dominion, and regal power, to which he was to be exalted at his ascension, that 'at the name of Jesus every knee should bow.' This is expressed, verse 1, by his 'sitting at God's right

hand,' for which the Apostle, 1 Corinthians 15:25, reads, 'it must be that he reign.' By this it is evident that, in this verse, 'The Lord at thy right hand,' must be understood of the Messiah instated in his regal power at the right hand of his father, and not of the Father as his parastatē, to back and help him, as Psalm 16:8, and elsewhere, the phrase is used. For of the Son thus exalted we know it is that we read John 5:22, that 'the Father has committed all judgment to the Son.' Agreeable to which it is that this 'Adonai,' or 'Lord at Jehovah's right hand here, shall strike through kings in the day of his wrath;' i.e., shall act revenges most severely on the opposers of his kingdom; which revenges, in the New Testament, are peculiarly attributed to Christ, and called 'the coming of the Son of Man, coming in the clouds, coming with his angels, and the approaching or coming of his kingdom.'" -- Hammond. In this 5th verse the Psalmist makes a sudden apostrophe to Jehovah. Horsley is much inclined to indulge in a conjecture, which Dr Kennicott, too, seems to have entertained, that the word *why*, Jehovah, has been lost out of the text after the original word for at thy right hand; and that the passage should run thus: "The Lord at thy right hand, O Jehovah!"

<sup>2</sup> This opinion is held by Michaelis and Doederlein. But although a fearful carnage of God's and his people's enemies is sometimes poetically described by His arrows being made drunk with blood, Deuteronomy 32:42; and as producing a stream of blood, in which his people, victorious over them, might dip or wash their feet, as in Psalm 68:24; yet neither He nor they are said to *drink* such *blood*. There is a great difference between this latter and the two preceding metaphors; and we cannot think that the idea of drinking human blood, much less of making God drink it, would have entered the mind of any Israelite. The idea is abhorrent to human nature, and must have appeared particularly shocking to the Jews, who were strictly prohibited by the laws of Moses from eating even the blood of beasts.

<sup>3</sup> Similar is the opinion of Grotius. He regards the words as containing a description of a strenuous and active warrior, whom no obstacle can prevent from prosecuting victory with the utmost ardor; "Who," to use his own language, "when pursuing the enemy, does not seek for places of entertainment, that he may refresh himself with wine, but is contented with water, which he takes hastily in passing; and whenever he can find it, not only from a river, but from a torrent." "Schnurrer," says Rosemüller, "seems

to have perceived the true meaning of the verse, which he gives in the following words: -- 'Though fatigued with the slaughter of his enemies, yet will he not desist; but, having refreshed himself with water taken from the nearest stream, will exert his renovated strength in the pursuit of the routed foe.'" -- *Messianic Psalms*, page 284.

John Gill ; “**Psa 110:1 - The Lord said unto my Lord**,.... The Targum is,

"the Lord said in his Word."

Galatinus (q) says the true Targum of Jonathan has it,

"the Lord said to his Word;"

and produces an authority for it. These are the words of Jehovah the Father to his Son the Messiah; the "Adon", or Lord, spoken of in Isa\_6:1, the one Lord Jesus, and only Potentate; the Lord of all, the Lord of David, and of every believer; not by right of creation only, as of all mankind; but by redemption, having bought them; and by right of marriage, having espoused them; and by their own consent, they owning him to be their Lord. The words said to him by Jehovah, as follow, were said in his mind, in his eternal purpose and decree; which he, lying in his bosom, was privy, when he foreordained him to be the Redeemer; and in the council and covenant of peace, when he promised him this glory as the reward of his sufferings; and in the prophecies of the Old Testament, which speak as of the sufferings of Christ, so of the glory that should follow; and when the fact was done, when, after his death, resurrection, ascension, and entrance into heaven, he was placed, as follows:

**Sit thou at my right hand**; of power and majesty; expressive of the honour done to Christ, and the glory put on him in the human nature, such as angels nor any creature ever had, Heb\_1:13, it being always accounted honourable to sit at the right hand of great personages, 1Ki\_2:19, and also of rule, and

power, and authority; being upon the same throne with his Father, exercising the same government over angels and men; "sitting" is explained by "reigning" in 1Co\_15:25. It also denotes having done his work, and to satisfaction; and therefore is set down, being entered into his rest, and having ceased from his work and labour, enjoying the presence of his divine Father; in which is fulness of joy, and at whose right hand are pleasures for evermore: and it also signifies the continuance of regal honour and power; he sits and continues a King as well as a Priest for ever.

***Until I make thine enemies thy footstool;*** Christ has his enemies; all the enemies of his people are his; some are overcome already by him, as sin, Satan, and the world; and the Jews, his enemies, who would not have him to reign over them, have been destroyed: but as yet all things are not put under his feet, which will be; as antichrist, and the kings of the earth that are with him, who will be overcome by him; the beast and false prophet will be taken and cast into the lake of fire; where also the old serpent, the devil, after he has been bound and loosed, will be cast likewise; and when the last enemy, death, shall be destroyed; till that time comes, Christ reigns and will reign, and afterwards too, even to all eternity. The allusion is to the custom of conquerors treading upon the necks of the conquered; see Jos\_10:24. [ft]

[Gill's footnotes] : “(m) Adv. Marcion. l. 5. c. 9. (n) In Midrash Tillim apud Yalkut in loc. (o) R. Moses Haddarsan & Arama in Galat. de Cath. Arian. Ver. l. 3. c. 17. & l. 8. c. 24. (p) Saadiah Gaon in Dan vii. 13. Nachman. Disput. cum Fratre Paulo, p. 36, 55. Abkath Rochel, p. 80. (q) De Cathol. Arian. Ver. l. 3. c. 5. & l. 8. c. 24.”

Edersheim ; “ This whole psalm has in it the following revelations ; Christ’s resurrection, ascension, eternal priesthood, exaltation to rule on His throne, and His inheritance as conqueror over all of His enemies. As the “crown of the psalms”, Luther said ‘it is worthy to be overlaid with precious jewels, and verse 5 a “well-spring, nay, a treasury of all Christian doctrines, understanding, wisdom, and comfort, richer and fuller than any other passage of Holy Writ.’

This psalm was termed by ancients the ‘sun of our faith’, the treasury of holy writ, as Augustine says, ‘short in words, but in sense infinite.’ John Prideaux says : ‘For He cometh forth as ‘heir apparent’ of the Almighty, the brightness

of His glory, and the express image of His person...’ ”

Eidersheim speaks of the oaths of God promised to the patriarchs ; “...to Abraham all the previous promises are not only repeated but enlarged, ‘confirmed by an oath’, “that by two immutable things, in which it was impossible for God to lie, He ‘might have strong consolation.’ For when God made promise to Abraham, because He could swear by no greater, He swore by Himself.” “This oath stands out alone and solitary in the History of the patriarchs; it is afterward constantly referred to , and as Luther observes, it became really the spring whence all flowed that was promised ‘by oath’ unto David, in Psalm 89:35, 110:4, 132:11.”

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Genesis 41:35-44, verse 37 “And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.”

Cross references:

Pr 8:22 The LORD possessed me in the beginning of his way, before his works of old.

Pr 8:23 I was set up from everlasting, from the beginning, or ever the earth was.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not any thing made that was made.

Ne 9:6 Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

Ps 104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Ps 115:15 Ye *are* blessed of the LORD which made heaven and earth.

Ps 121:2 My help *cometh* from the LORD, which made heaven and earth.

Ps 124:8 Our help *is* in the name of the LORD, who made heaven and earth.

Ps 134:3 The LORD that made heaven and earth bless thee out of Zion.

Ps 136:5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.

Ps 146:6 Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever:

Pr 8:22 The LORD possessed me in the beginning of his way, before his works of old.

Pr 8:24 When *there were* no depths

Pr 8:25 Before the mountains were settled, before the hills was I brought forth:

1 Peter 1:18-21 <sup>18</sup> Forasmuch as ye know that ye were not redeemed with corruptible things, {as} silver and gold, from your vain course of life {received} by tradition from your fathers; <sup>19</sup> But with the precious blood of Christ, as of a lamb without blemish and without spot: <sup>20</sup> Who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you, <sup>21</sup> Who by him do believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God.”

Alfred Edersheim comments on the life of Joseph :”... yet the leading events of his life are typical of the great facts connected with the life and the work of Him who was betrayed and sold by His brethren, but whom “God exalted with His right hand to be a Prince and a Savior.”-

“ It deserves notice that the person of Joseph is not mentioned in the Old or the New Testament as a type of Christ. This, of course, does not apply to the facts of his life in their bearing on the future, as these were unquestionably typical.”

Matthew Henry ; “... typical of the exaltation of Christ, that great revealer of secrets (Jn. 1:18), or, as some translate Joseph’s new name, the Saviour of the world. [my ft]

[ft] Strong’s Dictionary ; (06847) “ Zaphnath-paaneah = “treasury of the glorious rest” 1) a name given by Pharaoh to Joseph “.

Easton’s Bible Dictionary ; “the name which Pharaoh gave to Joseph when he raised him to the rank of prime minister or grand vizier of the kingdom (Genesis 41:45). This is a pure Egyptian word, and has



been variously explained. Some think it means “creator,” or “preserver of life.” Brugsch interprets it as “governor of the district of the place of life”, i.e., of Goshen, the chief city of which was Pithom, “the place of life.” Others explain it as meaning “a revealer of secrets,” or “the man to whom secrets are revealed.”

Gesenius; “...The genuine Egyptian form of the word appears to be more accurately given by the LXX. ...’salvation, or ‘saviour of the age’,...the hebrews interpreted the Hebrew form of the word, ‘revealer of a secret’, see Targ., Syr., Kimchi...”

Edersheim ; “...Joseph’s name is changed to Zaphnath-paaneah, which most probably means ‘the supporter of life,’ or else ‘the food of the living,’ although others have rendered it ‘the savior of the world,’

the Latin of Genesis 41:45 is translated ; “Genesis 41:45 And he turned his name, and called him in the Egyptian tongue the saviour of the world. And he gave him to wife Aseneth, the daughter of Putiphare, priest of Heliopolis. Then Joseph went out to the land of Egypt.”

and the Rabbis, but without sufficient reason, ‘the revealer of secrets.’”

“The brightest glories of the upper world are put upon Him, the highest trust is lodged in His hand, and all power is given to Him both in heaven and earth. He is gatherer, keeper, and disposer, of all the stores of divine grace, and chief Ruler of the kingdom of God among men. The work of minsters is to cry before Him, “Bow the knee; kiss the Son.”

Will Pound ; “ ‘Messiah ben Joseph’

Joseph was the first born son of Rachael, Jacob’s favorite wife. Jacob loved Rachael, but married Leah through the deception of her father (Genesis 29).

There was already a house of siblings by the time Joseph arrived, sons of Jacob and Leah. The antagonism of being the favored son grew into outright hate by the time he was a teenager. One day Joseph suggested the idea that in a dream he saw them along with his father and mother bowing down to him! When he was seventeen Jacob sent Joseph to the fields to check on his brothers. They saw him coming and determined to kill him. His oldest brother Reuben interceded and threw him in a pit hoping to rescue him later. While he was gone the other brothers saw an Ishmaelite caravan passing by and sold Joseph as slave to them. They killed a goat, dipped Joseph’s coat in blood and told their father that they had found the blood-soaked coat. They let him conclude that a wild animal had killed his favorite son.

Ancient rabbis saw in Joseph a type of the coming of the Messiah. They distinguished the difference between the reigning sovereign king Messiah and the suffering Messiah. The future sovereign king they called Messiah ben

David, and the suffering Messiah they called Messiah ben Joseph. Many noted scholars have drawn the comparisons between the life of Joseph and Jesus the Messiah. Without getting fanciful and flighty let's examine some highlights and comparisons of these two outstanding men.

Joseph and Jesus were both loved by their fathers.

Genesis 37:3 says, "Now Israel loved Joseph more than all his sons . . ." Jacob's love for Joseph is demonstrated overwhelming in his grieving of his "dead" son.

On three occasions in the life of Jesus there was the clear testimony of the Heavenly Father's love for His Son. The Father declares Jesus to be His Son. "This is My beloved Son, in whom I am well-pleased" (Matthew 3:17). Jesus testified to that love saying, "The Father loves the Son and has given all things into His hand" (John 3:35). In John 5:20 Jesus said, "For the Father loves the Son, and shows Him all things that He Himself is doing; and the Father will show Him greater works than these, so that you will marvel."

Joseph and Jesus were both hated by their brothers.

Regarding Joseph Moses wrote, "And his brothers saw that their father loved him more than all his brothers, so they hated him and could not speak to him on friendly terms" (Genesis 37:4). This hatred provoked their evil plan to kill him.

Jesus came unto His own and His own rejected Him. Jesus observed the following behavior toward him by the members of His own nation. He said, "He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. But they have done this to fulfill the word that is written in their Law, 'They hated Me without a cause'" (John 15:23-25). On another occasion, while Jesus was teaching, someone said, "Look, your brothers and sisters and mother have come for you." Jesus responded with a gesture by saying those who were His true mother, brothers and sisters were those who listened to Him and believed His words. His own brothers in the flesh did not believe in Him until after He was raised from the dead.

Joseph and Jesus were both conspired upon by their enemies to be put to death.

The brothers of Joseph saw him approaching from a distance and “before he came close to them, they plotted against him to put him to death” (Genesis 37:18).

You don’t read very long into the Gospel accounts until you encounter the enemies of Jesus seeking to put Him to death. After watching Jesus heal on the Sabbath his enemies, “the Pharisees went out and immediately began taking counsel with the

Herodians against Him, as to how they might destroy Him” (Mark 3:6).

Although Joseph was not put to death, he was accounted for dead by his father. He was presumed dead based upon the news from his brothers and the blood stained robe. They told their father, “We have found this; please examine it to see whether it is your son’s tunic or not.” Joseph examined it, and said, “It is my son’s tunic.” Jacob tore his clothes, put sackcloth on his loins and mourned for his son many days. It was taken for granted by his father that Joseph was dead.

Jesus, on the other hand, actually died and was buried. History proves this fact. The historian wrote: “And when they had crucified Him, they divided up His garments among themselves by casting lots. . . At that time two robbers were crucified with Him, one on the right and one on the left” (Matthew 27:35, 37). Roman soldiers certified to Pilate that Jesus was actually dead before he would release the body for proper burial (Mark 15:44-45). Roman soldiers guarded the entrance to the tomb. No man, dead or alive, could have entered or left that tomb without their knowledge of it.

Jesus and Joseph were both recognized after their deaths.

Joseph was understood to be dead for 21 years, and when Joseph’s brothers went to Egypt looking for food, he was waiting for them. However, he was not waiting for vengeance, but in anticipation to give them food and deliver them from their famine.

He was their savior after 21 years of being assumed dead.

Jesus’ own brothers, and members of the family of Israel recognized Him, after His resurrection from the dead. “They saw Him and worshiped Him.”

Two of His disciples recognized Him on the road to Emaus (Luke 24).

Thomas emphatically declared that he would not believe in the resurrection until he saw Jesus with his own eyes, and put his hands into the nail prints

and reached into His side. That very same Thomas stood in the physical presence of Jesus and exclaimed, “My Lord and my God” (John 20:24-31).

Will Pound goes on to give Paul’s testimony of Christ’s resurrection, noting that Paul (formerly Saul), had been an agnostic, if you will, prior to his believing that Jesus was the Messiah:

“Another agnostic gave his testimony after seeing Jesus. “For I delivered to you as of first importance what I also received, that

Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the twelve. After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; then He appeared to James, then to all the apostles; and last of all, as to one untimely born, He appeared to me also” (I Corinthians 15:3-8). The implication is, if you don’t believe me, ask these witnesses. Most of them were still alive at the time Paul was writing his letter to the Corinthians.”...

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LXX ;(Charles Thomson’s version) “Ezekiel 43:1-7, verse 1 “Then he brought me to the gate facing east and led me out, and lo! The glory of the God of Israel was coming by the way of the east; and the sound of his march was like the sound of redoubling multitudes and the earth glared with the splendour of the glory around. And the vision which I saw was like that which I beheld when I went to judge the city. And the appearance of the chariot which I saw was the same as that which I saw at the river Chobar. So I fell on my face. And the glory of the Lord entered the house by the way of the gate which faced the east. Then a spirit took me up and brought me to the inner court. And lo! the house was filled with the glory of the Lord. So I stopped. And lo a voice from the house, of one speaking to me, and the man stood near me. And he said to me , Son of man, Thou hast seen the place of my throne and the place of my footsteps, where my

**name should dwell in the midst of the house of Israel may no more profane my holy name; neither they nor their leaders, by their fornication and by the murders in the midst of them.**

Cross references:

Isaiah 6:3 LXX “ And one cried to the other, and they said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.”

Revelation 1:13-18 “And in the midst of the seven candlesticks {one} like the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. <sup>14</sup> His head and {his} hairs {were} white like wool, as white as snow; and his eyes {were} as a flame of fire; <sup>15</sup> And his feet like fine brass, as if they burned in a furnace; and his voice as the sound of many waters. <sup>16</sup> And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance {was} as the sun shineth in his strength. <sup>17</sup> And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying to me, Fear not; I am the first and the last: <sup>18</sup> {I am} he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

Revelation 21:1-6 Revelation 21:1 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.”

Matthew Henry ; “After Ezekiel has patiently surveyed the temple of God, the greatest glory of this earth, he is admitted to a higher form, and honoured with a sight of the glories of the upper world; it is said to him,’ Come up hither.’ He has seen the temple, and sees it to be very spacious and splendid; but, till the glory of God comes into it, it is but like the dead bodies he had seen in vision (ch. 37), that had no breath till the Spirit of life entered into them. Here therefore he sees the house filled with God’s glory.

I. He has a vision of the glory of God (v. 2), the glory of the God of Israel, that God who is in covenant with Israel, and whom they serve and worship. The idols of the heathen have no glory but what they owe to the goldsmith or the painter; but this is the glory of the God of Israel. This glory came from the way of the east, and therefore he was brought to the gate that leads towards the east, to expect the appearance and approach of it. Christ’s star was seen in the east, and He is that other Angel that ascends out of the east, Rev. vii. 2. [my ft]

[ft] Young’s Literal Translation Revelation 7:2 ; “and I saw another messenger going up from the rising of the sun, having a seal of the living God, and he did cry with a great voice to the four messengers, to whom it was given to injure the land and the sea, saying,...”

For He is the Morning Star, He is the Sun of Righteousness. Two things he observed in this appearance of the glory of God:-- 1. The power of His word which he heard: His voice was like a noise of many waters, which is heard very far, and makes impressions; the noise of purling streams is grateful, of a roaring sea dreadful, Rev. i. 15; xiv. 2. Christ’s gospel, in the glory of which He shines, was to be proclaimed aloud, the report of it to be heard far; to some it is a savour of life, to others of death, according as they are. 2. The brightness of His appearance which He saw: The earth shone with His glory; for God is Light, and none can bear the lustre of His Light, none has seen nor can see it. Note, That glory of God which shines in the church shines on the world. When God appeared for David the brightness that was before him dispersed the clouds, Ps. xviii. 12. [my ft]

[ft] Psalm 18:12 LXX ; “ At the brightness before him the clouds passed, hail and coals of fire.”

This appearance of the glory of God to Ezekiel he observed to be the same with the vision he saw when he first received his commission (ch. i. 4),

according to that by the river Chebar (v. 3); because God is the same, He was pleased to manifest Himself in the same manner, for with Him is no variableness. ... He kills and He makes alive; He wounds and He heals, Deut. xxxii. 39. To the same hand that destroyed we must look for deliverance. He has smitten, and He will bind up....”

II. He has a vision of the entrance of this glory into the temple. When he saw this glory he fell upon his face (v. 3), as not able to bear the lustre of God’s glory, or rather as one willing to give Him the glory of it by a humble and reverent adoration. But the Spirit took him up (v. 5) when the glory of the Lord had come into the house (v. 4), that he might see how the house was filled with it. He saw how the glory of the Lord in this same appearance departed from the temple, because it was profaned, to his great grief; now he shall see it return to the temple to his great satisfaction. See ch. x. 18, 19; xi. 23. Note; Though God may forsake His people for a small moment, He will return with everlasting loving-kindness. God’s glory filled the house as it had filled the tabernacle which Moses set up and the temple of Solomon, Exod. xl. 34; [my ft]

[ft] Exodus 40:34, “Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

1 Kings viii. 10. Now we do not find that ever the Shechinah did in that manner take possession of the second temple, and therefore this was to have its accomplishment in that glory of the divine grace which shines so brightly in the gospel church, and fills it. Here is no mention of a cloud filling the house as formerly, for we now with open face behold the glory of the Lord, in the face of Christ, and not as of old through the cloud of types.”-

... I heard Him speaking to me out of the house, v. 6. God’s glory shining in the church, we must thence expect to receive divine oracles. The man stood by me; we could not bear to hear the voice of God any more than to see the face of God if Jesus Christ did not stand by us as Mediator. Or, if this was a created angel, it is observable that when God began to speak to Ezekiel he stood by and gave way, having no more to say. Nay, he stood by the prophet, as a learner with him; for to the principalities and powers, to the angels themselves, who desire to look into these things, is known by the church the manifold wisdom of God, Eph. iii. 10. The man stood by him to conduct him thither where he might receive further discoveries, ch. xlv. 1.

## The Vision of the Temple. B. C. 574”

John Gill ; Ver. 2. “And, behold, the glory of the God of Israel came from the way of the east, &c.] The God of Israel is Jehovah the Father, the covenant God of literal Israel; and the covenant God and Father of the whole spiritual Israel, or his elect, whether Jews or Gentiles; whom He has taken into covenant, loves, cares, provides for, and protects:

Christ, who is the brightness of His Father’s glory, Whose glory is the glory of the Only Begotten of the Father, is here meant; and Who has the same glorious attributes, the same glorious names, and the same worship, honour, and glory, His Father has; and in Whom, as Mediator, is displayed the glory of all the divine perfections: He is said to “come from the way of the east”; which agrees with Him in His character as the rising sun of righteousness; and with His incarnation, when as the Day Spring from on high, from heaven, He visited us, was born in the east, where His star appeared; from this part of the world His Gospel first came; here it was first preached, and churches planted; ...”

“Ver. 4. And the glory of the Lord came into the house, &c.] Before described and measured; and being fitted and prepared, the builder and owner of it comes and takes up his residence in it; as Christ will do in his church, more especially and more visibly in the latter day:”... “ ‘and, behold, the glory of the Lord filled the house’; the body of it; both the holy and the most holy place, with all its courts and apartments; so the glory of the Lord filled the tabernacle when that was set up in the temple of Solomon, when it was built; and the glory of the Lord will fill the church of God, yea, the whole earth, in the latter day, Isa 6:3, of this Christ’s personal appearance in the second temple, which gave it a greater glory than the former, was an emblem and pledge, Hag 2:7,9, here, it may be observed, no mention is made of a cloud, as at the setting up of the tabernacle, and dedication of the temple; denoting the clear light of the Gospel in those times, and how the glory of the Lord will be seen with open face by all the saints.”

...”and the man stood by me: whom he saw at first with a measuring line in his hand, Eze 40:3, and with whom he had been all along, and had seen him measure the house, and all belonging to it: he stood by him as the Mediator between God and him; as the medium of communion with him; as the advocate with the Father: he stood by him to interpret what was said to him;



to guide him further into the knowledge of divine things; to assist him, protect and defend him, to continue him in fellowship with God, and to preserve him in grace to glory. Here is an appearance of the three Persons in the Godhead; the Father speaking to the prophet out of the house; the Son in human form standing by him; and the Spirit of the Lord, who had taken him up from the ground, and had brought him into the inner court.”

...”where I will dwell in the midst of the children of Israel for ever; not Carnal, but spiritual Israel; such as are Israelites indeed, or which the church will be full in the latter day, both Jews and Gentiles; and in the midst of these will Jehovah dwell, and grant his gracious presence, and never more depart from them: this shows that this house or building can not be understood of the second temple; since the Lord did not dwell in that for ever, but has left that house desolate hundreds of years ago...”

Adam Clarke ; “Verse 5. ‘The spirit took me up’- And, to follow this thought for a moment, how many men has this heavenly Spirit taken up; filled them with His own influence, and sent them to every country, and nation, and tongue, and people, to testify the Gospel of the grace of God, and to preach among the Gentiles the unsearchable riches of Christ! What spiritual temples have been raised, beautified, and filled with the glory of God! And this light is shining and burning more and more unto the perfect day, when the whole earth shall be filled with the glory of God!”

...”Verse 7. ‘Son of man, the place of my throne’- The throne refers to His majesty; the soles of His feet, to His condescension in dwelling among men.”

...”Where I will dwell in the midst of the children of Israel- The tabernacle and temple were types of the incarnation of Jesus Christ: “Destroy THIS TEMPLE, and after three days I will raise it up;-but this he spake of the temple of his body;” John 2:19, 21. And in THAT TEMPLE “dwelt all the fullness of the Godhead bodily.” Into this immaculate humanity did the glory of the Supreme God enter; and thus, “God was in Christ reconciling the world unto himself.” And this Jesus is Immanuel, GOD with US. In Him we find united the ineffable majesty of God, with the abjectness of man. He humbled himself in human nature, not only to bear the form of a servant, but to suffer death upon the cross as a malefactor slave! But by these means He has purchased eternal redemption for us; and the spiritual Israel, who find redemption in His blood, shall be raised up wherever His holy name shall be

proclaimed; and shall not, like the old apostate Israel, defile that great name by idolatry or a life of wickedness, but they shall show forth the virtues of Him who has called them from darkness into His marvellous Light.”

John Gill ; “... as the Targum; with his glorious Gospel, in which the glory of his person, office, and grace, is displayed; this will be spread all over the earth, and that will be enlightened by it: it will remove the darkness and infidelity, error, superstition, idolatry, and all false doctrines from the world, and the darkness of calamity and distress from the church; which will cast a lustre and glory upon it; and with the brightness of which the Lord will destroy antichrist, and by it set up his kingdom in the world, and reign before his ancients gloriously: this will bring on Zion’s light and glory, to which kings will come, and upon which will be a defence; Rev 18:1 2Th 2:8 Isa 40:1,3 4:”

“**The place of my throne, and the place of the soles of my feet:** that is, this house, the church of God, is the place where the throne of the Lord is set; where he rules and reigns; where he sets his feet, and is his resting place; even his, whose throne is the heaven, and the earth his footstool; here Christ, as King of saints, dwells, and here he walks and shows the glory of his majesty:”

*Psalm 45:1-17, LXX, (Alexandrine/Vaticanus) verse 1 ; “For the conclusion, for antiphony. (An instruction for the sons of Kore.) a Song concerning the beloved. My heart has indited a good word: I recite my performances to the king: my tongue is the pen of a ready writer.*

*2 Thou art fairer than the sons of men: grace is poured out by thy lips: for this cause God hath blessed Thee for ever.*

*3 Gird thy sword upon thy thigh, O thou Mighty! To thy comeliness, and thy beauty give energy;*

*4 and prosper, and reign, for truth, meekness and justice’s sake; and let Thine own Right Hand marvellously conduct Thee.*

5 Thine arrows are sharpened, O Mighty one, nations shall fall under Thee; they are in the heart of the king's enemies.

6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of rectitude.

7 Thou didst love righteousness, and hate iniquity, therefore God, thy God, anointed Thee with the oil of joy above thy associates.

8 There is myrrh and stacte and cassia for thy garments- for the ivory state rooms from which kings' daughters gladdened thee.

9 In honour of thee, the queen stood on thy Right Hand, arrayed in robes of gold and embroidery. in divers colours.

10 Hear, O daughter, and behold, and incline thine ear; and forget thy people, and thy father's house.

11 Because the king is enamoured of thy beauty; because He is thy Lord;

12 when the daughter of Tyre bow down to Him with gifts; the richest people of the land shall supplicate thy favour.

13 All this honour is for the daughter of the King of Hesebon herself, she is surrounded with chain works of gold, and embroidery.

14 The virgins in her train shall be introduced to the king. They who are related to her shall be introduced to thee.

15 They shall be introduced with gladness and rejoicing- They shall be brought to the temple of the king.

16 Instead of thy fathers, sons are born to thee; these thou shall make princes over all the land.

17 They shall cause Thy name to be remembered in all ages, therefore nations shall praise thee for ever."

The Holy Spirit-inspired commentary on verse 6 is found in Hebrews 1:1-14, (see espec. verse 8) beginning at verse 1 (NKJV) we read ; “ God, who at various times and in various ways spoke in time past to the fathers by the prophets,

2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

5 For to which of the angels did He ever say: “You are My Son, Today I have begotten You”? And again: “I will be to Him a Father, And He shall be to Me a Son”?

6 But when He again brings the firstborn into the world, He says: “Let all the angels of God worship Him.”

7 And of the angels He says: “Who makes His angels spirits And His ministers a flame of fire.”

8 But to the Son He says: “Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom.

9 You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.”

10 And: You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands.

11 They will perish, but You remain; And they will all grow old like a garment;

12 Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail.”

13 But to which of the angels has He ever said: “Sit at My right hand, Till I make Your enemies Your footstool”?

14 Are they not all ministering spirits sent forth to minister for those who will inherit salvation?”

Apostolic witness scriptural cross references ; John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only Begotten of the Father,) full of grace and truth.”

John 3:34-35, verse 34 ; “For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him.”

35 “The Father loveth the Son, and hath given all things into His hand.”

Revelation 19:7-9, verse 7 ; “ Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.”

John Gill : “. This psalm is called “a song of loves”, an epithalamium, or marriage song, setting forth the mutual love of Christ and His church; or “a song of the beloved ones” or “friends”; of Christ, who is the beloved and friend of His church; and the church, who is the beloved and friend of Christ; see Isa 5:1; and the word here used being in the feminine gender, some have supplied the word “virgins”, and render it thus, “a song of the beloved virgins” ; sung by them on account of the marriage between Christ and His church, who are the companions of the bride, mentioned in Ps 45:14, and friends and lovers of the bridegroom; see So 1:3 Joh 3:29. The writer of this psalm is not mentioned; it was not written by the sons of Korah, as say the Targum and Syriac version; but most probably by David, though not concerning his son Solomon,... but the person who is spoken of is the Messiah, as is owned by several Jewish writers: the Targum interprets Ps 45:2 of the King Messiah; and Ben Melech says, He is meant by the King in Ps 45:1. Aben Ezra observes, that this psalm is said concerning David, or concerning the Messiah His son, for so is His name, Eze 37:26; and Kimchi expressly says, it is spoken concerning the Messiah; and Arama affirms, that all agree that it treats of him. ‘I speak of the things which I have made touching the King’; the King Messiah; the King of the whole world, and of the kings of it, and of the saints in it; over whom He reigns in a spiritual manner, and in righteousness; concerning whom this psalm or poem was composed by David under divine inspiration, and which he here delivers:...

Ver. 2. ‘Thou art fairer than the children of men’, &c.] Here begins the psalm, and this is an address to the King Messiah, the subject of it, commending

Him for His beauty and comeliness; which is not to be understood of His divine beauty or His glory, as the only begotten of the Father, in which He is the brightness of His glory, and the express image of his person; for this admits of no comparison, nor is the beauty of angels and men to be mentioned with it; but of the beauty of His human nature, both in body and soul, which being the immediate produce of the Holy Spirit, and without sin, and full of wisdom, grace, and holiness, must transcend that of any or all the sons of Adam. They are all deformed by sin; and whatever spiritual beauty there is in any of them, they have it from Christ; they are comely through His comeliness the outward beauty of men is vain and deceitful, and soon perishes; but Christ is ever the same, and He esteemed of by all that know Him, as exceeding precious, altogether lovely, and transcendently excellent and glorious. The Hebrew word here used is doubled in its radicals, which denotes the exceeding great fairness and beauty of Christ, especially as Mediator, and as full of grace and truth. It follows,...'therefore God hath blessed thee for ever/; or, "because God hath blessed thee for ever"; in His human nature, with the grace of union to the Son of God, and with all the gifts and graces of the Spirit of God; and as Mediator, with all spiritual blessings, with grace and glory for His people. Hence all His comeliness, grace, and gracefulness.'

vs.3 'Gird thy sword upon thy thigh, O Mighty One, in Thy comeliness, and in Thy beauty'; ..."girding a sword on the thigh is part of the ceremony of royal inauguration; and that when the psalmist addresses the Messiah, he refers to His receiving the honours and powers of the Lord of all." G.

Paxton's Illustrations of Scripture. (from "the Treasury of David"-Spurgeon)

Spurgeon ; ". 'O Most Mighty'. A title well deserved, and not given from empty courtesy like the serenities, excellencies and highnesses of our fellow mortals-titles, which are but sops for vain glory. Jesus is the truest of heroes. Hero worship in His case alone is commendable. He is mighty to save, mighty in love.

With Thy glory and Thy majesty. Let Thy sword both win thee renown and dominion, or as it may mean, gird on with thy sword thy robes which indicate Thy royal splendour. Love delights to see the Beloved arrayed as beseemeth His excellency; she weeps as she sees Him in the garments of humiliation, she rejoices to behold Him in the vestments of his exaltation. Our precious

Christ can never be made too much of. Heaven itself is but just good enough for Him. All the pomp that angels and archangels, and thrones, and dominions, and principalities, and powers can pour at His feet is too little for Him. Only His own essential glory is such as fully answers to the desire of His people, who can never enough extol Him.”

Ver. 4. ‘And in Thy majesty ride prosperously’. The Hero Monarch armed and apparelled is now entreated to ascend His triumphal car.”

‘And Thy right hand shall teach Thee terrible things’. Foreseeing the result of divine working, the psalmist prophesies that the uplifted arm of Messiah will reveal to the King’s own eyes the terrible overthrow of His foes.”

Edward Payson (from Spurgeon’s Treasury of David) ; “ While beseeching the Redeemer to ride forth prosperously, and predicting His success, he seems suddenly to have seen his prayers answered and his predictions fulfilled. He saw his all conquering Prince gird on His resistless sword, array Himself in glory and majesty, ascend the chariot of His gospel, display the banner of His cross, and ride forth, as on the wings of the wind, while the tremendous voice of a herald proclaimed before Him: “Prepare ye the way of the Lord, “exalt the valleys, and level the hills; make the crooked ways straight, and the rough places plain; for, behold, the Lord God comes; He comes with a strong hand, His reward is with Him, and His work before Him. From the bright and fiery cloud which enveloped His chariot, and

concealed it from mortal eyes, he saw sharp arrows of conviction shot forth on every side, deeply wounding the obdurate hearts of sinners, and prostrating them in crowds around His path, while His right hand extended raised them again, and healed the wounds which His arrows had made; and His omnipotent voice spoke peace to their despairing souls, and bade them follow in His train, and witness and share in His triumph. From the same bright cloud he saw the vengeful lightnings flashing thick and dreadful, to blast and consume everything that opposed His progress; he saw sin, and death, and hell, with all its legions, baffled, defeated, and flying in trembling consternation before Him; he saw them overtaken, bound, and chained to His triumphant chariot wheels; while enraptured voices were heard from heaven exclaiming, “Now is come salvation, and strength, and the kingdom of

God, and the power of His Christ.” Such was the scene which seems to have burst upon the ravished sight of the entranced prophet. Transported with the

view, he exclaims, Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under Thee."

Adam Clarke ; here beginning with verse 3 ; "*With thy glory and thy majesty.*] Be as war-like as thou art glorious and majestic. Solomon's court was splendid, and his

person was majestic. These words may be well said of him. But the majesty and glory of Christ are above all: he is higher than all the kings of the earth; and has a name above every name; and at it every knee shall bend, and every tongue confess.

[Pss 45:4](#): Verse 4. *In thy majesty ride prosperously*] These words cannot be spoken of Solomon; they are true only of Christ. His *riding* is the prosperous progress of his Gospel over the earth. He uses no sword but the sword of the Spirit; and what religion, system of truth, pretended or real, ever made such progress as the religion of Christ has done, without one sword being ever drawn to propagate it from the first introduction of Christianity to the present time? His Gospel is TRUTH, proclaiming HUMILITY, *anvah*, and RIGHTEOUSNESS...."

*And thy right hand shall teach thee terrible things.*] The *Chaldee* is different: "And the Lord will teach thee to perform terrible things by thy right hand." The *Arabic*: "And with admiration shall thy right hand direct thee." The *Septuagint*: "And thy right hand shall lead thee wonderfully." To the same purpose are the *Vulgate*, *Anglo-Saxon*, and the old *Psalter*. The meaning is, Nothing shall be able to resist thee, and the judgments which thou shalt inflict on thine enemies shall be terrible.

[Pss 45:5](#): Verse 5. *Thine arrows are sharp*] The arrows here may mean the convictions produced in the hearts of men by the preaching of the Gospel. The King is God himself; his enemies are sinners of all sorts. The people, the Jews, thousands of whom were pricked in their hearts under the preaching of *Peter* and others. All *fall* before Christ; those who received the word rose again by repentance and faith; those who did not, fell down-all down!

Ver. 6. " 'Thy throne, O God, is for ever and ever' Spurgeon ; "To whom can this be spoken but our Lord? The psalmist cannot restrain His adoration. His



enlightened eye sees in the royal Husband of the church, God, God to be adored, God reigning, God reigning everlastingly. Blessed sight! Blind are the eyes that cannot see God in Christ Jesus!...”

“O blessed hands of Jesus! the reigning power is safe with You. All the just rejoice in the government of the King who reigns in righteousness.”

*“Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.* Spurgeon ; “Jesus as Mediator owned God as his God, to whom, being found in fashion as a man, He became obedient. On account of our Lord’s perfect life He is now rewarded with superior joy. Others there are to whom grace has given a sacred fellowship with Him, but by their universal consent and His own merit, He is Prince among them, the gladdest of all because the cause of all their gladness. At Oriental feasts oil was poured on the heads of distinguished and very welcome guests; God Himself anoints the man Christ Jesus, as He sits at the heavenly feasts, anoints Him as a reward for His work, with higher and fuller joy than any else can know; thus is the Son of man honoured and rewarded for all His pains. Observe the indisputable testimony to Messiah’s Deity in verse six, and to His manhood in the present verse. Of whom could this be written but of Jesus of Nazareth? Our Christ is our Elohim. Jesus is God With Us.”

*“Therefore God, thy God, has anointed thee with the oil of gladness beyond thy fellows.”*

*“A sceptre of righteousness.*—The sceptre, which was a sort of staff or instrument of various forms, was the ensign of government, and is here used for government itself. This the ancient Jewish writers understand also of the Messiah.”

John Gill ; “Ps 45:6,7 “... which psalm is not spoken of Solomon, to whom many things in it will not agree; he was not fairer than other men; nor was he a warrior; nor was his throne for ever and ever; and much less a divine person, and the object of worship; but the Messiah, and so the ancient Jews understand it: the Targum applies it to him, and mentions him by name in Hebrews 1:2 and some of their modern writers.. affirm it is said of the Messiah; ...Deity is here ascribed to the Son of God; he is expressly called God; for the words will not bear to be rendered, “thy throne is *the* throne of God, or thy throne *is* God”; or be supplied thus, “*God shall establish thy throne*”: nor are the words an apostrophe to the Father, but are spoken to the

King, the subject of the psalm, who is distinguished from God the Father, being blessed and anointed by Him; and this is put out of all doubt by the apostle, who says they are addressed "to the Son", who is not a created God, nor God by office, but by nature; for though the word "Elohim" is sometimes used of those who are not gods by nature; yet being here used absolutely, and the attributes of eternity, and most perfect righteousness, being ascribed to the person so called, prove him to be the true God; and this is the reason why His throne is everlasting, and His sceptre righteous, and why He should be worshipped, served, and obeyed. Dominion and duration of it are given to Him; His throne denotes His kingly power, and government; which is general, over angels, good and bad; over men, righteous and wicked, even the greatest among them, the kings and princes of the earth: and special, over His church and people; and which is administered by His Spirit and grace in the hearts of His saints; and by His word and ordinances in His churches; and by His powerful protection of them from their enemies; and will be in a glorious manner in the latter day, and in heaven to all eternity; for His throne is for ever, and on it He will sit for ever: His kingdom is an everlasting kingdom; He will have no successor in it, nor can His government be subverted; and though He will deliver up the kingdom to the Father, it will not cease.

*A sceptre of righteousness is the sceptre of thy kingdom*; the sceptre is an ensign of royalty; and a sceptre of righteousness, or rightness, is expressive of the justice of government; the Syriac version renders it, "a sceptre stretched out"; which is a sceptre of mercy, [my ft]

[ft] cf. ews 4:16 Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

as the instance of Ahasuerus stretching out his sceptre to Esther shows; and such is the Gospel of Christ, which holds forth and declares the mercy, grace, and love of God to men through Christ; and which may be called a sceptre of righteousness, since it reveals and directs to the righteousness of Christ, and encourages to works of righteousness; but here it designs the righteous administration of Christ's kingly office; for just and true are, have been, and ever will be his ways, as King of saints.

Adam Clarke ;*With the oil of gladness*.-“We have often had occasion to remark

that anciently *kings, priests, and prophets*, were consecrated to their several

offices by anointing, and that this signified the gifts and influences of the Divine Spirit. Christ, *οχριστος*, signifies *The anointed One*, the same as the Hebrew Messiah; and he is here said to be 'anointed with the oil of gladness above his fellows.' None was ever constituted *prophet, priest, and king*, but himself: some were kings only, prophets only, and priests only; others were kings and priests, or priests and prophets, or kings and prophets; but none had ever the *three offices* in his own person but Jesus Christ; and none but himself can be a King over the universe, a Prophet to all intelligent beings, and a Priest to the whole human race. Thus he is infinitely exalted *beyond his fellows*-all that had ever borne the regal, prophetic, or sacerdotal offices."...

"Whole nations shall be converted to the Christian faith; and the *queen*-the Christian Church, shall be most elegantly adorned with all the graces and good works which at once constitute and adorn the Christian character."

Vs. 14 ; "...This part of this parabolical Psalm may refer to the glories of a future state. The Christian Church shall be brought to the KING eternal in the *great day*, adorned with the graces of the Divine Spirit; and thus shall all the redeemed of the Lord enter *into the king's palace*-into the everlasting joy of their Lord."...

[Pss 45:17](#): Verse 17." ' *Therefore shall the people praise thee* ' ] They shall magnify the heavenly Bridegroom, and sing the wonderful displays of his love to the Church, his spouse. And the constant use of this Psalm in the Christian Church is a literal fulfillment of the prophecy."...

"The conclusion which is gratulatory. For this honour the Church would,

1. Set up a memorial to the honour of the Bridegroom: "I will make thy name to be remembered in all generations."

2. The praise of the heavenly Bridegroom shall be ever perpetuated: "Therefore, shall the people praise thee for ever and ever."

The Christian Church shall ever proclaim the name of Jesus, as the name alone in which salvation is to be found; and as the

eternal Fountain of all blessings.”  
(Clarke)

Athanasius. on verse 7(quoted by Spurgeon); “ Therefore. He says not, “Wherefore He anointed Thee in order to Thy being God, or King, or Son, or Word; “for so He was before, and is for ever, as has been shown; but rather, “Since Thou art God and King, therefore Thou wast anointed, since none but thou couldst unite man to the Holy Ghost, thou the image of the Father, in which we were made in the beginning: for Thine is even the Spirit.”

Flavel ( quoted by Spurgeon) Ver. 7.” ‘Therefore God, thy God, hath anointed Thee with the oil of gladness above thy fellows’; i.e., enriched and filled Thee in a singular manner with the fulness of the Spirit, whereby thou art consecrated to Thy office; and by reason whereof you out shine and excellest all the saints who are thy fellows, or copartners in these graces. So that in these words you have two parts, namely, first, the saint’s dignity; and, secondly, Christ’s preeminence. First. The saint’s dignity, which consists in this, that they are Christ’s fellows. The Hebrew word [mt ft]

[ft] This word is used as an adjective and noun to refer to the very close bond that can exist between persons (cf. UT 19:no. 834). In Aramaic the term indicates the close relationship between Daniel and his three friends because of their common faith and loyalty to God (Dan 2:13-18). The Psalmist expressly states that the fear of God is the common bond between “companions” (Psa 119:63).

The term ‘(heber) is also used to express the very close relationship that exists between people in various walks of life. Israelites were “united as one man” ... companions, copartners, partakers; or as ours reads it, fellows; i.e., such as are partakers with Him in the anointing of the Spirit, who do in their measure receive the same Spirit, ... Christ and the saints are in common one with another. Doth the Spirit of holiness dwell in Him? So He doth in them too. Is Christ King and Priest? Why, so are they, too, by the grace of union with Him. He hath made us kings and priests to God and His Father. This is the saints’ dignity, to be Christ’s fellows, consorts, or copartners; so that look whatever grace or excellency is in Christ, it is not impropriated to Himself, but they do share with Him; for indeed He was filled with the fulness of the Spirit for their sakes and use.”... “the dignity of the saints lies chiefly in the partnership with Christ”,...”Secondly.

But then, whatever dignity is ascribed herein to the saints, there is, and still must be, a preeminence acknowledged and ascribed to Christ: if they are anointed with the spirit of grace, much more abundantly is Christ: ‘God, thy God, hath anointed Thee with the oil of gladness above thy fellows.’”

Athanasius (quoted by Spurgeon) ; “...the Saviour, ..., being God, and ever ruling in the Father’s kingdom, and being Himself the dispenser of the Holy Ghost, nevertheless is here said to be anointed, that, as before, being said as man to be anointed with the Spirit, He might provide for us more, not only exaltation and resurrection, but the indwelling and intimacy of the Spirit...And when He received the Spirit, we it was who, by Him were made recipients of it. And, moreover, for this reason, not as Aaron, or David, or the rest, was He anointed with oil, but in another way, above all His fellows, with the Oil of Gladness, which He Himself interprets to be the Spirit, saying by the prophet, “The Spirit of the Lord is upon me, because the Lord hath anointed me; “as also the apostle has said, “How God anointed Him with the Holy Ghost.” [my ft]

[ft] Acts 10:38; “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him.”

Ver. 8. “All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.”

David Pitcairn, in “The Anointed Saviour, “1846 (quoted by Spurgeon). Although there is considerable obscurity overhanging these words, still the general idea of a supereminent fulness of anointing is quite apparent, combined, however, with the other idea that the anointing oil or ointment is of the most exquisite quality. Myrrh, and aloes, and cassia were celebrated for their peculiar fragrance, on which account they were used in compounding the choicest unguents. Myrrh and cassia are mentioned in Ex 30:23-24, as two of the spices of which the holy anointing oil was made up. All its ingredients were considered sacred. The Israelites were forbidden to pour it upon man’s flesh, or to attempt any imitation of it in their own perfumes. Ivory was in early times, as it still is, rare and costly, and it was highly esteemed as a material for household decoration, on which the finest workmanship and the most princely expenditures were displayed. In palaces of ivory, therefore, it was to be expected that, in correspondence with the

magnificence of their structure and the costliness of their furniture, the ointment employed for anointing would be of the richest perfume, and in the greatest profusion. According to our version of the Psalm, the divine Saviour is thus represented as being anointed with oil of the very best kind, even oil taken from the ivory palaces; and also as receiving it in no ordinary measure. His anointing was not confined to a few ceremonial drops poured upon the head, but so abundant is it said to have been, that all His garments smelled of myrrh, and aloes, and cassia...: Thy garments are all myrrh, aloes, and cassia. This is figurative language, but nothing could more emphatically exhibit how truly “the Spirit rested on Jesus, and abode with him” in all the plenitude of His heavenly gifts.”...

**Genesis 28:12 ; “And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.”**

scriptural cross references ; Jesus speaking to the high priest “ Mark 14:62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

John 1:51 ; Jesus speaking to Nathanael ; “And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.” “

Acts 7:56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”(Stephen speaking as a witness-martyr)

Revelation 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.”

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.”

John Gill Ver. 12. “ ‘And he dreamed’, &c.] As he slept; not a common dream, but under divine direction and influence:

and, behold, a ladder set upon the earth, and the top of it reached to heaven: denoting either the providence of God, and the various steps of it, bringing about his own glory and the good of his people; and which is steady, firm, and sure, and reaches to all things here on earth; and in an especial manner is concerned about the people of God, their protection and safety; and is directed and governed according to the will, counsels, and purposes of God in heaven; a view of which must be very encouraging to Jacob in his present circumstances: or else the incarnation and mediation of Christ, who in his human nature was to be in the fulness of time on earth, there to live a while, obey, suffer, and die, and so was the ladder set on earth; and his divine nature was the top of it, which reached heaven; here he was in that nature before his incarnation, and from hence he came; and indeed here he was in that when on earth; and as man, he ascended on high when he had done his work, and is now higher than the heavens; he may be fitly represented hereby as the Mediator, who has reconciled things in heaven and things on earth, and has as it were joined and united heaven and earth together: and the various rungs in this ladder, so considered, are Christ’s interposition as a surety from eternity; his incarnation in time; his being under the law, and his obedience to it; his sufferings, the shedding of his blood, and the death of the cross; his resurrection from the dead, ascension to heaven, session at the right hand of God, and intercession there. Moreover this may point out to us Christ as the way to his Father, of access unto him, and acceptance with him, by which he communicates the blessings of his grace to men, and by which they ascend to God with their prayers and praises to him: as also as being the way to heaven and eternal happiness; the various steps to which are election in him, redemption by him, regeneration by his Spirit and grace, the several graces of his Spirit, faith, hope, and love, justification by his righteousness, pardon by his blood, adoption through him, and the resurrection of the dead:

and, behold, the angels of God ascending and descending on it: which may be expressive of the employment of angels in the affairs of Providence, who

receive their commission from heaven, and execute it on earth, in which they are diligent, faithful, and constant; and of the ministry of them, both to Christ personal, and to his church and people, even to every particular believer; see John 1:51.”

Will Pound ; “ Weary and exhausted from the hard day of walking Jacob went into a deep sleep and began to dream. His dream was profound. ‘He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it.’ (28:12).

‘And behold, the Lord stood above it and said, “I am the Lord, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants” ‘(v. 13).

...”Then Jacob awoke from his sleep and said, ‘Surely the Lord is in this place, and I did not know it.’ He was afraid and said, ‘How awesome is this place! This is none other than the house of God, and this is the gate of heaven.’” (vv. 16-17). He got up poured oil on the stone and named the place Bethel, “the house of God.”

Jacob learned that when you are walking with the Lord any place becomes your resting place. Wherever you are Yahweh is there. Jacob just happened to be at Luz.” [see my ft]

[ft]Genesis 28:19 “And he called the name of that place Bethel: but the name of that city was called Luz at the first.”

(LXX) ; “Genesis 28:19 And he called the name of that place, the House of God; and the name of the city before was Ulam-luz.”

Luz means almond which symbolically could point to the Resurrection. In Israel it is first to blossom ; the greek “to shine...”Jesus was the “First-fruits from the dead and in His glory He now shines forth ; Revelation 21:23 ; ‘The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.’”

Before He ascended into heaven Jesus told His followers, “Lo, I am with you always, even to the end of the age” (Matthew 28:20). We have His abiding presence regardless of where we are. We are always with Him because He is the ladder into the presence of God. There is no place in this universe where our Lord is not with us. He is our dwelling place.”...-



“Jesus used this vision of Jacob in His conversation with Nathanael. Jesus had never met this man before. He saw Nathanael coming to Him, and said of him, “Behold, an Israelite indeed, in whom there is no guile!” (John 1:47). The word Jesus used for “guile” means to “catch with bait, beguile, deceit.” He is not going to be like Jacob and make use of double dealings of deceit.

This took Nathanael completely by surprise. Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”

What was he doing under the fig tree? Wouldn't we love to know? He was under the cover of the fig tree. No one knew he was there. No one saw him but God! Whatever it was Jesus saw him, and Nathanael was now conscious of His supernatural knowledge of that fact.”-...

Suddenly, Nathanael responds, “”Rabbi, You are the Son of God; You are the King of Israel” (John 1:49).

“Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these.” And He said to him, “Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man” (vv. 50-51). Jesus can do more than read the heart. He opens the door to heaven. Jesus was in unending and unbroken communion with the Father. Nathanael and the other disciples saw the glory of God come down to man. God and man met in Jesus Christ.

The words “heavens opened” is the idea of remaining open, or “standing open.” Something has occurred in the past and it continues into the future. Heaven stands wide open and now the grace of God is available for every person who believes in the Son of Man. You can come into God's presence. He has forgiven you. The one standing there talking to Nathanael is the “door.” He has bridged the gap between heaven and earth. He provides a means for us to enter into God's presence. Sin shut the door. However, Christ has removed the sin bearer that separates us through His death and resurrection. He is the only entrance into heaven because He is “the lamb slain from the before the foundation of the world” (Revelation 13:8). (Cf. Rev.

4:1; 19:11).

F. F. Bruce writes, “In this application of Jacob’s vision, . . . the union between earth and heaven is effected by the Son of Man: He is the mediator between God and the human race. Not only so: the occasion to which the words of Jesus point is none other than His crucifixion. On a later occasion, speaking to a Jerusalem audience, he said, ‘When you have lifted up the Son of Man, then you shall know that I am He’ (John 8:28). His being ‘lifted up’ is His exaltation, though His enemies intended it for degradation; the cross is the supreme manifestation of His glory. By the cross heaven is thrown wide open, God draws near to man, and man is reconciled to God” (The Gospel of John, Eerdmans, 1983, pp. 62-63).

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*1 Kings 8:22-29 LXX (Thomson version); ; “Then Solomon went up over against the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands towards heaven and said, O Lord the God of Israel, there is no god like thee in the heaven above and on the earth below, keeping covenant and mercy with Thy servant who walketh before Thee with his whole heart. These Thou hast kept with Thy servant David, my father : for what Thou didst speak with Thy mouth, Thou hast with Thy hands fulfilled as at this very day. Now therefore, O Lord God of Israel, keep with Thy servant David, my father, what Thou hast spoken to him, saying There shall not be taken from thee out of My presence a chief man sitting upon the throne of Israel, provided thy children take heed to their ways, to walk before Me as thou hast walked before Me. Now then, O Lord God of Israel, let me beseech Thee, this word of Thine to my father David be confirmed, that it may be so. Will God indeed dwell with men on the earth! If the heaven and the heaven of heaven will not suffice Thee, far less indeed this house which I have built for Thy name. Yet Thou, O Lord, the God of Israel, wilt look down on this supplication for mine to hearken to the prayer which Thy servant this day in Thy presence prayeth to Thee that Thine eyes may be open day and night on this house-on this place of which Thou hast said, My name shall be there that Thou mayst hearken to the prayer which Thy servant prayeth toward this place day and night.”*

Cross references:

Hebrews 4:14-16 <sup>14</sup> Seeing then that we have a great high priest, that hath passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. <sup>15</sup> For we have not an high priest who cannot be touched with the feeling of our infirmities; but who was in all points tempted as *we are, yet* without sin. <sup>16</sup> Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

2 Chronicles 6:40-41 LXX (Thomson version) ; “And now , O Lord, let thine eyes, I beseech Thee, be open and Thine ears attentive to the prayer made in this place. And, now , arise, O Lord God, into Thy rest, Thou and the ark of Thy strength. Let Thy priests, O Lord God, be clothed with salvation, and Thy children made glad with good things. Turn not away, O Lord God, the face of Thine anointed. Remember the mercies of David Thy servant.”

Micah 7:14-19 LXX (Thomson version) “Feed Thou Thy people with Thy crook-the flock of Thy heritage-them who are by themselves in a forest in the mist of yonder Carmel.

They shall feed in Bashan and Gilead, as in the days of old. And as in the days of thy coming out of Egypt, you shall see wonderful things. Nations shall see and be confounded, and because of all the mighty power of these [things], they will lay their hands on their mouths. Their ears will be stopped. They will lick dust like serpents trailing on the ground ; they will be confounded in their enclosure.

At the Lord our God let them be confounded and struck with terror because of Thee. Who is a God like unto Thee, taking away iniquities, and passing by the transgressions of the remnant of His heritage? He hath not kept His anger in remembrance; because He delighteth in mercy; He will turn and have compassion on us: He will bury deep our iniquities, they shall be whelmed in the depths of the sea,-all our sins. He will give truth to Jacob, and mercy to Abraham, as He swore to our fathers, according to the days of old.”

Deuteronomy 10:14 LXX “Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are in it.”

John Gill ; “... Ver. 22. And Solomon stood before the altar of the Lord, &c.] The altar of the burnt offering in the court of the priests, where he prayed the following prayer; and which altar was **typical of Christ**, who is always to be in sight in prayer, and through whom all sacrifices of prayer and praise become acceptable to God.”

according to Jewish canon that those who prayed in the house of the Lord

were to direct their prayers:

Gill on verse 29”...not only to the temple, and holy of holies, but if behind the mercy seat, he was to turn his face to it; which was a symbol of Christ, the propitiatory and throne of grace, to be looked unto by faith.”

cf.1 John 2:2 referring to Jesus Messiah John writes ; “ And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.”

cf. Hebrews 4:16 “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

Only the priests could go into that place and when worshipping in the temple courts they must pray toward the place where God manifested His “Shekinah” glory.

Matthew Henry ;”...typifying the mediation of Jesus Christ, Who is the true Temple, to whom we must have an eye in every thing wherein we have to do with God.”

Gill ; “... And it was so, that, when Solomon had made an end of praying all this prayer and supplication unto the Lord, &c.] In which he was a type of Christ, praying and interceding for his people before the golden altar, ..”

On verse 29 Gill writes “...the Godhead dwells bodily, see Jon\_2:4 and it is observable, according to a Jewish canon (b), one at a distance, in another land, was not only to turn his face to the land of Israel, but direct his heart to Jerusalem, and the temple, and the holy of holies; and if in the land, to Jerusalem, &c. and if in Jerusalem, not only to the temple, and holy of holies, but if behind the mercy seat, he was to turn his face to it; which was a symbol of Christ, the propitiatory and throne of grace, to be looked unto by faith, Rom\_3:25.

Matthew Henry ; “...Solomon, in all his other glory, even on his ivory throne, looked not so great as he did now. Great men should thus support the reputation of religious exercises and so honour God with their greatness. Solomon was herein a type of Christ, the great Intercessor for all over whom He rules.”

*Exodus 15:1-2 (LXX),verse 1 “Then sang Moses and the children of Israel this song to God, and spoke, saying, Let us sing to the Lord, for He is very greatly glorified: horse and rider He has thrown into the sea.*

*vs.2 He was to me a Helper and Protector for salvation: this is my God and I will glorify Him; my father’s God, and I will exalt Him.”*

Cross references:

Judges 5:3 LXX (Thomson version); “Hear, O kings! And give ear, O princes! I will sing to I Am, to the Lord I Am; I will sing to the Lord God of Israel.”

Judges 5:12 LXX (Thomson version); “Awake, awake, Debora! Awake, awake, utter a song. Arise, Barak! And lead thy captivity captive, son of Abineem!”

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

2 Samuel 22:51 LXX (Thomson version); “He is magnifying the deliverances of his own king, and shewing mercy to his anointed-to David and his seed forever.”

Revelation 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Martin Luther ; “Let us sing unto the Lord, for He hath triumphed gloriously here, being filled with an overflowing sense of gratitude and joy, and so here he sings of his being dead, of His having slept and rose up again, of His enemies being smitten, and of the teeth of the ungodly being broken.”

John Gill ; “...for He hath triumphed gloriously; over Pharaoh and all the Egyptians, the enemies of Israel, as Christ has over sin, in the destruction of it by His sacrifice, and over Satan, and His principalities and powers, when He spoiled them on the cross, and over death the last enemy, and all others;

over whom He has made His people more than conquerors, through Himself: or, “in excelling He excels”.. ; all the angels of heaven, in His name, and nature, relation, and office; and all the sons of men, even the greatest among them, being King of kings, and Lord of lords; in the wonderful things done by Him, no such achievements having ever been wrought by any of them: or, “in magnifying, He is magnified”

∴; appears to be what He is, great in His nature, perfections, and works; and to be magnified, or declared to be great, and extolled as such by all that know and fear Him;”-

“...my father’s God, and I will exalt him”; Christ was not only the God of Amram, the father of Moses, who was a good man; but the God of Abraham, Isaac, and Jacob, as He declared Himself to be, (Ex 3:6), the ancestors not only of Moses, but of all the children of Israel. This shows the antiquity of Christ, that He was their fathers’ God, and that He is to be trusted and depended on, as He was by their fathers, and to be regarded, and highly valued and esteemed, having been their fathers’ friend, and is a reason why He should be exalted by them; for though He cannot be raised higher than He is, being the Son of the Highest, God over all, Blessed for ever, Whose kingdom ruleth over all, and is now as man ascended on high, and is highly exalted by His Father, and at His Right Hand, and glorified by Him with Himself; yet He may be said to be exalted and lifted up by us, when we celebrate and set forth the height of His glory and excellency, by asserting His proper deity, ascribing the same perfections, worlds, and worship to Him, as to His Father, by attributing distinct divine personality to Him, confessing His eternal Sonship, owning Him in all His offices, and giving Him the glory due unto Him on account of them, and for salvation wrought out by Him; the whole honour and praise of it belong to Him: He may and should be exalted in the hearts of His people, in their thoughts and affections, and with their lips in songs of praise; and in the house of God, and the ordinances of it, where everyone should speak of His glory; the reasons are, because He is above all in His person and perfections, is the only Mediator, Saviour, and Redeemer, and to exalt Him is the way to be exalted, (Pr 4:8).

C.H.Spurgeon ; “This is called ‘the song of Moses, the servant of God and the Lamb.’ So I gather that the Lamb’s new song is after the same triumphant fashion: it is the substance of that which Moses’ song foreshadowed. In Christ

Jesus the Lord our God has led captivity captive. Let us praise Him on the high sounding cymbals. Sing unto the Lord, for He hath triumphed gloriously. The powers of darkness are destroyed ; sin, death, and hell are drowned in the atoning blood : the depths have covered them : there is not one of them left. Oh, ‘sing unto the Lorde for He hath triumphed gloriously.’ ‘Ascribe greatness unto our God.’ ”

“That passage through the Red Sea was the type of their (Israel’s) death, their burial, and their resurrection to a new life; it was their national baptism unto God: and therefore they sang as it were a new song.”-

“...’Sing to the Lord’, not only of the past, but of the present and the future. Sing of the second coming; sing of the glory to be revealed; sing of high heaven and the city that needs no candle, neither light of the sun; sing of the victories of Christ when the armies of heaven shall ride forth on their white horses, and He shall lead them whose name is written on His vesture and on His thigh - King of kings, and Lord of lords. There is matter enough for eternal music if our hearts are right with God.”-

“... ‘The Lord is my strength and song, and he is become my salvation.’ The Father in His eternal purpose is my salvation; the Son in His complete redemption is my salvation. Nay, not in His redemption only, but in His life, His death, His resurrection, His intercession, His second coming, He has become my salvation. And the Holy Ghost indwelling in me, quickening me, instructing me, illuminating me, perfecting me, keeping me –

He is become my salvation. Triune God, it is not alone that thou dost save me, but thou art my Salvation. I look for nothing but what is in Thee, and if thou givest Thyself to me, Thou hast given me a Perfect Salvation, salvation from bondage, salvation from worldliness, salvation from death and hell, salvation into light, and liberty, and love, and joy, salvation that shall culminate in eternal glory. A full salvation is God to His people.”

**2 Kings 2:11-12, LXX, verse 11 : “ And it came to pass as they were going, they went on talking; and, behold, a chariot of fire, and horses of fire, and it separated between them both; and Elias was taken up in a whirlwind as it were into heaven.**

**vs. 12 And Elisha saw, and cried, Father, father, the chariot of Israel, and the horseman thereof! And he saw him no more: and he took hold of his garment, and rent it into two pieces.”**

Cross references:

Psalms 104:3 LXX (Charles Thomson version) “ Thou art he who covereth his chambers with waters who maketh clouds his chariot-who walketh on the wings of the wind.”

Matthew 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.”

Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Albert Barnes on verse 11 ; “Elijah went up into heaven; and we know, from the sure testimony of the Scripture, that our blessed Lord is at the right hand of the Majesty on high, ever living to make intercession for us.”

John Gill Ver. 12. ‘And Elisha saw it’, &c.] The ascension of Elijah to heaven, the manner of it, and all relative to it, as the disciples saw the ascension of Christ, between which and this there is a great agreement, see Acts 1:9,10, and so Elisha had the token by which he might expect to have the double portion, as the disciples after the ascension of Christ had an extraordinary effusion of the Spirit and gifts upon them:

‘and he cried, my father, my father; or my master, my master, as the Targum; Elijah being a father to Elisha, and the rest of the prophets, in the same sense as disciples of the prophets are called sons:

‘the chariots of Israel, and the horsemen thereof’; who was a greater defence to Israel, and was of more service to them by his instructions and prayers, than an army consisting of chariots and horsemen; so the



Targum,

“he was better to Israel by his prayers than chariots and horsemen:”

and he saw him no more; he was carried up in the above manner into the heaven of heavens, out of the sight of mortals, and never seen more, but at the transfiguration of Christ on the mount:”

*Genesis 49:8-12, LXX (Thomson Version) ; “ Juda! Let thy bretheren praise thee: Thy hands shall be on the back of thy enemies. The sons of thine father shall bow down to thee.*

*vs, 9 Juda is a lion’s whelp. From a vigorous stem, my son, thou art sprung. Couching down thou art gone to sleep. Like a young lion : Who dare rouse him!*

*vs. 10 A chief shall not fail from Juda nor a leader from His loins till the things reserved for him shall come -even he, the expectation of the nations.*

*vs. 11 Binding his colt to a vine and his ass’ colt to the young vine, He will wash his robe in wine, and his mantle in the blood of the grape.*

*vs.12 His eyes are more exhilarating than wine, and his teeth are whiter than milk.”*

KJV/MT Gen.: 49:8-12 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee.

9 Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

11 Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes shall be red with wine, and his teeth white with milk.”

Cross references:

Psalm 78:68 LXX (Thomson version) ; “but made choice of the tribe of Juda-of this mount Sion which he loved,”

Revelation 5:5 “And one of the elders saith to me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose its seven seals.”

Revelation 19:12 “His eyes {were} as a flame of fire, and on his head {were} many crowns; and he had a name written, that no man knew, but he himself.”

Revelation 19:13 “And he {was} clothed with a vesture dipped in blood: and his name is called, The Word of God.”

1 Corinthians 15:24 “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.”

Matthew Henry teaches us ; “The lion is the king of beasts, the terror of the forest when he roars; when he seizes his prey, none can resist him; when he goes up from the prey, none dare pursue him to revenge it. By this it is foretold that the tribe of Judah should become very formidable, and should not only obtain great victories, but should peaceably and quietly enjoy what was obtained by those victories-that they should make war, not for the sake of war, but for the sake of peace. Judah is compared, not to a lion rampant, always tearing, always raging, always ranging; but to a lion couchant, enjoying the satisfaction of his power and success, without creating vexation to others: this is to be truly great. 4. It should be the royal tribe, and the tribe from which Messiah the Prince should

come: The sceptre shall not depart from Judah, till Shiloh come, v. 10. Jacob here foresees and foretels, (1.) That the sceptre should come into the tribe of Judah, which was fulfilled in David, on whose family the crown was entailed. (2.) That Shiloh should be of this tribe-his seed, that promised seed, in whom the earth should be blessed: that peaceable and prosperous one, or the Saviour, so others translate it, he shall come of Judah. Thus dying Jacob, at a great distance, saw Christ's day, and it was his comfort and support on his death-bed. (3.) That after the coming of the sceptre into the tribe of Judah it should continue in that tribe, at least a government of their own, till the coming of the Messiah, in whom, as the king of the church, and the great high priest, it was fit that both the priesthood and the royalty should determine. Till

the captivity, all along from David's time, the sceptre was in Judah, and subsequently the governors of Judea were of that tribe, or of the Levites that adhered to it (which was equivalent), till Judea became a province of the Roman empire, just at the time of our Saviour's birth, and was at that time taxed as one of the provinces, Lu. 2:1. And at the time of his death the Jews expressly owned, We have no king but Caesar. Hence it is undeniably inferred against the Jews that our Lord Jesus is he that should come, and that we are to look for no other; for he came exactly at the time appointed. Many excellent pens have been admirable well employed in explaining and illustrating this famous prophecy of Christ. 5. It should be a very fruitful tribe,

especially that it should abound with milk for babes, and wine to make glad the heart of strong men (v. 11,12)-vines so common in the hedge-rows and so strong that they should tie their asses to them, and so fruitful that they should load their asses from them-wine as plentiful as water, so that the men of that tribe should be very healthful and lively, their eyes brisk and sparkling, their teeth white. Much of what is here said concerning Judah is to be applied to our Lord Jesus. (1.) He is the ruler of all his father's children,

and the conqueror of all his father's enemies; and he it is that is the praise of all the saints. (2.) He is the lion of the tribe of Judah, as he is called with reference to this prophecy (Rev. 5:5), who, having spoiled principalities and powers, went up a conqueror, and couched so as none can stir him up, when he sat down on the right hand of the Father. (3.) To him belongs the sceptre;

he is the lawgiver, and to him shall the gathering of the people be, as the desire of all nations (Hag. 2:7), who, being lifted up from the earth, should draw all men unto him (Jn. 12:32), and in whom the children of God that are scattered abroad should meet as the centre of their unity, Jn. 11:52. (4.) In him there is plenty of all that which is nourishing and refreshing to the soul, and which maintains and cheers the divine life in it; in him we may have wine and milk, the riches of Judah's tribe, without money and without price, Isa. 55:1." and " Christ was manifested to take away sin. Christ is expressly called a rod out of the stem of Jesse : little prospect was there, according to human views, that He should ever flourish. But the dry rod revived and blossomed to the confusion of His adversaries."

J.F.B. Commentary ; "JUDAH—A high pre-eminence is destined to this tribe (Numbers 10:14, Judges 1:2). Besides the honor of giving name to the Promised Land, David, and a greater than David—the Messiah—sprang from it. Chief among the tribes, "it grew up from a lion's whelp"—that is, a little power—till it became "an old lion"—that is, calm and quiet, yet still formidable."

### ark

Isaiah 49:6-9 LXX (Thomson Version) ;vs.6 ; "Moreover He said unto me, It is a great thing for thee to be called My servant to re-establish the tribes of Jacob and bring back the dispersion of Israel. Behold I have given thee for the everlasting testament of a race-for the light of nations; that thou mayst be for salvation to the farthest part of the earth."

vs.7 " Thus saith the Lord Who delivered thee-the God of Israel: hallow Him Who despised His life, Him Who was abhorred by the nations, the slaves of the princes. Kings shall see Him and chiefs shall rise up and they shall worship Him for the sake of the Lord; because the Holy One of Israel is faithful, therefore I have chosen thee."

vs.8 “ Thus saith the Lord, in an acceptable time I have hearkened to Thee, and in a day of salvation helped Thee ; and have formed Thee and given Thee for the covenant of nations that Thou mayst reduce the earth to order and possess desolate heritages,

vs.9 saying to them who are in darkness, Come into light. In all the highways they shall be fed, and there shall be pasture for them in all the paths.”

Isaiah 49:7-9, Dead Sea Scroll, vs.7; “ Thus says the Lord YHWH your Redeemer of Israel, and His Holy One, to those despising His soul, to Him who the nation counts an abomination, to a Servant of rulers, . Kings shall see and arise, princes shall worship, for the sake of YHWH who is faithful, the Holy One of Israel, shall choose you.”

vs,8 Thus says YHWH, In an excellent time have I heard you, and in a day of salvation [Yeshua] I helped you: and I will preserve [make Nazarene] you, and I will give you for a covenant of the people, to raise up the earth, to cause them to inherit heritages of desolation;

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

Isaiah 49:7-9, NKJV ; vs.7 “Thus says the LORD, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: “Kings shall see and arise, Princes also shall worship, Because of the LORD who is faithful, The Holy One of Israel; And He has chosen You.”

8 Thus says the LORD: “In an acceptable time I have heard You, And in the day of salvation I have helped You; I will preserve You and give You As a covenant to the people, To restore the earth, To cause them to inherit the desolate heritages;

9 That You may say to the prisoners, ‘Go forth,’ To those who are in darkness, ‘Show yourselves.’ “They shall feed along the roads, And their pastures shall be on all desolate heights.”

Dead Sea Scroll ; Isaiah 49: (6.) And he said, Is it a light thing from your being to me a servant to raise up the tribes of Israel and to restore the Nazarenes of Jacob: I will also give you for a light to the Gentiles, to be

my salvation {Yeshua} to the end of the earth.”

(7.). “Thus says the Lord YHWH your Redeemer of Israel, and his Holy One, to those despising his soul, to him who the nation counts an abomination, to a servant of rulers,

Kings shall see and arise, princes shall worship, for the sake of YHWH who is faithful, the Holy One of Israel, shall choose you. ..

(8.) Thus says YHWH, In an excellent time have I heard you, and in a day of salvation [Yeshua] I helped you: and I will {&dot&} preserve [make Nazarene] you, and I will give you for a covenant of the people, to raise up the earth, to cause them to inherit heritages of desolation; (9.) saying to the prisoners, Go out; to them that are in darkness, reveal yourselves. upon all the mountains they shall feed, and in all the high places of their pastures.”

Matthew Henry : “ In these verses we have, I. The humiliation and exaltation of the Messiah (v. 7): The Lord, the Redeemer of Israel, and Israel’s Holy One, Who had always taken care of the Jewish church and wrought out for them those deliverances that were typical of the great salvation, speaks here to Him, Who was the undertaker of that salvation. And, 1. He takes notice of His humiliation, the instances of which were uncommon, nay, unparalleled. He was one whom man despised. He is despised and rejected of men, ch. 53:3. To be despised by so mean a creature (man, who is himself a worm) bespeaks the lowest and most contemptible condition imaginable. Man, whom He came to save and to put honour upon, yet despised Him and put contempt upon Him; so wretchedly ungrateful were His persecutors. The ignominy He underwent was not the least of His sufferings. They not only made Him despicable, but odious. He was one whom the nation abhorred; they treated Him as the worst of men, and cried out, Crucify him, crucify Him. The nation did it, the Gentiles as well as Jews, and the Jews herein worse than Gentiles; for His cross was to the one a stumbling-block and to the other foolishness. He was a Servant of rulers; He was trampled upon, abused, scourged, and crucified as a slave. Pilate boasted of His power over Him, Jn. 19:10. This He submitted to for our salvation. 2. He promises Him

His exaltation. Honour was done Him even in the depth of His humiliation. Herod the king stood in awe of Him, saying, Is it John the Baptist; noblemen, rulers, centurions came and kneeled to Him. But this was more fully accomplished when kings received His gospel, and submitted to His yoke, and joined in the worship of Him, and called themselves the vassals of Christ. Not that Christ values the rich more than the poor (they stand upon a level with Him), but it is for the honour of His kingdom among men when the great ones of the earth appear for Him and do homage to Him. This shall be the accomplishment of God's promise, and He will give Him the heathen for His inheritance, and therefore it shall be done, because of the Lord who is faithful and true to His promise; and this shall be an evidence that Christ had a commission for what he did, and that God had chose Him, and would own the choice He had made. II. The blessings He has in store for all those to whom He is made salvation. 1. God will own and stand by Him in His undertaking."

(v. 8): In an acceptable time have I heard thee, that is, I will hear thee. Christ, in the days of His flesh, offered up strong cries, and was heard, Heb. 5:7. He knew that the Father heard Him always (Jn. 11:42), heard Him for Himself (for, though the cup might not pass from Him, yet he was enabled to drink it), heard Him for all that are His, and therefore He interceded for them as one having authority. Father, I will, Jn. 17:24. All our happiness results from the Son's interest in the Father and the prevalency of His intercession, that He always heard Him; and this makes the gospel time an acceptable time, welcome to us, because we are accepted of God, both reconciled and recommended to Him, that God hears the Redeemer for us, Heb. 7:25. Nor will He hear Him only, but help Him to go through with His undertaking. The Father was always with Him at His right hand, and did not leave Him when His disciples did. Violent attacks were made upon our Lord Jesus by the powers of darkness, when it was their hour, to drive Him off from His undertakings, but God promises to preserve Him and enable Him to persevere in it; on that one Stone were seven eyes, Zec. 3:9. God would preserve Him, would preserve His interest, His kingdom among men, though fought against on all sides. Christ is preserved while Christianity is. 2. God will authorize Him to apply to His church the benefits of the redemption He is to work out. God's preserving and helping Him was to make the day of His gospel a day of salvation. And so the apostle understands it: Behold, now is the day of

salvation, now the word of reconciliation by Christ is preached, 2 Co. 6:2.

(1.) He shall be guarantee of the treaty of peace between God and man: I will give thee for a covenant of the people. This we had before (ch. 42:6), and it is here repeated as faithful, and well worthy of all acceptance and observation. He is given for a covenant, that is, for a pledge of all the blessings of the covenant. It was in him that God was reconciling the world to Himself; and He that spared not His own Son will deny us nothing. He is given for a covenant, not only as He is the Mediator of the covenant, the blessed day-man who has laid his hand upon us both, but as He is all in all in the covenant. All the duty of the covenant is summed up in our being his; and all the privilege and happiness of the covenant are summed up in His being ours.

(2.) He shall repair the decays of the church and build it upon a Rock. He shall establish the earth, or rather the land, the land of Judea, a type of the church. He shall cause the desolate heritages to be inherited; so the cities of Judah were after the return out of captivity, and so the church, which in the last and degenerate ages of the Jewish nation had been as a country laid waste, but was again replenished by the fruits of the preaching of the gospel.

(3.) He shall free the souls of men from the bondage of guilt and corruption and bring them into the glorious liberty of God's children. He shall say to the prisoners that were bound over to the justice of God, and bound under the power of Satan, Go forth "

John Gill ; "...to a servant of rulers; of Jewish rulers in subjection to them, being made under the law; and of Gentile rulers, paying tribute to Caesar, and when scourged by Pilate, and crucified by his order, which was the usual death of servants or slaves. But though He was so ill used, despised, and abhorred, He is encouraged by His divine Father, and great glory and honour are promised Him: 'kings shall see and arise, princes also shall worship'; they shall see the glory and majesty of Christ, and rise up in reverence of Him, and fall down before Him and worship Him; which has had its accomplishment in part in Constantine, Theodosius, Valentinian, and other Christian princes, and will have a further fulfilment in the latter day;

See cf. Isaiah 49:23 45:3 Psalm 72:10,11. This passage is interpreted by the Jews of the Messiah..

'because of the Lord that is faithful'; to His promises to Him in raising Him from the dead, and giving Him glory; in exalting Him at His own right hand;



in giving Him gifts for men, which He bestowed on them; in spreading and succeeding his Gospel in the Gentile world; and in the enlargement of His kingdom and interest in it; all which obliged, and will oblige, the kings and princes of the earth to own Him, and pay homage to Him.”

Keil and Delitzsch ; “...The person addressed here is the Restorer of Israel, the Light of the Gentiles, the Salvation of Jehovah for all mankind. When kings and princes shall behold Him who was once brought so low, delivered from His humiliation, and exalted to the glorious height of the work to which He has been called, they will rise up with reverence from their thrones, and prostrate themselves upon the ground in worship for the sake of Jehovah, as before Him who...is faithful, showing Himself sincere in His promises, and for the sake of the Holy One of Israel, in that, as is now made manifest, ‘He hath chosen thee.’ ”

W.E. Vine points out that the Septuagint version; “...shows that Christ Himself is in view and not here the remnant of the nation.” In reference to the text ; “...*to be called my servant, to establish the tribes of Jacob, and to recover the dispersion of Israel:*”

**KJV Zechariah (or Zaharias) 9:14 “And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.”**

**Zechariah 9:14, LXX ; “And the Lord shall be over them, and his arrow**

**shall go forth as lightning: and the Lord Almighty shall blow with the trumpet; and shall proceed with the tumult of his threatening.**

Cross references :

Matthew 24:27 “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

Zechariah 2:5 “For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Zechariah 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Isaiah 30:30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

Revelation 6:2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

Isaiah 66:15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.”

Psalms 18:14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

Psalms 45:3 Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty.

Psalms 45:4 And in thy majesty ride prosperously because of truth and meekness *and* righteousness; and thy right hand shall teach thee terrible things.

Psalms 45:5 Thine arrows *are* sharp in the heart of the king’s enemies; *whereby* the people fall under thee.

Psalms 77:17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

Psalms 77:18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.

Psalms 144:5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

Psalms 144:6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.”

John Gill gives the Messianic application; Ver. 14. ‘And the Lord shall be seen over them, &c.] His apostles and ministers: or, “shall appear to them” }; and be seen by them, as He was in the days of His flesh; they saw his person, His miracles, His sorrows, and sufferings; they saw Him after His resurrection, and some have seen Him since His ascension, with the eyes of their bodies, as well as with the eyes of their understandings; and so were fit to be witnesses of Him: or, “the Lord shall appear over them”, or “upon

them” ; He was seen over, and above them, when He ascended up to heaven; and upon them, by the descent of his Spirit on them at the day of Pentecost,”

Matthew Henry ; “the special appearances of the divine Providence for them, and perfectly in the glorious victories gained by the cross of Christ and the preaching of the cross over Satan and all the powers of darkness, whereby we are made more than conquerors.”

**Isaiah 2:2 KJV Isaiah 2:2 “And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.”**

**Isaiah 2:2 ,LXX ; “For in the last days the mountain of the Lord shall be glorious, and the house of God shall be on the top of the mountains, and all nations shall come to it.”**

Gill’s comment; Ver. 2. “And it shall come to pass in the last days”, &c.] The days of the Messiah, as Aben Ezra rightly interprets it; and it is a rule laid down by Kimchi and Ben Melech, that wherever the last days are mentioned, the days of the Messiah are intended.

“established in the top of the mountains”; in Christ, who is higher than the kings of the earth, signified by mountains, (see Re 17:9,10) who is the Head of all principality and power...”

the Messiah himself appeared, and his Gospel was published, and miracles wrought by him. And in the latter day, when Christ, and he alone, shall be exalted, as he will at the time this prophecy refers to, (Isa. 2:11 The lofty

looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.”see also v. 17) the church will be exalted; the glory of the Lord will be risen upon her; the interest of Christ will exceed all other interests; his religion will be the prevailing one; the kingdoms of this world will become his; and his dominion will be from sea to sea, and from the rivers to the end of the earth. This may also denote the visibility of the kingdom and church of Christ; it will be as a city on a hill; and however obscure the church is now, being in the wilderness, it will at this time be visible to all: Isa.2:2b”and all nations shall flow unto it”;

“...that is, many out of all nations shall be converted, and come freely and willingly to join themselves to the church of Christ; they shall come in great numbers, in company together, and that continually, like flowing streams; they shall first flow to the Lord, and to his goodness, and then to his church and ordinances;...”

Matthew Henry ; “ We are to look for the second coming of Jesus Christ at the

end of time, as the Old-Testament saints did for his first coming; this is the last time, 1 Jn. 2:18. Now the prophet here foretels, I. The setting up of the Christian church, and the planting of the Christian religion, in the world.

Christianity shall then be the mountain of the Lord’s house; where that is professed God will grant his presence, receive his people’s homage, and grant instruction and blessing, as he did of old in the temple of Mount Zion. The gospel church, incorporated by Christ’s charter, shall then be the rendezvous of all the spiritual seed of Abraham. Now it is here promised, I. That Christianity shall be openly preached and professed; it shall be prepared (so the margin reads it) in the top of the mountains, in the view and hearing of all.

Hence Christ’s disciples are compared to a city on a hill, which cannot be hid, Mt. 5:14. They had many eyes upon them. Christ himself spoke openly to

the world, Jn. 18:20. What the apostles did was not done in a corner, Acts 26:26. It was the lighting of a beacon, the setting up of a standard. Its being every where spoken against supposes that it was every where spoken of. 2. That it shall be firmly fixed and rooted; it shall be established on the top of the everlasting mountains, built upon a rock, so that the gates of hell shall not prevail against it,”,,,

“He that dwells safely is said to dwell on high, ch. 33:16. The Lord has founded the

gospel Zion. 3. That it shall not only overcome all opposition, but overtop all competition; it shall be exalted above the hills. This wisdom of God in a mystery shall outshine all the wisdom of this world, all its philosophy and all its politics. The spiritual worship which it shall introduce shall put down the idolatries of the heathen; and all other institutions in religion shall appear mean and despicable in comparison with this. See Ps. 68:16. Why leap ye, ye high hills? This is the hill which God desires to dwell in. II. The bringing of

the Gentiles into it. 1. The nations shall be admitted into it, even the uncircumcised, who were forbidden to come into the courts of the temple at Jerusalem. The partition wall, which kept them out, kept them off, shall be taken down. 2. All nations shall flow into it; having liberty of access, they shall

improve their liberty, and multitudes shall embrace the Christian faith. They shall flow into it, as streams of water, which denotes the abundance of converts that the gospel should make and their speed and cheerfulness in coming into the church. They shall not be forced into it, but shall naturally flow

into it. Thy people shall be willing, all volunteers, Ps. 110:3. To Christ shall the gathering of the people be, Gen. 49:10. See ch. 60:4, 5. III. The mutual assistance and encouragement which this confluence of converts shall give to

one another. Their pious affections and resolutions shall be so intermixed that they shall come in in one full stream. As, when the Jews from all parts of the country went up thrice a year to worship at Jerusalem, they called on their friends in the road and excited them to go along with them, so shall many of the Gentiles court their relations, friends, and neighbours, to join with them in embracing the Christian religion.”

*KJV Genesis 49:10 “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.”*  
*or as the LXX;”(LXX or greek-Septuagint) as quoted by the early church “fathers”: “A ruler shall not fail from Juda, nor a prince from his loins, until there come the things reserved for Him ; even He, the expectation of nations.”*

Cross references:

Revelation 5:5 “And one of the elders saith to me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose its seven seals.”

Theological Wordbook of the Old Testament ; “... We must now consider the reference to the verse in Gen 49:10, Jacob’s blessing on his son Judah: “The staff shall not depart from Judah, nor the sceptre from between his feet until ‘Shiloh’ come, and the obedience of the people be unto him.” What is meant by the phrase “until Shiloh come”? If it is a prophecy of Jesus, the NT nowhere alludes to it. It would be preferable to say it is a prophecy of David as a type of the Messiah, but what does Shiloh add?

“... the almost unanimous testimony of the ancient versions (LXX and Targums) that would infer a slight change in the MT, i.e. a change of Shiloh to

shlh (= shellô “to whom it belongs”),... The phrase then could read “until he comes into his own.” Allegro notes the messianic interpretation of Gen 49:10 at Qumran where the verse is applied to the scion of David to come (see Bibliography). The similarity to Ezekiel 21:27 [see my ft]

[ft] LXX Ezekiel 21:27 ; “ Injustice, injustice, injustice, will I make it: woe to it: such shall it be until he comes to whom it belongs; and I will deliver it to Him.” Or as the MT/NKJV ; “Overthrown, overthrown, I will make it overthrown! It shall be no *longer*; Until He comes whose right it is, And I will give it *to Him*. ” See this studies “Resurrection LXX

...is striking. ...”

New Testament fulfillment :

cf. Revelation 5:5-10, verse 5 ; “ And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

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

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

9 And they sung a new song, saying, Thou art worthy to take the book, and to open 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;

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

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.”  
and-

John 11:49-52, verse 49 ; “ And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad”

John Gill comments ; “who shall rouse him up”? a lion grown up and in its full strength, or a lioness, as some choose to interpret it, and which is the fiercest, and therefore the most dangerous to rouse up when laid down, either in its den, or with its prey in its paws: so dangerous it was to provoke the tribe of Judah, as its enemies after found, especially in the times of David: all this may be applied to Christ, the lion of the tribe of

Judah; the lion being the king of beasts, and the strongest among them, may denote the kingly power and authority of Christ, His great strength as the mighty God and mighty Saviour, His courage in engaging with all the powers of darkness, and valour in vanquishing all enemies; His generosity and lenity to those that stoop to him, and his fierceness to his adversaries, who took the prey from the mighty, and then ascended on high, leading captivity captive; where he sat down at the right hand of God at rest and ease, and who will dare to rouse Him up, or be able to stand before Him when once He is angry? This verse in some ancient { Raya Mehimna in Zohar in Exod. fol. 49. 3. 4.) writings of the Jews is interpreted of Messiah the Son of David.”

Hengstenberg ; “ Christ is the true Judah,-He by whom God is glorified,...” and also “...But Judah himself, according to the blessing of dying Jacob, is at some future period to centre in Messiah. As a type, He had formerly centred already in David, in whom the lion-nature of the tribe of Judah was manifested. This illusion shows that even what is said in versus 8,9 found it’s complete fulfillment only in Christ, ...”

Matthew Henry ; “Much of what is here said concerning Judah is to be applied to our Lord Jesus. (1.) He is the Ruler of all His Father’s children, and the conqueror of all His Father’s enemies; and He it is that is the praise of all the saints. (2.) He is the lion of the tribe of Judah, as He is called with reference to this prophecy (Rev. 5:5), who, having spoiled principalities and powers, went up a conqueror, and couched so as none can stir Him up, when



He sat down on the right hand of the Father. (3.) To Him belongs the sceptre; He is the lawgiver, and to Him shall the gathering of the people be, as the desire of all nations (Hag. 2:7), who, being lifted up from the earth, should draw all men unto Him (Jn. 12:32), and in whom the children of God that are scattered abroad should meet as the centre of their unity, Jn. 11:52.”

Matthew Henry on Revelation 5:5 ; “the Lord Jesus Christ, called the lion of the tribe of Judah, according to his human nature, alluding to Jacob’s prophecy Genesis 49:10, and the root of David according to his divine nature, though a branch of David according to the flesh. He who is a middle person, God and man, and bears the office of Mediator between God and man, is fit and worthy to open and execute all the counsels of God towards men. And this he does in his mediatorial state and capacity, as the root of David and the offspring of Judah, and as the King and head of the Israel of God; and he will do it, to the consolation and joy of all his people.”

Matthew Henry on Genesis 49:8 “Ver. 8. Judah, thou art he whom thy brethren shall praise, &c.] His name signifies praise, and was given him by his mother, her heart being filled with praises to God for him, Genesis 29:35 and is here confirmed by his father on another account, because his brethren should praise him for many excellent virtues in him; and it appears, by instances already observed, that he had great authority, and was highly esteemed among his brethren, as his posterity would be in future times for their courage, warlike expeditions and success, and being famous for heroes, such as David, and others; and especially his famous seed the Messiah, and of whom he was a type, should be praised by his brethren, who are so through his incarnation, and by divine adoption, and who praise him for the glories and excellencies of his person, and the blessings of his grace:

thy hand shall be in the neck of thine enemies; pressing them down by his superior power, subduing them, and causing them to submit to him, and which was verified in David, who was of this tribe, #Ps 18:40 and especially in the Messiah, in a spiritual sense, who has conquered and subdued all his and his people’s enemies, sin, Satan, the world and death:

thy father’s children shall bow down before thee; before the kings that should spring from this tribe, and should rule over all the rest, as David and

Solomon, to whom civil adoration and respect were given by them; and before the King Messiah, his son and antitype, in a way of religious worship, which is given him by the angels, the sons of God, and by all the saints and people of God, who are his father's children by adoption; these bow before him, and give him religious adoration as a divine Person, and submit to his righteousness as Mediator, and bow to the sceptre of his kingdom, and cast their crowns at his feet, and give him the glory of their whole salvation. This in some Jewish writings is applied to the time of the Messiah's coming."

John Calvin ; " 'And unto him shall the gathering of the people be'. Here truly he declares that Christ should be a king, not over one people only, but that under his authority various nations shall be gathered, that they might coalesce together." and- "But this, we know, is fulfilled in Christ; to whom was promised the inheritance of the world; under whose yoke the nations are brought; and at whose will they, who before were scattered, are gathered together. Moreover, a memorable testimony is here borne to the vocation of the Gentiles, because they were to be introduced into the joint participation of the covenant, in order that they might become one people with the natural descendants of Abraham, under one Head."

**Isaiah 52:13 LXX (Thomson version) ; "Behold My servant will mind and be exalted and highly glorified."**

**Isaiah 52:13 Dead Sea Scroll ; "Behold, my servant shall deal prudently; he shall be exalted and lifted up, and be very high."**

Note that the word "mind" in Thomson's version means "understand" (from the greek word: συνήσει from the root word : συνίημι)

## Cross references ;

Isaiah 11:2 “And the spirit of Yahweh shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahweh;”

Isaiah 11:3 And shall make him of quick understanding in the fear of Yahweh: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

Isaiah 42:1 “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isaiah 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.”

Isaiah 53:11 LXX (Brenton’s translation of the Vaticanus) ; “the Lord also is pleased to take away from the travail of His soul, to shew Him light, and to form Him with understanding; to justify the Just One Who serves many well; and He shall bear their sins.”

Phillipians 2:6-11 ; “ Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross.

9 Therefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* on earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”

Ezekiel 34:23 “And I will raise up one shepherd over them, and he shall tend them, even my servant David, and he shall be their shepherd;”

Cf. Zechariah 3:8 “Hear now, Jesus the high priest, thou, and thy neighbours that are sitting before thee: for they are diviners, for, behold, I bring forth my servant The Branch.”

W.E. Vine ; “ He shall be exalted and (extolled) lifted up, and shall be very high.” Three stages are in view, His resurrection (the word rendered exalted signifies to rise up in exaltation), His ascension, and His position at the right hand of God...”

Spurgeon;”...the marred visage and disfigured form of the Great Servant of the Lord are fully recognised, and yet the voice of the Lord declares that the shame and contempt caused thereby will be temporary, and the ultimate result will be sure; the issue of the great scheme of redemption is by no means uncertain, His cause must prosper, His throne must be established, and the will of the Lord must be done. Let us brace ourselves up this morning with the delightful prospect of the predestined triumph of the kingdom of our Lord and of His Christ.” and “The star of Jesus rises higher every hour; the twilight of Calvary brightens towards millennial day. he was despised and rejected of men, but now tens of thousands adore Him; and, according to the omnipotent promise of the Father, to Him every knee shall bow and every tongue confess that He is Lord.”...

John Gill;”even of Christ, his person, offices, humiliation, and exaltation, and the effects and fruits thereof; for of him undoubtedly the whole is to be understood.”...”The Targum interprets it of the Messiah; and so did the ancient Rabbins, as Aben Ezra and Alshech confess; and several parts of the prophecy are applied to him, both by ancient and modern ones, as will be seen in the exposition of it.

Christ, as man and Mediator, is the servant of God, of his choosing and calling, sending, bringing forth, and supporting; ... the principal part of his service lay in working out the redemption and salvation of his people, in which he willingly and cheerfully engaged, and which he diligently and faithfully performed; in which he showed a regard to his Father’s will, love to his people, and great condescension, as well as wisdom; for, as it is here promised he would, so he did deal “prudently”: as in his infancy, when he disputed with the doctors in the temple, so throughout the whole of his public life, in preaching the Gospel, in answering the questions of his enemies, and in his behaviour at his apprehension, arraignment, condemnation, and crucifixion:...”and Gill further says;”...The Targum is, “behold, my servant the Messiah shall prosper;”...he shall be exalted and extolled, and be very high”; as he has been exalted by his Father, by raising him from the dead, and giving him glory; by placing him at his own right hand, and giving him all power in heaven and in earth; by committing all judgment into his hands, that all men may honour him as they do the Father: and he is “extolled” by his

people, in his person and offices, by giving him the glory of their salvation, in their hearts, thoughts, and affections, with their mouths and lips; and so he is in his house and ordinances, by his ministers and churches: and is made “very high”; higher than the kings of the

earth; higher than the angels of heaven; higher than the heavens themselves.  
The Jews

{ft.1 Tanchuma apud Yalkut in loc.}

say of the Messiah, in reference to these words, that he is exalted above Abraham, extolled above Moses, and made higher than the ministering angels; and in another ancient book

{ft2 .Pesikta apud Kettoreth Hassammim in Targum in Numb. fol. 27. 2.}

of theirs it is said, the kingdom of Israel shall be exalted in the days of the Messiah,..”

Thee LXX reads: (Isaiah 52:13) *Behold, my servant shall understand, and be exalted, and glorified exceedingly.*”

My servant... “shall reign well” [HENGSTENBERG]. ; “...In the second clause the Prophet puts together verbs which denote elevation, and still adds (hebrew word) ‘very,’ in order most emphatically to point out the glory of exaltation of the Servant of God.”

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 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.”

Spurgeon ; “...The star of Jesus rises higher every hour; the twilight of Calvary brightens towards millennial day. He was despised and rejected of

men, but now tens of thousands adore him; and, according to the omnipotent promise of the Father, to him every knee shall bow and every tongue confess that he is Lord.”...

“In heaven Jesus is exalted and extolled; in his church he is very high; and even in the world itself his name is a word of power already, and destined to be supreme in ages to come. ...”

Matthew Henry ; “How highly God exalted him, and exalted him because he humbled himself. Three words are used for this (v. 13): *He shalt be exalted and extolled and be very high*. God shall exalt him, men shall extol him, and with both he shall be very high, higher than the highest, higher than the heavens. He shall prosper in his work, and succeed in it, and that shall raise him very high.”

Calvin ; “He calls Christ “his Servant,” on account of the office committed to him. Christ ought not to be regarded as a private individual, but as holding the office to which the Father has appointed him, to be leader of the people and restorer of all things; so that whatever he affirms concerning himself we ought to understand as belonging also to us. Christ has been given to us, and therefore to us also belongs his ministry, for the Prophet might have said, in a single word, that Christ will be exalted and will be highly honored; but, by giving to him the title of “Servant,” he means that he will be exalted for our sake.”

*Psalm 68:1-4 LXX (Thomson version) ; “Let God arise and His enemies be scattered ; and let them who hate Him flee before Him.*

*Vs 2 As smoke vanisheth, let them disappear : as wax melteth before fire, so let sinners perish at the presence of God.*

*Vs.3 But let them who are righteous rejoice- let them shout for joy at the presence of God-let them be transported with gladness.*

*Sing to God; celebrate his name in songs : make way for him who is riding westward.”*

*Psalm 68:4, Augustine’s Septuagint (LXX) ; “Sing ye to God, psalm ye to His name, way make ye to Him that hath ascended above the setting.”*

*Psalm 68:4, LXX ; “Sing to God, sing praises to his name: make a way for him that rides upon the west (the Lord is his name) and exult before him. They shall be troubled before the face of him.”*

*Psalm 68:4,KJV, “Sing to God, sing praises to His name; Extol Him who rides on the clouds, By His name YAH, And rejoice before Him.”*

Cross references:

Ephesians 4:8 “Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts to men.”

Isaiah 42:13 LXX (Charles Thomson version) “The Lord God of Hosts will come forth and tread down battle; he will rouse up his zeal and shout against his enemies with majesty.”

Isaiah 33:3-5 Dead Sea Scroll “The people retreated from the voice of the multitude, from the exaltation of yourself they are shattered *even* the Gentiles. And your spoil will be gathered like the gathering of the locust, as the rushing of the locust shall he run to and fro on it. Exalted is YHWH because He is the Shokeyn (*masc. Form of Shekina*) in the highest, He fill Zion with justice and righteousness.”

1 Peter 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Revelation 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and

the heaven fled away; and there was found no place for them.

Revelation 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

Thessalonians 1:7-10 7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired by all them that believe (because our testimony among you was believed) in that day.

Spurgeon ; “*Let God arise...* The words suppose the Lord to have been passive for awhile, suffering his enemies to rage, but restraining his power. Israel beseeches him to "arise," as elsewhere to "awake," "gird on his sword," and other similar expressions. We, also, may thus importunately cry unto the Lord, that he would be pleased to make bare his arm, and plead his own cause. [my ft]

[ft] (see also Henry Law’s remarks in the Messiah’s Resurrection section of this study)

*Let his enemies be scattered.* Our glorious Captain of the vanguard clears the way readily, however many may seek to obstruct it; he has but to arise, and they flee, he has easily over thrown his foes in days of yore, and will do so all through the ages to come. Sin, death, and hell know the terror of his arm; their ranks are broken at his approach. Our enemies are his enemies, and in this is our confidence of victory.

*Let them also that hate him flee before him.* To hate the infinitely good God is infamous, and the worst punishment is not too severe. Hatred of God is impotent. His proudest foes can do him no injury. Alarmed beyond measure, they shall flee before it comes to blows. Long before the army of Israel can come into the fray, the haters of God shall flee before HIM who is the champion of his chosen. He comes, he sees, he conquers. How fitting a



prayer is this for the commencement of a revival! How it suggests the true mode of conducting one: —the Lord leads the way, his people follow, the enemies flee.”

Ridley H. Herschell ; “He has gone before us to prepare our heavenly rest; the work is finished. He now comes, day by day, to load us with blessings, and at the last will carry us safely through death into life and glory. To the Lord our Saviour belong the issues from death; then, "Death, where is thy sting?" etc. Ridley H. Herschell

Adam Clarke ; “Verse 4. *Extol him that rideth upon the heavens by his name JAH*]

‘Extol him who sitteth on the throne of glory, in the ninth heaven; YAH is his name; and rejoice before him.’ "-*Targum*.

Spurgeon Ver. 3. *But let the righteous be glad*. “The presence of God on the throne of grace is an overflowing source of delight to the godly; and let them not fail to drink of the streams which are meant to make them glad.

*Let them rejoice before God*. The courtiers of the happy God should wear the garments of gladness, for in his presence is fulness of joy. That presence, which is the dread and death of the wicked, is the desire and delight of the saints.

*Yea, let them exceedingly rejoice*. Let them dance with all their might, as David did, for very joy. No bounds should be set to joy in the Lord. "Again, I say, rejoice," says the apostle, as if he would have us add joy to joy without measure or pause. When God is seen to shine propitious from above the mercy seat in the person of our Immanuel, our hearts must needs leap within us with exultation, if we are indeed among those made righteous in his righteousness, and sanctified by his Spirit. Move on, O army of the living God, with shouts of abounding triumph, for Jesus leads the van.”[my ft]

[ft] “van” from Webster’s 1828 Dictionary ; “...1. The front of an army; or the front line or foremost division of a fleet, either in sailing or in battle.” Etc.

John Gill ; (from his intro. of the chapter) "...And this being a type of Christ, and of his ascending the holy hill of God, may be allowed of; for certain it is that this psalm treats of the coming of Christ, and of blessings by him, and of victory over his enemies; and particularly of his ascension to heaven, as most evidently appears from Eph\_4:8; and from prophecies in it, concerning the calling of the Gentiles. Wherefore the latter part of the Syriac inscription of it is very pertinent;

"also a prophecy concerning the dispensation of the Messiah, and concerning the calling of the Gentiles to the faith."

Ver. 4. "Sing unto God", &c.] Manifest in the flesh, risen from the dead, ascended on high, set down at the right hand of his divine Father; having exerted his great strength in their redemption; and therefore should sing the song of redeeming love, with grace and melody in their hearts, unto him;

"sing praises to his name": to the honour of his name Jesus, a Saviour, because of the great work of salvation wrought out by him; give him all the praise and glory of it, which due unto his name;

"extol him that rideth upon heavens": having ascended above them, and being higher than they, and so is exalted above all blessing and praise; and uses his power and greatness for the help of his people:..."

Mathew Henry; "he ( David) is led, by the Spirit of prophecy, to speak glorious things concerning the Messiah, His ascension into heaven, and the setting up of his kingdom in the world."

*"He that rides on the heavens by his name Jah,* one would think, should immediately have been adored as King of kings and Lord of lords, and the sovereign director of all the affairs of states and nations; he is so, but this he rather glories in, that he is a Father of the fatherless. Though God be high, yet has he respect unto the lowly. Happy are those that have an interest in such a God as this. He that rides upon the heavens is a Father worth having; thrice happy are the people whose God is the Lord.

(1.) When families are bereaved of their head God takes care of them, and is himself their head; and the widows and the fatherless children shall find

that in him which they have lost in the relation that is removed, and infinitely more and better. He is a Father of the fatherless, to pity them, to bless them, to teach them, to provide for them, to portion them. He will preserve them alive (Jeremiah 49:11), and with him they shall find mercy, Hosea 14:3. They have liberty to call him Father, and to plead their relation to him as their guardian, Psalm 146; 9 10:14,18. He is a judge or patron of the widows, to give them counsel and to redress their grievances, to own them and plead their cause, Proverbs 22:23. He has an ear open to all their complaints and a hand open to all their wants. He is so in his holy habitation, which may be understood either of the habitation of his glory in heaven (there he has prepared his throne of judgment, which the fatherless and widow have free recourse to, and are taken under the protection of, Psalms 9:4,7), or of the habitation of his grace on earth; and so it is a direction to the widows and fatherless how to apply to God; let them go to his holy habitation, to his word and ordinances; there they may find him and find comfort in him.”

Hengstenburg ; “.... God always goes at the head of his people through the deserts of suffering and need; in the deserts of trouble they find in him a true leader. E. W. Hengstenberg.”

As a result of Christ’s ascension and glorification, the Holy Spirit is sent to minister comfort,edification, and exhortation to the remaining seed on earth.

Augustine (referenced to his Septuagint version), giving the spiritual resurrection of man then making reference to Christ’s resurrection ; “...For the Same is He that hath ascended above the "setting:" either because the new life of one turned to Him receiveth Him not except the old life shall have set by his renouncing this world, or because He ascended above the setting, when by rising again He conquered the downfall of the body. "For The Lord is His name." Which if they had known, the Lord of glory they never would have crucified.”

Psalm 102:12-28, LXX, vs.12 ; “But thou, Lord, endurest for ever, and thy memorial to all generations.

13 ; Thou shalt arise, and have mercy upon Sion: for it is time to have mercy upon her, for the set time is come.

14 For thy servants have taken pleasure in her stones, and they shall pity her dust.

15 So the nations shall fear thy name, O Lord, and all kings of the earth thy glory.

16 For the Lord shall rebuild Sion, and shall appear in his glory.

17 He has had regard to the prayer of the lowly, and has not despised their petition.

18 Let this be written for another generation; and the people that shall be created shall praise the Lord.

19 For he has looked out from the height of his sanctuary; the Lord looked upon the earth from heaven;

DSS has “dwelling” rather than “height of his sanctuary in verse 19

20 to hear the groaning of the prisoners, to loosen the sons of the slain;

DSS, vs. 20b ; “...to set free those who were doomed to die”

21 to proclaim the name of the Lord in Sion, and his praise in Jerusalem;

22 when the people are gathered together, and the kings, to serve the Lord.

23 He answered him in the way of his strength: tell me the fewness of my days.

DSS has for verse 23; “For He has weakened my strength in midcourse. He shortened my days, I say, vs. 24. O my God...”

24 Take me not away in the midst of my days: thy years are through all generations.

25 In the beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands.

26 They shall perish, but thou remainest: and they all shall wax old as a garment; and as a vesture shalt thou fold them, and they shall be changed.

*27 But thou art the same, and thy years shall not fail.*

DSS has "...never end." Rather than "...shall not fail."

*28 The children of thy servants shall dwell securely, and their seed shall prosper for ever."*

Cf. Isaiah 60:1 "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee." {shine....: or, be enlightened; for thy light cometh}

60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

60:3 And kings shall walk in thy light, and nations in thy brightness."

Revelation 15:4 Who shall not fear thee, O Lord, and glorify thy name? for {thou} only {art} holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Revelation 21:23-26 <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.

Revelation 22:1-2 Revelation 22:1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and on each side of the river, {was there} the tree of life, which bore twelve {kinds of} fruits, {and} yielded her fruit."

John Gill ; "Ver. 12. *But thou, O Lord, shalt endure for ever, &c.*] This address is made to Christ, as is clear from Psalm 102:25-27, compared with Hebrews 1:10-12, who is a divine Person, endures for ever, is from

everlasting to everlasting, unchangeably the same in his love, power, wisdom, faithfulness, &c. and though he died as man, he will die no more; he is alive, and lives for evermore; and because he lives, his people shall live also; and he will come again to take them to himself: and, as Mediator, he is King for ever; always continues, as such, to rule over, protect, and defend his people; and is a Priest for ever, and ever lives to make intercession for them; and his blood, righteousness, and sacrifice, have a constant virtue in them, to take away sin, and secure from it: the consideration of the perpetuity of Christ, in his person and offices, was a comfort to the psalmist under his troubles, and in a view of his own declining state: the Targum is,

“but thou, O Lord, thy habitation continues for ever in heaven:”

and thy remembrance to all generations; the remembrance of his name Jehovah, or Jesus, or Immanuel, or any other, is sweet and precious to his saints in all ages; and so the remembrance of his works, of what he has done and suffered, especially the great work of redemption; for the remembrance of which the ordinance of the Lord’s supper is appointed to be continued till his second coming; and his Gospel is an everlasting one, which will transmit the memory of him to men in every age, to the end of the world; and though all flesh is as grass, and every man dies, even the ministers of the word, yet that itself lives for ever.”

Ver. 13. “*Thou shalt arise, and have mercy on Zion, &c.*] Exert his power, and display the riches of his grace and mercy; not by delivering the Jews from the Babylonish captivity, to which some restrain it; but by redeeming his church and people by power and price; or rather by raising up and restoring them to great glory and prosperity in the latter day:...”

Ver. 15. *So the Heathen shall fear the name of the Lord, &c.*] Whose name is reverend, and to be feared; especially the glorious and fearful name "Jehovah", expressive of the divine existence, of his eternity and immutability; though the name of the Lord frequently signifies himself, and here particularly the Messiah, the Son of God, in whom the name of the Lord is; the King of saints, whom all men will fear in the latter day, when the set time to favour Zion is come; will stand in awe of him, be careful of offending him, and will serve and worship him; even the very Heathen, who knew not God, and had no fear of him before their eyes, or in their hearts; the Pagan nations, whose kingdoms will become the kingdoms of our Lord, and of his

Christ; see Revelation 11:15 15:3,4

John Gill ; on vs. 15 “*and all the kings of the earth thy glory...the glory of Christ’s person, as the Son of God; the glory of his offices, as Prophet, Priest, and King; especially the glory of his kingly office, to which that of the kings of the earth is not to be compared; the glory of his works of creation, providence, and redemption; and as it will be held forth in the Gospel, with which the earth will now be full, and so be filled with the glory of the Lord,... and will be so remarkable and conspicuous as to be taken notice of by the kings of the earth, even by all of them, who, when the glory of the Lord shall be risen in Zion, will come to the brightness of it, and look upon it, and admire it, and fear because of it,..*”

Ver. 16. *When the Lord shall build up Zion, &c.]* The church of God, fallen down, and in a ruinous condition, as it may be said to be when the doctrines of the Gospel are departed from; the ordinances of it are corrupted and altered, or not attended to; the worship and discipline of the Lord’s house are neglected; great declensions in faith, love, and zeal, among the professors of religion, and but few instances of conversion: and it may be said to be built up again, as it will be in the latter day, when the doctrines of grace will be revived; the ordinances will be administered in their primitive purity; great spirituality, holiness, and brotherly love, among the saints, and large numbers converted and brought into it: and this will be the work of Christ, the great master builder; the materials of this building are the saints, those lively stones which will now be laid with fair colours; the ministers of the word will be the instruments that Christ will make use of in rebuilding his church; it is his Spirit, power, and grace, which will make all effectual; and he will have the glory, as follows: the Targum is,

“for the city of Zion is built by the Word of the Lord:”

*he shall appear in his glory;* or “shall be seen in his glory”, which will be upon his church and people, and on which there will be a defence, so that it shall continue; and this will lie chiefly in the purity of Gospel truths, ordinances, and worship; in the number of converts; in the gifts and graces of the Spirit of God upon them; in their peace, prosperity, unity, and spirituality; and in the presence of Christ with them, who will be seen in all the glory and

majesty of his kingly office; he will now reign before his ancients gloriously.”

Ver. 18. *This shall be written for the generation to come, &c.*] This prayer, as the Targum paraphrases it, is a directory to saints in distressed circumstances; or that which was just now said, that the Lord will regard, and not despise the prayer of the destitute; this shall stand on record, for the encouragement of praying souls in all generations; or this whole prophecy, concerning the glory of the church in the latter day; this shall be written for the next generation, and so on until it is accomplished, to keep up the faith and expectation of the fulfilment of it:

and the people which shall be created: born [my note]

[ft] both Thomson’s LXX and the Dead Sea Scrolls have “born”

at the time when all this shall be done; or who shall become new creatures; be created in Christ Jesus, and made new men;

these shall praise the Lord, when he shall arise and have mercy on Zion; when he shall favour and rebuild her, in answer to the prayers of his people; then their prayers will be turned into praise; then will those voices be heard among them, hallelujah, salvation, glory, honour, and power unto the Lord our God, Revelation 19:1.”

“Ver. 19. For he hath looked down from the height of his sanctuary, &c.] From heaven, as it is explained in the next clause, which is the Lord’s sanctuary, or holy place, where he dwells, even in the height of it; it is both high and holy, as he himself is; yet he condescends to look down from thence on sinful mortals:...”

Ver. 22. *When the people are gathered together, &c.*] When the people of the Jews shall be gathered together, and seek the Lord their God, and David their King, the Messiah, and appoint them one head, even Christ; and when the Gentiles shall gather together, in great numbers, to the church of God, Hosea 1:11 3:5 Isaiah 60:4-8,

*and the kingdoms to serve the Lord;* even the kingdoms of this world, which will become his, and will serve him in righteousness and holiness, freely and cheerfully, with one shoulder and one content; their kings will fall down



before the Lord, and all nations shall serve him, Psalm 72:11, and then will be the time when the prisoners shall be loosed, and the Lord shall be praised in Zion.”

Ver. 25. *Of old hast thou laid the foundation of the earth, &c.*] The lower part of the creation, the Lord’s footstool, called the earth beneath: this has its foundation; though what it is cannot be well said, it cannot be searched out; it is sometimes said to be founded upon the waters, and yet so as not to be removed for ever, Jer 31:37 Ps 24:2 104:5, this shows the wisdom of God, as a wise master builder, and the stability of the earth; and is a proof of the deity of Christ, to whom these words belong: this is said to be done "of old", or "at" or "in the beginning", as Jarchi and the Targum; and so in # Heb 1:10, where they are applied to the Messiah, the Son of God; and this, as it proves the eternity of Christ, who must be in the beginning, and before all things, so it confutes the notion of the eternity of the earth, received by some philosophers: besides, the words may be rendered, "before" "thou foundest the earth"; and so refers to the preceding, "thy years", &c. were before the earth was; that is, from eternity, and so fully express the eternal existence of Christ:

*and the heavens are the work of thy hands*; these are the airy and starry heavens, and the heaven of heavens; which are creatures, and not to be worshipped, made by Christ himself, and are expressive of his power, wisdom, and glory.”

*Vs.26...but thou shalt endure*; as the eternal God, from everlasting to everlasting; and, even as man, he will die no more; and, as Mediator, will ever remain; he will be King for ever; his throne is for ever and ever; his kingdom is an everlasting one; he is a priest for ever, after the order of Melchizedek; his sacrifice is of an eternal efficacy, and he ever lives to make intercession for his people; he will always continue, as the Prophet, in his church, to teach by his Spirit, word, and ordinances, in the present state; and hereafter will be the light of the New Jerusalem, and of his saints, for ever:

... Ver. 27. But thou art the same, &c.] That hast created them, as the Targum adds; or "thou art he", the everlasting I AM, the unchangeable Jehovah; immutable in his nature and perfections; in his love and affections to his people; in his power to protect and keep them; in his wisdom to guide and direct them; in his righteousness to clothe them, and render them acceptable

to God; in his blood to cleanse them, and speak peace and pardon to them; in his fulness to supply them, and in his intercession for them,

and thy years shall have no end; see Gill on "Ps 102:24", now he, that made the heavens and the earth, and will be when they will not be, especially in the present form they are, must be able to rebuild his Zion, and bring on the glory he has promised; and from his eternity and immutability may be concluded the continuance of his church and interest in the world, until all the glorious things spoken of it shall be fulfilled, as follows.

Ver. 28. The children of thy servants shall continue, &c.] The "servants" of the Lord are the apostles of Christ, and ministers of the word, in all successive generations, with whom Christ will be to the end of the world: their "children" are such whom they have begotten again, through the Gospel, to whom they are spiritual fathers; regenerated souls are meant; of these there will be a succession in all ages, until latter day glory takes place; these are the church's seed, and her seed's seed, from whom the word of the Lord, the Gospel, will never depart, Isaiah 59:21, or these "shall inhabit", as the word may be rendered, the earth, as the Targum adds; that is, the new heavens, and the new earth, when the old ones are passed away; here they shall dwell with the Lord, who is the same today, yesterday, and for ever:

*and their seed shall be established before thee;* the same with the children, the spiritual seed of the church and of faithful minister; these, with the church, in which they are born and brought up, shall be established in Christ; the church will be no more in an unstable and fluctuating state, but will be as a tabernacle, that shall not be taken down; yea, shall be established upon the top of the mountains, and exalted above the hills; see Isaiah 2:2 33:20."

Matthew Henry ; "... (Psalm 102:24):

*"O my God! take me not away in the midst of my days;* let not this poor church be cut off in the midst of the days assigned it by the promise; let it not be cut off till the Messiah shall come. Destroy it not, for that blessing is in it,"

Isaiah 65:8. She is a criminal, but, for the sake of that blessing which is in her, she pleads for a reprieve. This is a prayer for the afflicted, and which, with submission to the will of God, we may in faith put up, that God would

not take us away in the midst of our days, but that, if it be his will, he would spare us to do him further service and to be made riper for heaven.

III. A plea to enforce this prayer taken from the eternity of the Messiah promised, Psalm 102:25-27. The apostle quotes these verses (Hebrews 1:10-12) and tells us, He saith this to the Son, and in that exposition we must acquiesce. It is very comfortable, in reference to all the changes that pass over the church, and all the dangers it is in, that Jesus Christ is the same yesterday, today, and for ever. Thy years are throughout all generations, and cannot be shortened. It is likewise comfortable in reference to the decay and death of our own bodies, and the removal of our friends from us, that God is an everliving God, and that therefore, if he be ours, in him we may have everlasting consolation. In this plea observe how, to illustrate the eternity of the Creator, he compares it with the mutability of the creature; for it is God's sole prerogative to be unchangeable.

1. God made the world, and therefore had a being before it from eternity. The Son of God, the eternal Word, made the world. It is expressly said, All things were made by him, and without him was not any thing made that was made; and therefore the same was in the beginning from eternity with God, and was God, John 1:1-3 Col 1:16 Eph 3:9 Heb 1:2. Earth and heaven, and the hosts of both, include the universe and its fulness, and these derive their being from God by his Son (Psalm 102:25):

"Of old hast thou laid the foundation of the earth, which is founded on the seas and on the floods and yet it abides; much more shall the church, which is built upon a rock. The heavens are the work of thy hands, and by thee are all their motions and influences directed;"

God is therefore the fountain, not only of all being, but of all power and dominion. See how fit the great Redeemer is to be entrusted with all power, both in heaven and in earth, since he himself, as Creator of both, perfectly knows both and is entitled to both.

2. God will unmake the world again, and therefore shall have a being to eternity (Psalm 102:26,27): They shall perish, for thou shalt change them by the same almighty power that made them, and therefore, no doubt, thou shalt endure; thou art the same. God and the world, Christ and the creature, are rivals for the innermost and uppermost place in the soul of man, the immortal soul; now what is here said, one would think, were enough to decide the controversy immediately and to determine us for God and Christ. For,

(1.) A portion in the creature is fading and dying: They shall perish; they will not last so long as we shall last. The day is coming when the earth and all the works that are therein shall be burnt up; and then what will become of those that have laid up their treasure in it? Heaven and earth shall wax old as a garment, not by a gradual decay, but, when the set time comes, they shall be laid aside like an old garment that we have no more occasion for: As a vesture shalt thou change them, and they shall be changed, not annihilated, but altered, it may be so that they shall not be at all the same, but new heavens and a new earth. See God's sovereign dominion over heaven and earth. He can change them as he pleases and when he pleases; and the constant changes they are subject to, in the revolutions of day and night, summer and winter, are earnest of their last and final change, when the heavens and time (which is measured by them) shall be no more.

(2.) A portion in God is perpetual and everlasting: Thou art the same, subject to no change; and thy years have no end, Psalm 102:27. Christ will be the same in the performance that he was in the promise, the same to his church in captivity that he was to his church at liberty. Let not the church fear the weakening of her strength, or the shortening of her days, while Christ himself is both her strength and her life; he is the same, and has said, Because I live you shall live also. Christ came in the fulness of time, and set up his kingdom in spite of the power of the Old-Testament Babylon, and he will keep it up in spite of the power of the New-Testament Babylon.

IV. A comfortable assurance of an answer to this prayer (Psalm 102:28): The children of thy servants shall continue; since Christ is the same, the church shall continue from one generation to another; from the eternity of the head

we may infer the perpetuity of the body, though often weak and distempered, and even at death's door. Those that hope to wear out the saints of the Most High will be mistaken. Christ's servants shall have children; those children shall have a seed, a succession, of professing people; the church, as well as the world, is under the influence of that blessing, Be fruitful and multiply. These children shall continue, not in their own persons, by reason of death, but in their seed, which shall be established before God (that is, in his service, and by his grace); the entail of religion shall not be cut off while the world stands, but, as one generation of good people passes away, another shall come, and thus the throne of Christ shall endure."

Spurgeon ; vs. 12 "...*But thou, O Lord, shalt endure for ever.* I perish, but thou wilt not, my nation has become almost extinct, but thou art altogether unchanged. The original has the word "sit," —"thou, Jehovah, to eternity shalt sit:" that is to say, thou reignest on, thy throne is still secure even when thy chosen city lies in ruins, and thy peculiar people are carried into captivity. The sovereignty of God in all things is an unfailing ground for consolation; he rules and reigns whatever happens, and therefore all is well.

Vs. 13 *For the time to favour her, yea, the set time, is come* ... When the time came for the walls to rise stone by stone, no Tobiah or Sanballat could stay the work, for the Lord himself had arisen, and who can restrain the hand of the Almighty? When God's own time is come, neither Rome, nor the devil, nor persecutors, nor atheists, can prevent the kingdom of Christ from extending its bounds. It is God's work to do it; —he must "arise"; he will do it, but he has his own appointed season; and meanwhile we must, with holy anxiety and believing expectation, wait upon him."

Ver. 22. "*When the people are gathered together, and the kingdoms, to serve the Lord.* The great work of restoring ruined Zion is to be spoken of in those golden ages when the heathen nations shall be converted unto God; even those glorious times will not be able to despise that grand event, which, like the passage of Israel through the Red Sea, will never be eclipsed and never cease to awaken the enthusiasm of the chosen people. Happy will the day be when all nations shall unite in the sole worship of Jehovah, then shall the histories of the olden times be read with adoring wonder, and the hand of the Lord shall be seen as having ever rested upon the sacramental host of his elect: then shall shouts of exulting praise ascend to heaven in honour of him

who loosed the captives, delivered the condemned, raised up the desolations of ages, and made out of stones and rubbish a temple for his worship.”

Augustine ; “The heathen shall fear Thy Name, O Lord; and all the kings of the earth Thy Majesty" (ver. 15). Now that Thou hast pitied Sion, now that Thy servants have taken pleasure in her stones, by acknowledging the foundation of the Apostles and Prophets; now that they have pitied her dust; so that man is formed, or rather re-formed, in life out of dust; hence preaching hath increased among the heathen: let the heathen fear Thy Name, let another wall approach also from the heathen, let the Corner Stone s be recognised, let the two who come from different regions, but who no longer differ in belief, meet in close union.”

*Psalm 132:11,LXX (Thomson’s Version) “The Lord sware a truth to David, and will not annul it, Of the fruit of thy body will I set on thy throne.”*

*Psalm 132:11 Dead Sea Scrolls : “The Lord hath sworn unto David in truth; He will not turn from it: Of the fruit of thy body will I set upon thy throne.”*

*Psalm 132:11 (MT) “The LORD hath sworn in truth to David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.”*

Cross references:

Ps 89:3 I have made a covenant with my chosen, I have sworn unto David my servant,

Ps 89:4 Thy seed will I establish for ever, and build up thy throne to all generations.

Acts 2:29-31 <sup>29</sup> Men, brethren, let me freely speak to you concerning the patriarch David, that he is both dead and buried, and his sepulcher is with us to this day. <sup>30</sup> Therefore being a prophet, and knowing that God had sworn to him with an oath, that from the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; <sup>31</sup> He seeing this before, spok

Acts 2:32-36 <sup>32</sup>” This Jesus hath God raised up, of which we all are witnesses. <sup>33</sup> Therefore being by the right hand of God exalted, and having received from the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. <sup>34</sup> For David did not ascend into the heavens, but he saith himself, The LORD said to my Lord, Sit thou on my right hand, <sup>35</sup> Until I make thy foes thy footstool. <sup>36</sup> Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.”

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.”

Matthew Henry ; “...an everlasting successor, a king that should descend from his loins of the increase of whose government and peace there shall be no end. St. Peter applies this to Christ, nay, he tells us that David himself so understood it. Acts 2:30, He knew that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; and in the fulness of time he did so, and gave him the throne of his father David, Lu. 1:32. He did fulfill the condition of the promise; he kept God’s covenant and his testimony, did his Father’s will, and in all things pleased him; and therefore to him, and his spiritual seed, the promise shall be made good. He, and the children God has given him, all believers, shall sit upon the throne for evermore, Rev. 3:21.”

Spurgeon ; “ . ... By Nathan this covenant of Jehovah was conveyed to David, and there was no delusion in it. He will not turn from it. Jehovah is not a changeable being. He never turns from His purpose, much less from His promise solemnly ratified by oath. He turneth never. He is not a man that He should lie, nor the son of man that He should repent. What a rock they stand upon who have an immutable oath of God for their foundation! We know that this covenant was really made with Christ, the spiritual Seed of David, for Peter quotes it at Pentecost, saying, ‘Men and brethren, let me freely speak

unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; he seeing this before spake of the resurrection of Christ.’ Christ therefore sits on a sure throne for ever and ever, seeing that He has kept the covenant, and through Him the blessing comes upon Zion, whose poor are blessed in him. ‘Of the fruit of thy body will I set upon thy throne’. Jesus sprang from the race of David, as the evangelists are careful to record; He was ‘of the house and lineage of David’: at this day He is the King of the Jews, and the Lord has also given Him the heathen for His inheritance. He must reign, and of His kingdom there shall be no end. God Himself has set Him on the throne, and no rebellion of men or

devils can shake His dominion. The honour of Jehovah is concerned in His reign, and therefore it is never in danger; for the Lord will not suffer His oath to be dishonoured.”

John Gill ; “.. ‘of the fruit of thy body will I set upon thy throne’; ‘a king upon thy

throne’, as the Targum: meaning not Solomon; though it is true that the Lord chose him, above all the sons of David, to be his successor in the kingdom, and did place him upon his throne before his death; but a greater than Solomon is here, even the Messiah; as is clear from the testimony of the Apostle Peter, Acts 2:30, by which it appears not only that this promise and oath relate to the Messiah; but that David knew they did, and so understood them; and which have been fulfilled in Jesus of Nazareth: who, as He was notoriously the Fruit of David’s body according to the flesh, or His human nature; or was of His seed, being born of the Virgin Mary, who lineally descended from Him; so He was set

upon the throne of David, as it was foretold both by the prophet Isaiah, and by the angel to the virgin, He should, Isaiah 9:6,7 Luke 1:32,33; not in a literal sense; for though He was no doubt right Heir to the throne of David so understood, yet His kingdom was not of

this world; but He was set as King over God’s Holy Hill of Zion, the Church; and reigned over the house of Jacob, the whole Israel of God; the mystical and spiritual Israel, consisting of Jews and Gentiles: His throne, or the seat



of His kingdom, is the Church; His sceptre the Gospel; His crown the glory true believers in Him give Him; His laws, by which He rules, are His word, and written in the hearts of His subjects; and His kingdom shall continue for ever.”

*Psalm 132:12-16, LXX, vs.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.*

*13 For the Lord has elected Sion, he has chosen her for a habitation for himself, saying,*

*14 This is my rest for ever: here will I dwell; for I have chosen it.*

*15 I will surely bless her provision: I will satisfy her poor with bread.*

*16 I will clothe her priests with salvation; and her saints shall shout for joy.”*

*Psalm 132:12-16 Dead Sea Scrolls : vs.12 “ If thy children will keep my covenant And my testimony that I shall teach them, Their children also shalt sit upon thy throne for evermore.*

*13 For the Lord hath chosen Zion; He hath desired it for his habitation.*

*14 This is my resting place for ever: Here will I dwell; for I have desired it.*

*15 I will abundantly bless her provision: I will satisfy her poor with bread.*

*16 Her priests also will I clothe with salvation: And her saints shall shout aloud for joy.”*

Cross references:

Isaiah 9:7 LXX (Charles Thomson version) ; “His government shall be great and to his peace there is no boundery, on the throne of David and over his kingdom, to re-establish it, and support it with judgement and justice, henceforth and forever. The zeal of the Lord of hosts will do this.”

Luke 1:32-33 “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

Revelation 22:1-5 <sup>WEB</sup> Revelation 22:1 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. <sup>2</sup> In the midst of the street of it, and on each side of the river, {was there} the tree of life, which bore twelve {kinds of} fruits, {and} yielded her fruit every month: and the leaves of the tree {were} for the healing of the nations. <sup>3</sup> And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: <sup>4</sup> And they shall see his face; and his name {shall be} in their foreheads. <sup>5</sup> And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

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.”

Revelation 3:21 “To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.”

Revelation 4:1-11 Revelation 4:1 After this I looked, and behold, a door {was} opened in heaven: and the first voice which I heard, {was} as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. <sup>2</sup> And immediately I was in the spirit: and behold, a throne was set in heaven, and {one} sat on the throne. <sup>3</sup> And he that sat was in appearance like a jasper and a sardine stone: and {there was} a rainbow around the throne in sight like an emerald. <sup>4</sup> And around the throne {were} four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. <sup>5</sup> And out of the throne proceeded lightnings and thunderings and voices. And {there were} seven lamps of fire burning before the throne, which are the seven Spirits of God. <sup>6</sup> And before the throne {there was} a sea of glass like crystal: And in the midst of the throne, and around the throne, {were} four living beings full of eyes before and behind. <sup>7</sup> And the first living being {was} like a lion, and the second living being like a calf, and the third living being had a face as a man, and the fourth living being {was} like a flying eagle. <sup>8</sup> And the four living beings had each of them six wings about {him}; and {they were} full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. <sup>9</sup> And when those living beings give glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever, <sup>10</sup> The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, <sup>11</sup> Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created.”

Revelation 5:5-6 <sup>5</sup> “And one of the elders saith to me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose its seven seals. <sup>6</sup> And I beheld, and lo, in the midst of the throne, and of the four living beings, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.”

Revelation 5:13-14 <sup>13</sup> And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and 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 7:9-12 <sup>9</sup> After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and languages, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; <sup>10</sup> And cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and to the Lamb. <sup>11</sup> And all the angels stood around the throne, and {about} the elders and the four living beings, and fell before the throne on their faces, and worshiped God, <sup>12</sup> Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, {be} to our God for ever and ever. Amen.”

Revelation 7:15-17 <sup>15</sup> Therefore they are before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne will dwell among them. <sup>16</sup> They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. <sup>17</sup> For the Lamb who is in the midst of the throne will feed them, and will lead them to living fountains of waters: and God will wipe away all tears from their eyes.”

Revelation 14:1-5 Revelation 14:1 And I looked, and lo, a lamb stood on the mount Sion, and with him a hundred {and} forty four thousand, having his Father's name written in their foreheads. <sup>2</sup> And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: <sup>3</sup> And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred {and} forty four thousand, who were redeemed from the earth. <sup>4</sup> These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, {being} the first-fruits to God and to the Lamb. <sup>5</sup> And in their mouth was found no guile: for they are without fault before the throne of God.”

Revelation 19:4-9 <sup>4</sup> “And the four and twenty elders and the four living beings fell down and worshiped God who sat on the throne, saying, Amen; Alleluia. <sup>5</sup> And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. <sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty

thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. <sup>7</sup> Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. <sup>8</sup> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. <sup>9</sup> And he saith to me, Write, Blessed {are} they who are called to the marriage supper of the Lamb. And he saith to me, These are the true sayings of God.”

Revelation 21:2-8 <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.”

1 Peter 2:4-10 <sup>4</sup> “To whom coming {as to} a living stone, disallowed indeed by men, but chosen by God, {and} precious, <sup>5</sup> Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. <sup>6</sup> Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. <sup>7</sup> To you therefore who believe {he is} precious: but to them who are disobedient, the stone which the builders disallowed, the same is made the head of the corner, <sup>8</sup> And a stone of stumbling, and a rock of offense, {even to them} who stumble at the word, being disobedient: to which also they were appointed. <sup>9</sup> But ye {are} a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: <sup>10</sup> 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.”

Hebrews 12:22 <sup>22</sup> “But ye are come to mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,”

Hebrews 4:3-5 <sup>3</sup> For we who have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. <sup>4</sup> For he spoke in a certain place of the seventh {day} on this wise, And God rested the seventh day from all his works. <sup>5</sup> And in this {place} again, If they shall enter into my rest.”

Hebrews 10:12-31 <sup>12</sup>” But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; <sup>13</sup> From henceforth waiting till his enemies are made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified. <sup>15</sup> {Of this} the Holy Spirit also is a witness to us: for after that he had said before, <sup>16</sup> This {is} the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; <sup>17</sup> And their sins and iniquities will I remember no more. <sup>18</sup> Now where remission of these {is}, {there is} no more offering for sin. <sup>19</sup> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup> By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; <sup>21</sup> And {having} a high priest over the house of God; <sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. <sup>23</sup> Let us hold fast the profession of {our} faith without wavering; for he {is} faithful that promised: <sup>24</sup> And let us consider one another to excite to love and to good works: <sup>25</sup> Not forsaking the assembling of ourselves, as the manner of some {is}; but exhorting {one another}: and so much the more, as ye see the day approaching. <sup>26</sup> For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, <sup>27</sup> But a certain fearful apprehension of judgment and fiery indignation, which shall devour the adversaries. <sup>28</sup> He that despised Moses' law, died without mercy under two or three witnesses: <sup>29</sup> Of how much more severe punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, by which he was sanctified, an unholy thing, and hath done despite to the Spirit of grace? <sup>30</sup> For we know him that hath said, Vengeance {belongeth} to me, I will recompense, saith the Lord. And again, The Lord will judge his people. <sup>31</sup> {It is} a fearful thing to fall into the hands of the living God.”

Matthew Henry ; “The promise made to David refers, (1.) To a long succession of kings that should descend from his loins: *Of the fruit of thy body will I set upon thy throne*, which was fulfilled in Solomon; David himself lived to see it with great satisfaction, 1Ki\_1:48. The crown was also entailed conditionally upon his heirs for ever: *If thy children*, in following ages, *will keep my covenant and my testimony that I shall teach them*. God himself engaged to teach them, and he did his part; they had Moses and the prophets, and all he expects is that they should keep what he taught them, and keep to it, and then *their children shall sit upon thy throne for evermore*. Kings are before God upon their good behaviour, and their commission from him runs *quamdiu se bene gesserint - during good behaviour*. The issue of this was that they did not keep God's covenant, and so the entail was at length cut off, and *the sceptre departed from Judah* by degrees. (2.) To an everlasting successor, a king that should descend from his loins of *the increase of whose government and peace there shall be no end*. St. Peter

applies this to Christ, nay, he tells us that David himself so understood it. *Act\_2:30, He knew that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; and in the fulness of time he did so, and gave him the throne of his father David, Luk\_1:32.* He did fulfill the condition of the promise; he kept God's covenant and his testimony, did his Father's will, and in all things pleased him; and therefore to him, and his spiritual seed, the promise shall be made good. He, and the children God has given him, all believers, shall *sit upon the throne for evermore, Rev\_3:21.*

2. God chose Zion hill for the holy hill, and confirmed his choice by the delight he took in it, *Psa\_132:13, Psa\_132:14. He chose the Mount Zion which he loved (Psa\_78:68);* he chose it for the habitation of his ark, and said of it, *This is my rest for ever,* and not merely my residence for a time, as Shiloh was. Zion was the city of David; he chose it for the royal city because God chose it for the holy city. God said, *Here will I dwell,* and therefore David said, *Here will I dwell,* for here he adhered to his principle, *It is good for me to be near to God.* Zion must be here looked upon as a type of the gospel-church, which is called *Mount Zion (Heb\_12:22),* and in it what is here said of Zion has its full accomplishment. Zion was long since ploughed as a field, but the church of Christ *is the house of the living God (1Ti\_3:15),* and it is his *rest for ever;* and shall be blessed with his presence always, even to the end of the world. The delight God takes in his church, and the continuance of his presence with his church, are the comfort and joy of all its members.

II. The choice blessings God has in store for David's house and Zion hill. Whom God chooses he will bless.

1. God, having chosen Zion hill, promises to bless that,

(1.) With the blessings of the life that now is; for godliness has the promise of them, *Psa\_132:15.* The earth shall yield her increase; where religion is set up there shall be provision, and in blessing God will bless it (*Psa\_67:6*); he will surely and abundantly bless it. And a little provision, with an abundant blessing upon it, will be more serviceable, as well as more comfortable, than a great deal without that blessing. God's people have a special blessing upon common enjoyments, and that blessing puts a peculiar sweetness into them. Nay, the promise goes further: *I will satisfy her poor with bread.* Zion has her

own poor to keep; and it is promised that God will take care even of them. [1.] By his providence they shall be kept from wanting; they shall have provision enough. If there be scarcity, the poor are the first that feel it, so that it is a sure sign of plenty if they have sufficient. Zion's poor shall not want, for God has obliged all the sons of Zion to be charitable to the poor, according to their ability, and the church must take care that they be not *neglected*, Act\_6:1. [2.] By his grace they shall be kept from complaining; though they have but dry bread, yet they shall be satisfied. Zion's poor have, of all others, reason to be content with a little of this world, because they have better things prepared for them. And this may be understood spiritually of the provision that is made for the soul in the word and ordinances; God will abundantly bless that for the nourishment of the new man, and satisfy the poor in spirit with the bread of life. What God sanctifies to us we shall and may be satisfied with.

(2.) With the blessings of the life that is to come, things pertaining to godliness (Psa\_132:16), which is an answer to the prayer, Psa\_132:9. [1.] It was desired that the priests might be *clothed with righteousness*; it is here promised that God will *clothe them with salvation*, not only save them, but make them and their administrations instrumental for the salvation of his people; they shall both *save themselves and those that hear them*, and *add those to the church that shall be saved*. Note, Whom God clothes with righteousness he will clothe with salvation; we must pray for righteousness and then with it God will give salvation. [2.] It was desired that the saints might *shout for joy*; it is promised that they *shall shout aloud for joy*. God gives more than we ask, and when he gives salvation he will give an abundant joy.”

John Gill ; “***Psa 132:12 - If thy children will keep my covenant, and my testimony that I shall teach them***,.... The former part of the promise and oath is absolute, respecting the Messiah; but this is conditional, and relates to the seed of David, both immediate, and in succeeding generations; proposing their observance of the law of God, as the condition of their enjoying the kingdom after him. By the "covenant" and "testimony" are meant the same thing; the law, which was given to the people of Israel in the form of a covenant, and was a testimony of the will of God to them: in this the kings of Israel were to read continually, and conduct according to it in their personal

walk and conversation, and by it to rule the people they were set over; and which the Lord promises to teach them by his prophets, whose business it was not to promulgate new laws, but to explain what were given. Now in case this was attended to, and the instructions of prophets observed, then thus it would be,

***their children also shall sit upon thy throne for evermore;*** but, the condition not being fulfilled, this did not take place: Solomon, his immediate successor, fell into idolatry in the latter part of his life; and Rehoboam, his son, slighted the advice of the old men, founded upon the laws of God, and ten tribes revolted from him: several succeeding kings of Judah, of the house of David, were very wicked princes; and the race of them ended in Zedekiah, who was carried captive into Babylon. Indeed all this is true of Christ and his spiritual offspring; he kept the covenant of grace made with his divine Father; and the law or testimony; and fulfilled it in the room and stead of his people; and did the whole will and work of his Father, and in all things pleased him: and his children also lay hold by faith on the covenant and the promises of it; and receive, observe, and retain the testimony of the Gospel; and shall reign with Christ, on the same throne with him, for ever and ever.”

**Psa 132:13 - *For the Lord hath chosen Zion,***.... Not only to build upon it the temple in a literal sense, and for the place of his worship; but also for the seat of his majesty, and over which he has set his Son as King; and all this from the love he bears to Zion, which, in a figurative and spiritual sense, is his church; whom he has chosen to privileges, to grace and glory, and for his service and honour; see Psalm\_78:67;

***he hath desired it for his habitation;*** heaven is the habitation of his holiness and glory; Christ is his dwelling place, in whom all the fulness of the Godhead dwells bodily: yet his desire is to his church and people; his heart is set upon them, and upon their salvation; his delight is in them, and he takes pleasure in walking with them, and dwelling among them; they being built up an habitation for God through the Spirit; see Psalm\_68:16.

**Psa 132:14 - *This is my rest for ever,***.... “The rest of my majesty, as the Targum; the place of his rest: and this being for ever shows that not Mount Zion literally, nor the temple, are meant; but the church and people of God, in



whom he rests in his love, and rejoices over with joy; who are the objects of his delight, and with whom he abides for ever; for this phrase is expressive of pleasure and delight, and of permanency and perpetuity;

***here will I dwell, for I have desired it;*** not merely by his omnipresence, in which sense he dwells everywhere, both in heaven and in earth; nor only by his omnipotence, by which he upholds all creatures in their being, and so is present with them all; and they all live and move, and have their being, in him: but by his Spirit and grace reviving and refreshing the hearts of his people with his gracious presence; which is enjoyed in his house and ordinances, and makes them lovely and delightful; and may be expected there, since he has promised it, and it is so desirable and agreeable to himself to dwell there.”

***Psa 132:15 - I will abundantly bless her provision,***.... The provision of Zion, the church of God, the word and ordinances, of which Christ is the sum and substance; the Gospel is milk for babes, and meat for strong men; the ordinances are a feast of fat things; Christ's flesh is meat indeed, and his blood drink deed; the whole provision is spiritual, savoury, salutary, strengthening, satisfying, and nourishing, when the Lord blesses it; as he does to those who hunger and thirst after it, and feed upon it by faith; so that their souls grow thereby, and they become fat and flourishing; grace increases in them, and they are fruitful in every good work: and this the Lord promises to do "abundantly", in a very large way and manner; or "certainly", for it is, in the original text, (y) "in blessing I will bless", that is, will surely bless, as this phrase is sometimes rendered. Arama observes that the second blessing is because of the greatness of it; and says, that their Rabbin's understand it of the fertility of the land of Israel in the time to come, when there will be no poor in it; but all is to be understood spiritually of the church in Gospel times;

***I will satisfy her poor with bread;*** Zion has her poor; persons may be poor and yet belong to Zion, belong to Zion and yet be poor; there are poor in all the churches of Christ: our Lord told his disciples that they had the poor, and might expect to have them always with them; and particular directions are given to take care of Zion's poor under the Gospel dispensation, that they

may not want bread in a literal sense: though by the "poor" are chiefly designed the Lord's afflicted and distressed ones; or who in a spiritual sense are poor, and sensible of their spiritual poverty, and seek after the true riches; or are poor in spirit, to whom the kingdom of heaven belongs: these the Lord promises to satisfy, to fill them to the full with the bread of the Gospel, made of the finest of the wheat, of which there is enough and to spare in his house; and with Christ the bread of life, of which those that eat shall never die, but live for ever."

**Psa 132:16 - *I will also clothe her priests with salvation*,....** "With the garments of salvation, as the Targum; in answer to the petition, Psalm\_132:9; but more is promised than prayed for, "salvation" including "righteousness" and all other blessings; and may be interpreted, as there, either of the ministers of the Gospel clothed with the doctrine of salvation by Christ, coming forth full fraught with it, openly publishing and proclaiming it; salvation being made public and manifest by them as a garment, as Aben Ezra observes: moreover Gospel ministers are instruments of saving others; the Gospel preached by them being the power of God unto salvation, as well as they themselves are saved in the same way, 1Timothy\_4:16; besides, they are kept by the power of God, and in the hands of Christ, who protects them, and as it were covers them with the garment of salvation, while they are publishing it to the world, to whose reproaches and insults they are exposed: or else this may be interpreted of the people of God in common, who are all kings and priests to God, and are all clothed with the garments of salvation, Isaiah\_61:10. Salvation by Christ is brought near to them, is applied to them, and put upon them as a garment; it is from Christ, and without them, though upon them; it is their clothing and their ornament, as well as their security from sin, law, death, and hell; see Psalm\_149:4;

***and her saints shall shout aloud for joy***; not only "shout", as is entreated, Psalm\_132:9; but "shout aloud"; it shall be a jubilee time with them on account of the Gospel of salvation, the joyful sound sounded in their ears by the ministers of it clothed with it; and on account of the salvation itself, so great, so suitable, so free, so complete and full, and in which the glory of God is so much displayed; and on account of the application of it to themselves, being clothed with it and possessed of the joys of it..."

Albert Barnes ; “*And her saints shall shout aloud for joy* - See Psalm\_132:9. In 2Ch\_6:41 the prayer is, “And let thy saints rejoice in goodness.” The sense is not materially varied. The Hebrew is, “And let thy saints rejoicing rejoice;” that is, let them shout, shout; let them be full of joy.”

**Psalm 132:17 KJV/MT “ There will I make the horn of David to bud: I have ordained a lamp for mine anointed.”**

**Psalm 132:17 Dead Sea Scrolls : “There will I make the horn of David to bud: I have ordained a lamp for mine anointed.”**

Cross references:

2 Chronicles 21:7 “nevertheless the Lord would not utterly destroy the house of David, because of the covenant which he made with David, and as he said to him that he would give a light to him and his sons for ever.”

Revelation 21:23 The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb *is* its light.”

Revelation 22:5 And there shall be no night there; and they need no lamp, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Luke 9: 28-31, vs. 28 ; “And it came to pass about eight days after these sayings, he took Peter and John and James, and went up upon a mountain to pray.

29 And as he prayed, the appearance of his countenance was altered, and his raiment *was* white *and* shining.

30 And, behold, there talked with him two men, who were Moses and Elijah:

31 Who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem.”

Luke 1:69 “And hath raised up an horn of salvation for us in the house of his servant David;”

Keil and Dalitzsch ; “...it is hardly to be doubted that the poet attached a Messianic meaning to this promise.”...

“The horn is an emblem of defensive might and victorious dominion. We know that these were accomplished through Jesus’ victory over sin and death and now reigns in dominion over the Church and will at the end of the age, rule over the nations, even the whole earth.”

Matthew Henry ; “...: Upon himself shall his crown flourish, that is, his government shall be more and more his honour. This was to have its full accomplishment in Jesus Christ, whose crown of honour and power shall never fade, nor the flowers of it wither. The crowns of earthly princes endure not to all generations (Prov. 27:24), but Christ’s crown shall endure to all eternity and the crowns reserved for his faithful subjects are such as fade not away.”

John Gill ; “ fitly applied to Christ, raised up of the seed of David, the man of God’s

right hand, made strong for himself, who is a mighty King and an able Saviour; as appears by what he has done and suffered, by the deliverance and salvation of his people, and by the destruction of all their enemies: and it is here promised that God would make this horn to “bud” or branch out, in allusion to another name of the Messiah, the “branch”; and it is the same as raising up to David a righteous branch,

or causing the Messiah to spring forth as a branch out of his roots, for which reason he is called the Lord’s servant, the branch, and the man the branch; see Jeremiah 23:5 Isaiah 11:1 Zechariah 3:8, 6:12; and it should be further observed that the Lord says, “there” will I do it; that is, either at Ephratah, which is Bethlehem, the place where the Messiah was to be born, and was born; or else at Zion or Jerusalem, where he appeared and showed himself, where he taught his doctrines and wrought many of his miracles, and near to which he suffered and died; and this shows that the Messiah must be come, that this horn of David must have budded, or the man the branch brought forth,...

“Songs of Degrees,”

John Owen ; “All the Psalms, from the 120<sup>th</sup> to the 134<sup>th</sup> inclusively, whose

titles are “Shirei Hama’alot”, Songs of Degrees,” or rather ascents or risings - being generally songs of praise and exhortations to have respect unto the sanctuary - were sung to God at the resting-places of that ascent. Especially was this represented on the day of jubilee. The proclamation of the jubilee was on the same day that the high priest entered into the holy place; and at the same time, - namely, on the “tenth day of the seventh month,” Lev. 16: 29, 25: 9. Then did the trumpet sound throughout the land, the whole church; and liberty was proclaimed unto all servants, captives, and such as had sold their possessions that they might return unto them again. This being a great type of the spiritual deliverance of the church, the noise of the trumpet was called “The joyful sound,” Ps. 89: 15, “Blessed are the people that know the joyful sound; they shall

walk, O Lord, in the light of thy countenance.” Those who are made partakers of spiritual deliverance, shall walk before God in a sense of his love and grace. This is the ascent of our High Priest into his sanctuary, when he proclaimed “the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that He might be glorified,” Isa. 61: 2, 3. For

in this ascension of Christ, proclamation was made in the gospel, of mercy, pardon, peace, joy, and everlasting refreshments, unto all that were distressed by sin, with a communication of righteousness unto them, to the eternal glory of God. Such was the entrance of our High Priest into heaven, with acclamations of joy and praise unto God. [2.] The place whereinto he thus entered was the sanctuary above,

the “tabernacle not made with hands,” Hebrews. 9: 11....”... the Lord Christ thus ascended, and thus entered into the holy place, was “to appear in the presence of God for us,” and to “make intercession for all that come unto God by him,” Heb. 7:

26, 27, 9: 24, 25.

He ascended triumphantly into heaven, as Solomon ascended into his glorious throne of judgement described 1 Kings 10: 18-20. As David was the

type of his conquest over all the enemies of his church, so was Solomon of his glorious reign. The types were multiplied because of their imperfection. Then came unto him the queen of Sheba, the type of the Gentile converts and the church; when “nedivei ‘amim”, the “voluntaries of the people,” (those made willing in the day of his power, Ps. 110: 3,) “gathered themselves to the people of the God of Abraham,” and were taken in his covenant, Psalm 47: 9 - margin. But he ascended graciously, as the high priest went into the holy place; not to rule all things gloriously with mighty power, not to use His sword and his sceptre - but to appear as an high priest, in a garment down to the foot, and a golden girdle about his paps, Rev. 1: 13, - as in a tabernacle, or temple, before a throne of grace. His sitting down at the right hand of the Majesty on high adds to the glory of His

priestly office, but belongs not unto the execution of it. So it was prophesied of him, that he should be “a priest upon his throne,” Zechariah. 6: 13.”

Spurgeon ; “What a lamp is our Lord Jesu! He call Zion “My Rest”. Here His love remains and display itself with delight. ‘He shall rest in His love’ He cared not for the magnificence of Solomon’s temple, but He determined that at the mercy-seat He would be found by suppliants, and that thence He would shine forth in brightness of grace among the favored nation. All this however was but a type of the spiritual house, of which Jesus is foundation and cornerstone, upon which all the living stones are builded together for an habitation of God through the Spirit.”

*Psalm 132:18 LXX (Charles Thomson version) “His enemies I will clothe with a shame; but on him my crown will flourish.”*

**Psalm 132:18 Dead Sea Scrolls: “His enemies will I clothe with shame:  
But upon himself shall his crown flourish.”**

Cross references:

Ps 35:26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.

Ps 109:29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

Job 8:22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

Da 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

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

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

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

Isa 58:10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:

Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Lu 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

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.

Re 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.”

Alexander Pirie ; “His enemies will I clothe with shame...” Now He has got the crown of life, which shall not fade away,(un)like the perishing verdure of the crowns of other heroes. It shall flourish forever, with all the vigour of immortality, and bring forth all the olive-fruits of peace for His people. It's branches shall spread, and furnish crowns for all the victors in the spiritual warfare.”

John Gill ; “”but upon Himself shall his crown flourish”; being crowned with glory and honour, as He now is at the right hand of God, He reigns, and will reign, till all his enemies become his footstool; his throne is for ever and ever, and His kingdom an everlasting one; and will be very flourishing in the latter day, when His subjects shall be many, and when there shall be an abundance of peace and prosperity, and of that no end; the crown of the Messiah shall flourish on Him as a King, shine out and be very conspicuous, as Aben Ezra and Jarchi interpret the word used; and so His crown as a priest; the same word is used of the holy crown of the priests put upon the mitre, on which Holiness to the Lord was inscribed; and the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, render it, “My holiness”; and, as His own crown is a never-fading one, such an one He will give to His ministers, and all that love Him appearing,...” (ft1)

(ft1 1 Peter 4 “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” and 2 Timothy 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.)

Augustine ;”In that He saith, “shall flourish,” he refers to His glory: for when trees flourish, then are they beautiful.”

Spurgeon “...but upon Himself shall his crown flourish.” “Green shall be His laurels of victory. He shall win and wear the crown of honour, and His imperial glories cannot fade. It is “Himself” that we delight to honour ; it is to Himself that the honour comes, and upon Himself that it flourishes.” “...He in His own person reigns with ever growing splendour.”

Matthew Henry :: Upon himself shall his crown flourish, that is, his government shall be more and more his honour. This was to have its full accomplishment in Jesus Christ, whose crown of honour and power shall never fade, nor the flowers of it wither. The crowns of earthly princes endure not to all generations (Prov. 27:24), but Christ’s crown shall endure to all eternity and the crowns reserved for his faithful subjects are such as fade not away.”



S. Conway ; “THE GLORIES OF THE SAVIOR’S CROWN. “Upon himself,” etc.

None of us are capable of adequately speaking of these glories, but we are able to see some of the sources whence these glories spring. As:

1. *From the nature of Christ’s rule.* It is supreme, universal, eternal, attained at vast cost and in infinite wisdom, righteousness, and love.
2. *From the universal and glad response which it shall receive.* “His saints shall shout aloud for joy.” His rule is their delight.
3. *From the results of his rule.* See the numbers of his subjects, their happy condition, their spotless purity. These are some of the results of our Savior’s rule.

**CONCLUSION.** In which shall you and I share — in these glories, or in the shame with which his enemies shall be clothed? One or the other it must be. Before God let us settle this question.”

*Psalm 82:8 LXX (Charles Thomson version) “Arise, O God, judge the land thyself: for thou shalt inherit all nations.”*

Cross references:

Psalm 7:6-7 LXX (Charles Thomson version) ; “Arise, O Lord in thine indignation: exalt thyself in the borders of mine enemies . Awake, O Lord my God, in the judgment thou hast enjoined. And when the congregation of the tribes encompass thee; ascend thou on high above them:”

Psalm 2:8-9 LXX (Charles Thomson version) ; “Thou art my Son, this day I have begotten thee, Ask of me, and I will give thee nations for thine inheritance, and the utmost parts of the earth for thy

possession. Thou shalt rule them with a rod of iron. Thou shalt break them to pieces like a potter's vessel."

Psalm 22:26-29 LXX (Charles Thomson version) ; "The needy shall eat and be satisfied; and they who seek the Lord will praise him. Their heart shall be forever alive. All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall worship before him: for the kingdom is the Lord's and he ruleth the nations. All the fat ones of the earth have eaten and worshipped: before him shall bow all that go down to the dust. Let my soul therefore live for him.-"

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."

Augustine "...for thou shalt inherit all nations. "- "Does not this last verse contain a prophecy of our Lord, the calling of the Gentiles, and the prevalence of

Christianity over the earth? Thus several of the fathers have understood the passage. It is only by the universal spread of Christianity over the world, that the reign of righteousness and justice is to be established: and of whom can it be said that he shall inherit all nations, but of Jesus Christ?"

Calvin ; " God has a rightful claim to the obedience of all nations, and that tyrants are chargeable with wickedly and unjustly wresting from him his prerogative of bearing rule, when they set at nought his authority, and confound good and evil, right and wrong. We ought therefore to beseech him to restore to order the confusions of the world, and thus to recover the rightful dominion which he has over it."

*Zechariah (or Zaharias) 6:11-13 LXX-(Thomson version); verse 11 ; “And thou shalt take silver and gold, and make crowns, and put one on the head of Jesus the son of Josedec [Lord of Righteousness] the high priest,*

*6:12 ; “ and say to him, Thus saith the Lord Almighty; Behold a man! His name is Anatole [Dayspring]; underneath Him He shall spring up. And He shall build the house of the Lord.”*

*vs.13 “And he shall take authority, and sit and rule on His throne; and there shall be a priest on His right hand, and there shall be a counsel of peace between both.”*

note, the Hebr./Mt has the following for verse 13 (NKJV); *“Yes, He shall build the temple of the LORD. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both.”*

Cross-references :

Zechariah 3:8, LXX ; “Hear now, Jesus the high priest, thou, and thy neighbours that are sitting before *thee*: for they are diviners, for, behold, I bring forth my servant The Branch.”

Psalms 80:14-19, LXX ; “O God of hosts, turn, we pray thee: look on *us* from heaven, and behold and visit this vine;

Vs.15, LXX, (Thomson version) ; ”and repair that which thy right hand has planted-even the son of man, whom Thou hast madest strong for Thyself.”.

16 *It is* burnt with fire and dug up: they shall perish at the rebuke of thy presence.

17 Let thy hand be upon the Man of thy Right Hand, and upon the Son of man whom thou didst strengthen for thyself.

18 So will we not depart from thee: thou shalt quicken us, and we will call upon thy name.

19 Turn us, O Lord God of hosts, and make thy face to shine; and we shall be saved.”

Isaiah 4:(2). Dead Sea Scrolls ; “In that day shall the Branch of YHWH be as beauty and as glory and the Fruit of the earth as majesty and pride for the

escaped of Israel and Judah.”

Hengstenberg ; “..according to Ezekiel vs. 27 ‘Overthrown, overthrown, I will make it overthrown! It shall be no longer, Until He comes whose right it is, And I will give it to Him.’ [my ft]

[ft] Ezekiel 21:26-27 NKJV verse 26 ‘thus says the Lord GOD: “Remove the turban, and take off the crown; Nothing shall remain the same. Exalt the humble, and humble the exalted.

the diadem and crown were to be taken from the royal stock, until they should be conferred upon the Messiah; and because David had already predicted [my ft]

[ft] Psalm 110,

that the priesthood of the Messiah should be like that of Melchisedech, that He should unite in Himself the dignity of High Priest and King.”

John Gill ; “...and shall sit and rule upon his throne; in heaven, having done his work on earth, where he is at ease and rest, and exercises power and authority; he rules over the whole world, and the kings of it in general, and in particular over his saints, by his Spirit, word, and ordines, feeding, protecting, and defending them: and he shall be a Prince upon his throne; he is both Priest and King, and exercises both offices at one and the same time, and even now in heaven; having offered himself as a sacrifice on earth, by which he has put away sin for ever, and perfected his people; he is set down upon his throne, as a King crowned with glory and honour; and ever lives as a Priest the throne, to make intercession for them; by appearing in the presence of God for them; by presenting his blood, sacrifice, and righteousness, to his divine Father; by offering up the prayers and praises of his people; by declaring it as his will that such and such blessings be bestowed upon them; and by applying the benefits of his death unto them: and the counsel of peace shall be between them both; not between Joshua and Zerubbabel, who should agree together, as they did, in the administration of government belonging to their distinct offices; rather between the priestly and kingly offices of Christ; nor the council of peace between the Father and the Son, concerning the salvation of the elect; for that was past in eternity; but better the Gospel of peace, called the whole counsel of God, which, in

consequence of Christ being a Priest on his throne, was preached to both Jews and Gentiles; which brought the glad tidings of peace and salvation by Christ to both, and was the means of making peace between them both.

Adam Clarke ; “...the Messiah is intended, the counsel of peace-the purpose to establish peace between heaven and earth, must be between the Father and the Son.

Matthew Henry ; “...The glory of the priesthood and royalty had been divided between the house of Aaron and that of David; but now he alone shall bear all the glory of both. That which he shall bear, which he shall undertake, shall be indeed the glory of Israel; and they must wait for that, and, in prospect of it, must be content in the want of that external glory which they formerly had. He shall bear such a glory as shall make the glory of this latter house greater than that of the former. He shall lift up the glory (so it may be read); the glory of Israel had been thrown down and depressed, but he shall raise it out of the dust. 4. That he shall have a throne, and be both priest and king upon his throne. A throne denotes both dignity and dominion, an exalted honour with an extensive power. (1.) This priest shall be a king, and his office as a priest shall be no diminution to his dignity as a king: He shall sit and rule upon his throne. Christ, as a priest, ever lives to make intercession for us; but he does it sitting at his Father’s right hand, as one having authority, Heb. 8:1. We have such a high priest as Israel never had, for he is set on the right hand of the throne of the Majesty in the heavens, which puts a prevailing virtue into his mediation; he that appears for us within the veil is one that sits and rules there. Christ, who is ordained to offer sacrifices for us, is authorized to give law to us. He will not save us unless we be willing that he should govern us. God has prepared him a throne in the heavens; and, if we would have any benefit by that, we must prepare him a throne in our hearts, and be willing and glad that he should sit and rule upon that throne; and to him every thought within us must be brought into obedience. (2.) This king shall be a priest, a priest upon his throne. With the majesty and power of a king, he shall have the tenderness and simplicity of a priest, who, being taken from among men, is ordained for men, and can have compassion on the ignorant, Heb. 5:1, 2. In all the acts of his government as a king he prosecutes the intentions of his grace as a priest. Let not therefore those that are his look upon his throne, though a throne of glory and a throne of judgment, with terror and amazement; for, as there is a rainbow about the throne, so he is a

priest upon the throne. 5. That the counsel of peace shall be between them both. That is, (1.) Between Jehovah and the man the branch, between the Father and the Son; the counsels concerning the peace to be made between God and man, by the mediation of Christ, shall be concerted (that is, shall appear to have been concerted) by Infinite Wisdom in the covenant of redemption; the Father and the Son understood one another perfectly well in that matter. Or, rather, (2.) Between the priest and the throne, between the priestly and kingly office of Jesus Christ. The man the branch must grow up to carry on a counsel of peace, peace on earth, and, in order to that, peace with heaven. God's thoughts towards us were thoughts of peace, and, in prosecution of them, he exalted his Son Christ Jesus to be both a prince and a Saviour; he gave him a throne, but with this proviso, that he should be a priest upon his throne, and by executing the two offices of a priest and king should bring about that great undertaking of man's reconciliation to God and happiness in God. ...”

**Psalm 94:2 LXX (Charles Thomson version) “Exalt thyself, O thou judge of the earth; render a retribution to the proud.”**

Cross references:

Psalm 7:6 “Arise, O LORD, in thy anger, lift up thyself because of the rage of my enemies: and awake for me {to} the judgment {that} thou hast commanded.”

Isaiah 2:2-3 LXX (Charles Thomson version) “Because in the last days, the mount of the Lord will be conspicuous; and the house of God will be on the top of the mountains; and exalted above the hills: therefore all the nations will come to it. Many nations indeed , will go saying, “ Come, let us go up to the mount of the Lord; and to the house of the God of Jacob. And he will teach us his way, and we will walk therein.”

Isaiah 2:11 The lofty looks of man shall be humbled, and the haughtiness of men shall be abased, and the LORD alone shall be exalted in that day.

Psalms 57:5 {LXX} Be thou exalted, O God, above the heavens; and thy glory above all the earth.

Augustine “ but thought they did a glorious deed, when they seized and crucified Thee; they who ought to have seized on Thee with faith, seized Thee with persecution. Thou then who hast among the wicked dealt confidently, and hast feared no man, because Thou hast suffered, “be exalted;” that is, arise again, depart into heaven. Let the Church also bear with long-suffering what the Church’s Head hath born with long-suffering. “Be exalted, Thou Judge of the world: and reward the proud after their deserving.” He will reward them, brethren.”

Psalms 94:2 2 “Be thou exalted, thou that judgest the earth: render a reward to the proud.”

Augustine “ but thought they did a glorious deed, when they seized and crucified Thee; they who ought to have seized on Thee with faith, seized Thee with persecution. Thou then who hast among the wicked dealt confidently, and hast feared no man, because Thou hast suffered, “be exalted;” that is, arise again, depart into heaven. Let the Church also bear with long-suffering what the Church’s Head hath born with long-suffering. “Be exalted, Thou Judge of the world: and reward the proud after their deserving.” He will reward them, brethren.”

Lockyer speaking of Christ Jesus ;”...Who shall sit on His throne of glory as a priest, the builder of the eternal temple of the Lord, and ‘bear the glory’. The high priest wore a mitre, but on the head of Jesus will rest many crowns.”

**Psalm 96:3 LXX (Brenton's version) "Publish his glory among the Gentiles, his wonderful works among all people."**

**Psalm 96:3 LXX (Charles Thomson version) "publish daily the good news of his salvation: proclaim his glory among the nations"**

Cross references:

Psalm 72:18-19 Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

Psalm 117:1-2 O praise the LORD, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

Daniel 4:3 How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

Daniel 6:26-27 LXX <sup>26</sup> This decree has been set forth by me in every dominion of my kingdom, that men tremble and fear before the God of Daniel: for he is the living and eternal God, and his kingdom shall not be destroyed, and his dominion is for ever. <sup>27</sup> He helps and delivers, and works signs and wonders in the heaven and on the earth, who has rescued Daniel from the power of the lions.

Micah 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem."

John Gill; "*Declare his glory among the Heathen*" (from the Hebr. transl. text) "What a glorious Person the Messiah is; the brightness of his Father's glory; having all the perfections of deity in him; how the glory of God appears in him, and in all that he has done; and especially in the work of redemption, in which the glory of divine wisdom, power, justice, truth, and faithfulness, love, grace, and mercy, is richly displayed; say what glory he is advanced unto, having done his work, being highly exalted, set at the right hand of God, and crowned with glory and honour; and what a fulness of grace there is in him, for the supply of his people; and what a glory is on him, which they shall behold to all eternity: "his wonders among all people": what a wonderful person he is, God manifest in the flesh; what wonderful love he has shown in his incarnation, obedience, sufferings, and death; what amazing



miracles he wrought, and what a wonderful work he performed; the work of our redemption, the wonder of men and angels; declare his wonderful resurrection from the dead, his ascension to heaven, sitting at the right hand of God, and intercession for his people; the wonderful effusion of his Spirit, and the conquests of his grace, and the enlargement of his kingdom in the world; as also what wonders will be wrought by him when he appears a second time; how the dead will be raised and all will be judged.”

John Cumming ;Ver. 3. “His glory shines from every ray of light that reaches us from a thousand stars; it sparkles from the mountain tops that reflect the earliest and retain the last rays of the rising and the setting sun; it spreads over the expanse of the sea, and speaks in the murmur of its restless waves; it girdles the earth with a zone of light, and flings over it an aureole of beauty. In the varied forms of animal tribes; in the relations of our world to other worlds, in the revolutions of planets, in the springing of flowers, in the fall of waters, and in the flight of birds; in the sea, the rivers, and the air; in heights and depths, in wonders and mysteries, —Christ wears the crown, sways the sceptre, and receives from all a tribute to his sovereignty. We cannot augment it; we cannot add one ray of light to the faintness of a distant star nor give wings to an apterous insect, nor change a white hair into black. We can unfold, but not create; we can adore, but not increase; we can recognise the footprints of Deity, but not add to them.” John Cumming in "From Patmos to Paradise," 1873.

David Dickson. Ver. 3. “*Declare his glory among the heathen*, etc. It is a part of the commission given to the ministers of the gospel, not only to teach their congregations concerning Christ, but also to have a care that they who never did hear of him, may know what he is, what he hath done and suffered, and what good may be had by his mediation. Nothing so glorious to God, nothing so wonderful in itself, as is the salvation of man by Christ; to behold God saving his enemies by the incarnation, sufferings, and obedience of Christ the eternal Son of God: Declare his glory among the heathen, his wonders among all people.”

*Psalm 99:1-9 , LXX (Thomson version) ; verse 1 ; “The Lord hath commenced His reign : let peoples rage. He is enthroned on the cherubim ; let the earth be shaken.*

*Vs. 2 The Lord is great in Sion and high over all the tribes.*

*Vs. 3 Let them praise Thy great name, for it is awful and holy.*

*Vs 4 As the honour of a king loveth judgment ; Thou hast provided rules of rectitude; and executed judgment and justice in Israel.*

*Vs. 5 Extol the Lord our God ; and bow at His footstool ; for He is holy.*

*Vs. 6 Moses and Aaron among His priests ; and Samuel among them, who invoke His name ; called on the Lord, and He hearkened to them.*

*Vs. 7 To them He spoke in a pillar of cloud. They kept His testimonies and the statutes which He gave them.”*

*Vs. 8 O Lord, our God, Thou didst hearken to them-To them Thou wast a God propitious ; though executing vengeance on all the people’s devices.*

*Vs. 9 Extol the Lord our God and worship on His holy hill : for the Lord our God is holy.”*

Cross references :

Psalms 80:1, LXX, (see Thomson version) ; “For the conclusion, for antiphony, a testimony by Asaph, a Psalm concerning the Assyrian.; Attend, O Shepherd of Israel, who guidest Joseph like a flock; thou who art enthroned on the cherubs, manifest thyself; .”

1 Chronicles 28:2, LXX ; “And David stood in the midst of the assembly, and said, Hear me, my brethren, and my people: it was in my heart to build a house of rest for the ark of the covenant of the Lord, and a place for the feet of our Lord, and I prepared *materials* suitable for the building:”

Luke 19:12 “ He said therefore, "A certain nobleman went into a far country

to receive for himself a kingdom, and to return.

Luke 19:14 But his citizens hated him and sent a message after him, saying, 'We will not have this man to reign over us.' ”

Revelation 11:17 saying, "We give Thee thanks, O Lord God Almighty, who art, and wast, and art to come, because Thou hast taken to Thee Thy great power, and hast reigned.

Exodus 25:22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the Testimony, of all things which I will give thee in commandment unto the children of Israel.”

Ezekiel 10:1 Then I looked, and behold, in the firmament that was above the head of the cherubims there appeared over them, as it were, a sapphire stone with the appearance of the likeness of a throne.

Ezekiel 10:2 And He spoke unto the man clothed with linen, and said, "Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city." And he went in in my sight.

Ezekiel 10:3 Now the cherubims stood on the right side of the house when the man went in; and the cloud filled the inner court.

Ezekiel 10:4 Then the glory of the LORD went up from the cherub and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD’S glory.

Ezekiel 10:5 And the sound of the cherubims’ wings was heard even to the outer court, as the voice of the Almighty God when He speaketh.”

Ezekiel 1:28 As the appearance of the rainbow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of One who spoke.”

The exalted Messiah, Jesus, is more than a fact of prophecy fulfilled but as seen in this verse it should evoke a response of worship in the beauty of holiness for the Lord reigneth!

Charles Stanford ; "... We now see that to take shelter under the wings of the Shekinah is to hide beneath the wings of Christ." [ft]

[ft] Shekinah is taken from the Hebrew word "shakan" (masculine gender). God indwells His people as the Holy Spirit prophesied in Isaiah 57:15 ; "For thus saith the high and lofty One that inhabiteth ("Shekan") in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Or as the Qumran/Dead Sea Scrolls has it beautifully stated; "Because thus says the Father of exaltation and the lifted up One who inhabits eternity, whose name is Holy; He inhabits the high and holy place, with the contrite and lowly spirit, to make alive the spirit of the lowly, and to make alive the heart of the contrite."

John Gill ; "Ver. 1. *The Lord reigneth, &c.*] The King Messiah, he is made and declared Lord and Christ; he has reigned, does reign, and ever will; see Psalm 93:1 96:10 97:1,

*let the people tremble*: with awe of his majesty, and reverence of his word and ordinances; rejoicing before him with trembling, as his own people and subjects do, Psalm 2:11, and so it agrees with Psalm 97:1, or it may be understood of the people that are enemies to Christ, who would not have him to reign, though he shall whether they will or not; and who will sooner or later tremble for fear of him, and his righteous judgment. Jarchi refers this to the war of Gog and Magog. The Septuagint, Vulgate Latin, and Arabic versions, render it, "let the people be angry"; or it may be rendered, "they are angry"; or "therefore they are angry"; because he reigns; so the people, both Jews and Gentiles, were angry and raged, when his kingdom was first visibly set up among them, Psalm 2:1,2, and so the nations will when he takes to himself his great power, and reigns, Revelation 11:18,

*he sitteth [between] the cherubim*; "upon" or "above", as the Septuagint, Vulgate Latin, and all the Oriental versions; alluding to the seat of the Shechinah, or divine Majesty, in the holy of holies; and respects either the exalted glory of Christ among the angels, and above them at the right hand of God, where they are subject to him, stand about him, ready to do his will; or rather his presence with his ministers of the word, who are the instruments of spreading his Gospel, and enlarging his kingdom and interest in the world;

...”

*let the earth be moved*: not that itself out of its place, but the inhabitants of it; and these either with a sense of sin and duty, and become subject to Christ their King; or with wrath and indignation at him, or through fear of him, as before; Kimchi says, at the fall of Gog and Magog; it may be particularly understood of the land of Judea, and of the commotion in it, especially in Jerusalem, when the tidings were brought of the birth of the King Messiah, Matthew 2:1,2, or of the shaking and moving both of the civil and ecclesiastical state of the nation, and of the ruin of it; see Hebrews 12:26,27 - 1 Thessalonians 2:16. [my ft]

[ft] further remarks by Gill ; “...The Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions, more rightly attribute it to David; the inscription of the Syriac version, after saying it is David’s, subjoins,

... ‘and a prophecy concerning the glory of the kingdom of the Messiah;’  
as it undoubtedly is.”

Adam Clarke comments; “...He sitteth between the cherubims - This is in reference to the ark, at each end of which was a cherub of glory; and the shechinah, or symbol of the Divine Presence, appeared on the lid of the ark, called also the mercy-seat, between the cherubim. Sitting between the cherubim implies God’s graciousness and mercy. While then, in his reign, he was terrible to sinners, he is on the throne of grace to all who fear love, and obey him. “

Augustine ; “ The cherubim is the seat of God, as the scripture shows us, a certain exalted heavenly throne, which we see not ; and the Word of God knoweth it, knoweth it as His own seat...”

Thomas Wilson ; “ cherubims.” “ These were figures, or representations of angels, inclining their faces one toward the other, and touching one another with their wings. Exodus 25:18.[my ft]

[ft1] LXE Exodus 25:18 And thou shalt make two cherubs graven in gold, and thou shalt put them on both sides of the propitiatory.)

The use of these was to cover or overshadow the “ mercy seat” with their wings, verse 20, and from this “ seat” God used to speak unto Moses, verse 22 ;...Which may be applied unto Christ, whose mediation was signified by

the “mercy-seat” whence it is said, that “He is a propitiation” or covering mercy-seat, Rom 3:25 ; 1 John 2:2 [my ft]

[ft2] NKJ Romans 3:25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,” and NKJ 1 John 2:2

“And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.”

because by His obedience all our unrighteousness is covered”

John Gill ; “The Septuagint, Vulgate Latin, and Arabic versions, render it, "let the people be angry"; or it may be rendered, "they are angry"; or "therefore they are angry"; because he reigns; so the people, both Jews and Gentiles, were angry and raged, when his kingdom was first visibly set up among them, Psalm 2:1,2, and so the nations will when he takes to himself his great power, and reigns, Revelation 11:18,

*he sitteth [between] the cherubim; "upon" or "above"*, as the Septuagint, Vulgate Latin, and all the Oriental versions; alluding to the seat of the Shechinah, or divine Majesty, in the holy of holies; and respects either the exalted glory of Christ among the angels, and above them at the right hand of God, where they are subject to him, stand about him, ready to do his will; or rather his presence with his ministers of the word, who are the instruments of spreading his Gospel, and enlarging his kingdom and interest in the world; see Gill on "Psalm 80:1"

*let the earth be moved*: not that itself out of its place, but the inhabitants of it; and these either with a sense of (conviction of) sin and duty, and become subject to Christ their King; or with wrath and indignation at him, or through fear of him, as before; Kimchi says, at the fall of Gog and Magog; it may be particularly understood of the land of Judea, and of the commotion in it, especially in Jerusalem, when the tidings were brought of the birth of the King Messiah, Matthew 2:1,2, or of the shaking and moving both of the civil and ecclesiastical state of the nation, and of the ruin of it; see Hebrews 12:26,27 1Thessalonians 2:16.

Ver. 2. *The Lord is great in Zion, &c.*] “Where the temple stood, and into

which Christ came as the proprietor of it, and gave it a greater glory by his presence than the first temple had; here he preached his doctrines, wrought many of his miracles; here he poured forth the Spirit on his apostles; and from hence went forth his Gospel into all the world: or in Zion, that is, in his church, and among his people; here he grants his gracious presence, and bestows the blessings of his goodness; and shows himself to be great and glorious in his person, offices, and operations; see Psalm 98:1,

*and he is high above all people;* as God, he is the Creator of them all; in whom they live, move, and have their being, and so must be above them all; as Mediator, he is the Saviour of his own people, and exalted to be so unto them; as King, he is higher than the kings of the earth, and therefore must be above all the rest of the inhabitants of it; he is higher than the heavens, and the angels there, and therefore he must be higher than the earth, and they that dwell in it; he is highly exalted above every name that is named in this world, or in that to come.”

Ver. 3. *Let them praise thy great and terrible name, &c.*] All people, especially the Lord’s people; those that dwell in Zion, where his name is great, in high esteem, venerable, and valued; as his name Jesus, or Saviour, is amiable and lovely to his saints; and his name, the Lion of the tribe of Judah, is terrible to his enemies:

*for it is holy;* his name is holy, as well as reverend and great; his nature is holy, both divine and human; holy in all his ways and works; and is holiness to his people, and therefore worthy of praise; holiness is the ground and foundation of his praise from the seraphim,

Ver. 4. *The King’s strength also loveth judgment, &c.*] Or he who is a strong and mighty King, as Christ is; which appears by saving his people, and preserving them to his kingdom and glory, and by destroying all his and their enemies; but, though he is so potent and victorious a Prince, yet no tyrannical one, he loves and does what is just and righteous; he loved the righteous law of God, and obeyed it in the whole course of his life; he wrought out a perfect righteousness for his people, and encourages and loves righteousness in them; he will judge the world in righteousness hereafter; and is now on his

throne, and in his kingdom, ordering it with judgment and justice; all the administrations of his kingly office are just and true, and herein he delights: *thou dost establish equity*, or "equities"; uprightnesses, righteousnesses; a perfect and a complete righteousness:

*this he has prepared*, as the word signifies, by his obedience, sufferings, and death, and has established as an everlasting one; moreover, equity, righteousness, and justice, are the settled rules and laws of his government; see Isaiah 9:7 11:4,5,

*thou executest judgment and righteousness in Jacob*; among the true Israel and people of God, as David his type did, 2 Samuel 8:15, thereby keeping them in due order, in the observance of his righteous judgments and statutes, and defending them from their enemies.

Ver. 5. *Exalt ye the Lord our God, &c.*] Christ, who is Lord of all, and Immanuel, God with us, God in our nature, our Lord and our God; exalt him in his person, as God over all, blessed for ever; in his offices of Prophet, Priest, and King, by hearkening to his word, by trusting in his blood, righteousness, and sacrifice, and by submitting to his ordinances, and obeying his commands; exalt him in heart, thought, and affection, thinking highly of him, and affectionately loving him; exalt and extol him in words, speak of his love and loveliness, and of the great things he has done; exalt him in private and in public, in the family and in the house of God; make mention of him everywhere, that his name be exalted:

*and worship at his footstool*; worship him who is the object of the adoration of angels, and ought to be of men; worship him privately and publicly, internally and externally, in spirit and in truth; at his footstool, on earth, he being on his throne in heaven; see Isaiah 65:1 or else the ark is meant, which is so called, 1 Chronicles 28:2, and this being a type of the human nature of Christ, that may be meant here; and which, though not the object of worship, nor is it said, worship his footstool, but at it; yet, in worshipping Christ, respect is to be had unto him, as in our nature, in which he has done such



great things for us: the Targum is,

“worship in or at the house of his sanctuary;”

so Kimchi interprets it of the sanctuary, which agrees with Psalm 99:9,

*for he is holy*: essentially holy, glorious in holiness as a divine Person, and therefore to be worshipped: or "it is holy"; the footstool, the ark, the human nature of Christ, in which the Godhead dwells bodily.

Ver. 6. *Moses and Aaron among his priests, &c.*] The priests of the Lord, called and appointed by him, that ministered to him in that office, were the priests of Christ, types of him, and ceased when he came: these were the chief among them, or of them, as Kimchi observes: Moses officiated as a priest before Aaron was called and separated to that service; yea, it was he that consecrated and installed him in it, and that by offering sacrifice among other things, Exodus 29:1 24:7,8 Numbers 7:1, and that Aaron was the chief of them there can be no question, seeing he was the first from whom a race of priests sprung, and who gave name to that order of priesthood which continued until the Messiah's coming:

*and Samuel among them that call upon his name*; these, according to Kimchi, describe the prophets, among whom Samuel was the chief; see Acts 3:24 calling on the name of the Lord includes the whole worship of God, and is often used particularly of prayer; the object of which is God, and him only; and who is to be called upon at all times, and especially in a time of trouble, and always in faith, and with sincerity and truth; and an honour it is to be among such persons: now these three men, who were eminent for religion and piety, and particularly prayer, see Jeremiah 15:1 are mentioned to animate and encourage the saints, by their example, to the worship and service of the Lord, before exhorted to: they called upon the Lord; the Lord Christ, who is the object of invocation, was so in the Old Testament dispensation, and should be so in the New; see Acts 7:59 22:16 1Corinthians 1:2. Moses called upon him, Exodus 32:11,32; so did Aaron, Numbers 16:22, and also Samuel, 1Samuel 7:8,9 12:18,19,

*and he answered them*; as he does all his people, sooner or later, in one way or another; which is no small encouragement to pray unto him.

Ver. 7. *He spake unto them in the cloudy pillar, &c.*] In the pillar of the clouds of glory, as the Targum; in which the Lord went before the children of Israel in the wilderness, to lead them, and protect them from heat in the day, Exodus 13:21,22, that is, he spake in this to Moses and Aaron; for it ceased when they came to the land of Canaan; instances of which see in Exodus 19:9 Numbers 12:5, some have thought that the Lord might speak to Samuel also out of a cloud, when he called upon him, and it thundered, since clouds and thunder go together, 1 Samuel 12:18, **the cloudy pillar was a type of Christ**; and it is by him the Lord has spoken all his mind and will, when he was clothed with a cloud, or became obscure in the form of a servant; and it is through him, the Mediator, that men have access to God, and answers of prayer from him:

*they kept his testimonies*; the law, and the precepts of it, which were testifications of the mind and will of God; these Moses, Aaron, and Samuel, kept, though not perfectly, yet sincerely, from a principle of love, and with a view to the glory of God:

*and the ordinance that he gave them*; the ordinance of the passover, with the several rituals of the ceremonial law, which was an ordinance of God until the Messiah came; and we, under the Gospel dispensation, ought to keep the ordinances of Christ in faith and love, as they have been delivered to us; and such only can expect to be heard and answered by the Lord; and this is the reason of the mention of these things; see Psalm 66:18 Proverbs 28:9.”

“...Ver. 9. *Exalt the Lord our God, &c.*] Having given the above instances of Moses, Aaron, and Samuel, serving and worshipping the Lord, the psalmist repeats the exhortation in Psalm 99:5, which he enforces by their example; see Gill on "Psalm 99:5":

*and worship at his holy hill*; the holy hill of Zion, the church; attend the public worship and service of it: the Targum is,

“worship at the mountain of the house of his sanctuary; the temple, a type of the church of Christ.”

*for the Lord our God is holy; his nature is holy, and he is glorious in the perfection of his holiness, and therefore to be praised and exalted; and his name is holy, and so reverend, and therefore to be worshipped;” see in Psalm 99:3,5.*

Spurgeon quotes Augustine ; “The Cherubim is the seat of God, as the Scripture showeth us, a certain exalted heavenly throne, which we see not; but the Word of God knoweth it, knoweth it as His own seat: and the Word of God and the Spirit of God hath Itself (Himself) revealed to the servants of God where God sitteth. Not that God doth sit, as doth man; thou, if thou dost wish that God sit in thee, if thou wilt be good shalt be the seat of God; for thus it is written, ‘The soul of the righteous is the seat of wisdom ....’”

**Numbers 24:7 LXX ; “There shall come a man out of his seed, and he shall rule over many nations; and the kingdom of Gog shall be exalted, and his kingdom shall be increased.”**

Cross references:

Psalm 2:6-8 LXX <sup>6</sup> “But I have been made king by him on Sion his holy mountain, <sup>7</sup> declaring the ordinance of the Lord: the Lord said to me, Thou art my Son, to-day have I begotten thee. <sup>8</sup> Ask of me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession.”

Psalm 18:46 LXX <sup>46</sup> The Lord lives; and blessed be my God; and let the God of my salvation be exalted.”

Daniel 7:27 LXX <sup>27</sup> “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.”

Edersheim ; “...of Numbers xxiv. 7, 17, we gather, that the Kingdom of the Messiah [1 No reasonable doubt can be left on the mind, that the LXX. translators have here the Messiah in view.] was higher than any that is earthly, and destined to subdue them all...”

Adam Clarke ;referring to the LXX ; “... As Gog in Scripture seems to mean the enemies of God’s people, then the promise here may imply that the true worshippers of the Most High shall ultimately have dominion over all their enemies.”

Keil and Delitzsch ; “-The king of Israel, whose greatness was celebrated by Balaam, was therefore neither the Messiah exclusively, nor the earthly kingdom without the Messiah, but the kingdom of Israel that was established by David, and was exalted in the Messiah into an everlasting kingdom, the enemies of which would all be made its footstool (Ps 2 and 110)”

John Gill ;referring to the Hebr. MT ; “... and his kingdom shall be exalted.”; that is, the kingdom of the people of Israel, as it was more especially in the days of David and Solomon; and will be abundantly more in the days of the Messiah, when his kingdom shall be from sea to sea, and from the river to the ends of the earth, and the kingdoms of this world shall become his, and he shall reign over all the earth; and so the Jerusalem Targum, “and the kingdom of the King Messiah shall become very great;” and so other Jewish writers {ft1}

{ft1} Pesikta in Ketoreth Hassamim, fol. 27. 2. Vid. Philo. de Praemiis, p. 925. Sept. vers. & Targum Jon. in loc. refer this prophecy to the days of the Messiah.”

Keach ; quoting from the Chaldee (paraphrase) ; “ A King shall spring up Who shall be magnified by His sons, and He shall rule over many people.”

**Numbers 24:17, LXX (Thomson version) ; “I can point to him, though he is not now; I hail him happy though he is not near. A star will arise out of Jacob- there shall rise up a man out of Israel, and he will smite the princes of Moab, and plunder all the sons of Seth:”**

### Cross references:

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

Job 19:25 “For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth;”

Job 19:26 “and though after my skin, worms destroy this body, yet in my flesh shall I see God,”

Job 19:27 “whom I shall see for myself, and mine eyes shall behold, and not another, though my heart be consumed within me.”

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.”

Jude 1:11 “Woe unto them! For they have gone in the way of Cain and have run greedily after the error of Balaam for their reward, and perished in the gainsaying of Korah.”

Jude 1:14 “And Enoch also, the seventh from Adam, prophesied of these, saying, “Behold, the Lord cometh with ten thousand of His saints”

Jude 1:15 “to execute judgment upon all, and to convince all who are ungodly among them of all their godless deeds which they have godlessly committed, and of all the harsh speeches which godless sinners have spoken against Him.”

Revelation 1:7 “Behold, He cometh with clouds, and every eye shall see Him, and they also who pierced Him; and all kindreds of the earth shall wail because of Him. Even so. Amen.”

Matthew 2:2 saying, “Where is He that is born King of the Jews? For we have seen His star in the East and have come to worship Him.”

Numbers 24:17(in part), Origen's, LXX ; "...There shall arise out of Jacob, and a man shall rise up out of Israel..."

Spurgeon ; "Very frequently in Oriental literature, their great men, and especially their great deliverers are called stars. The star has been constantly associated with monarchy;..."

"Behold then our Lord Jesus Christ as the Star out of Jacob."

"Oh how many have emerged from the darkness of their souls and found peace by looking up to this Star of Jacob, the Lord Jesus Christ! Well did our hymn put it;

"He is my souls bright Morning Star, and He is my Rising Sun."

..."His coming has been fraught with benedictions to the sons of men. Yea, the coming of Christ in the flesh is the great prophecy of the glory to be revealed in the latter days, when all nations shall bow before Him, and the age of peace, the golden age, shall come, not because civilization has advanced, not because education has increased, or the world grown better, but because Christ has come. This is the first, the fairest of the stars, the prognastic [my ft]

[ft](prognastic=foreshadowing) the star is a symbol of the dawn."

Adam Clarke ; "Verse 17. I shall see him, but not now] Or, 'I shall see him, but he is not now.' I shall behold him, but not nigh-I shall have a full view of him, but the time is yet distant. That is, The person of whom I am now prophesying does not at present exist among these Israelites, nor shall he appear in this generation. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel-a person eminent for wisdom, and formidable for strength and power, shall arise as king among this people.

He shall smite the corners of Moab-he shall bring the Moabites perfectly under subjection; (See 2 Sam. viii. 2;) and destroy all the children of Sheth."...

"The Targum [my ft]

[ft] the Targum are translations or paraphrases in Aramaic

of Onkelos translates the whole passage thus: "I shall see him, but not now: I shall behold him, but he is not near. When a king shall arise from the house

of Jacob, and the Messiah be anointed from the house of Israel, he shall slay the princes of Moab, and rule over all the children of men." The Jerusalem Targum is a little different: "A king shall arise from the house of Jacob, a redeemer and governor from the house of Israel, who shall slay the chiefs of the Moabites, and empty out and destroy all the children of the East." Rabbi Moses ben Maimon has, in my opinion, perfectly hit the meaning of the prophecy in the following paraphrase of the text: "I shall see him, but not now. This is DAVID. - I shall behold him, but not nigh. This is the king MESSIAH. - A Star shall come out of Jacob. This is DAVID. - And a Sceptre shall rise out of Israel. This is the king MESSIAH.- And shall smite the corners of Moab. This is DAVID, (as it is written, 2 Sam. viii. 2: And he smote Moab, casting them down to the ground.)-And shall destroy all the children of Sheth. This is the king MESSIAH, of whom it is written, (Psalm 72: 8,) He shall have dominion from sea to sea."

This last reference that Clarke makes (Psalm 72:8 "And he shall have dominion from sea to sea, and from the river to the ends of the earth.") can only be interpreted in the context of Jesus Christ's exalted state.

Matthew Henry ; "...That his kingdom shall be universal, and victorious over all opposition, which was typified by David's victories over Moab and Edom. But the Messiah shall destroy, or, as some read it, shall rule over, all the children of Seth ( Numbers 24:17), that is, all the children of men, who descend from Seth, the son of Adam, the descendants of the rest of Adam's sons being cut off by the deluge. Christ shall be king, not only of Jacob and Israel, but of all the world; so that all the children of Seth shall be either governed by his golden sceptre or dashed in pieces by his iron rod. He shall set up a universal rule, authority, and power, of his own, and shall put down all opposing rule, 1 Corinthians 15:24. He shall unwall all the children of Seth; so some read it. He shall take down all their defences and carnal confidences, so that they shall either admit his government or lie open to his judgments.

..That his Israel shall do valiantly; the subjects of Christ, animated by his might, shall maintain a spiritual war with the powers of darkness, and be more than conquerors. The people that do know their God shall be strong,

and do exploits, Daniel 11:32.”

Keil and Delitzsch ; “...the announcement of the star out of Jacob, and the sceptre out of Israel, i.e., of the King and Ruler of the kingdom of God, who was to dash Moab to pieces and take possession of Edom, cannot have received its complete fulfilment in the victories of David over these enemies of Israel; but will only be fully accomplished in the future overthrow of all the enemies of the kingdom of God. By the ‘end of the days,’ both here and everywhere else, we are to understand the Messianic era, and that not merely at its commencement, but in its entire development, until the final completion of the kingdom of God at the return of our Lord to judgment. In the ‘star out of Jacob,’ Balaam beholds not David as the one king of Israel, but the Messiah, in whom the royalty of Israel promised to the patriarchs (Gen. 17:6, 16; 35:11) attains its fullest realization. The star and sceptre are symbols not of ‘Israel’s royalty personified’ (*Hengstenberg*), but of the real King in a concrete form, as He was to arise out of Israel at a future day. It is true that Israel received the promised King in David, who conquered and subjugated the Moabites, Edomites, and other neighbouring nations that were hostile to Israel. But in the person of David and his rule the kingly government of Israel was only realized in its first and imperfect beginnings. Its completion was not attained till the coming of the second David (Hosea 3:5, Jeremiah 30:9; Ezekiel 34:24; 37:24,25), the Messiah Himself, who breaks in pieces all the enemies of Israel, and founds an everlasting kingdom, to which all the kingdoms and powers of this world are to be brought into subjection (2 Samuel 7:12-16; Psalm 2, 72, and 110)”...[ft]

[ft]”*G. Bauer* (in his *History of the Old Testament Prophecy*) has no doubt that the prediction of the star out of Jacob points to the exalted and glorious King, filled with the Holy Spirit, whom Isaiah (ch. 9:5; 11:1 ff) and Micah (5:2) expected as the royal founder of the theocracy.”...

Benjamin Keach ; “ That the Messiah is called a ‘*Star*’, Numbers 24:17, is the judgement of many ; there shall come ‘ a Star out of Jacob, and a sceptre shall rise out of Israel, which words are thus rendered by the Chaldee, “There shall arise a King out of Jacob, and the Messiah shall be **exalted** out of Israel, &c.”...



***Zechariah 3:8-10 KJV/MT ;vs. 8 “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.” [ft]***

***9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.***

***10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.”***

[ft] the Greek-English Lexicon of the Septuagint defines the Greek meaning of the word “Branch” : “... from anatolh ‘dawn’, dayspring’, ascendent’, ‘sources of a river’...”

### cross references :

Psalms 72:1 LXX ; “For Solomon. O God, give thy judgment to the king, and thy righteousness to the king's son;”

Psalms 8:5 “Thou madest him a little less than angels, thou hast crowned him with glory and honour;”

Isaiah 42:1 “Jacob is my servant, I will help him: Israel is my chosen, my soul has accepted him; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.”

Philippians 2:7 “But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:”

Philippians 2:8 “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

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Philippians 2:8 “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

Zechariah 6:12 LXX (Thomson Version) “and say to him, Thus saith the Lord Almighty: Behold a man! His name is *Anatole* {Dayspring} underneath him he shall spring up. And he shall build the house of the Lord.”

John Calvin ; "...He promises that a priest should arise like a Branch, for God would make Christ to rise up, though hid, not only under the feet, but under the earth itself, like a shoot which comes forth from the root after the tree has been cut down."

Matthew Henry ; "... promises of the Messiah, whose kingdom David's was a type of, the promises here made to Joshua immediately rise as far upward, and look as far forward, as to Christ, whose priesthood Joshua's was now a shadow of, not only in general, as it kept up the line of Aaron's priesthood, but especially as it was the reviving of that happy method of correspondence between heaven and earth, to which a great interruption had been given by the iniquity and captivity of Israel. Christ is a high priest, as Joshua was, for sinners and sufferers, to mediate for those that have been under guilt and wrath. And it was fit that Joshua should understand the priesthood of Christ, because all the virtue of his priesthood, its value and usefulness to the church, depended upon and was derived from the priesthood of Christ.."

"I. To whom this promise of Christ is directed (v. 8): "Hear now, O Joshua! Thou hast heard with pleasure what belongs to thyself; but, behold, a greater than Joshua is at hand. Hear now concerning him, thou and the rest of the priests, thy fellows, who sit before thee, at thy feet, as learners, but whom thou art to look upon as thy fellows, for all you are brethren; let the high priest, and all the inferior priests, take notice of this, for they are men wondered at." They are set for signs, for types and figures of Christ's priesthood. What God now did for Joshua and his fellows was a happy omen of the coming of the Messiah promised,..." ... "The high priest and his fellows here (as the prophet and his children, Isa. 8:18) are for signs and for wonders. But men's wonder at them will cease when the Messiah comes, as the stars are eclipsed by the light of the sun; for his name shall be called Wonderful..."

II. "...The Messiah shall come: Behold, I will bring forth my servant the Branch. He has been long hid, but the fulness of time is now at hand, when He shall be brought forth into the world, brought forth among His people Israel. God himself undertakes to bring Him forth, and therefore, no doubt, He will own Him and stand by Him. He is God's servant, employed in His

work, obedient to His will, and entirely devoted to His honour and glory. He is the Branch; so he was called Isaiah. 4:2, The Branch of the Lord. Isaiah. 11:1, A Branch out of the roots of Jesse. Jeremiah. 23:5, A righteous Branch; and Jer. 23:15, The Branch of righteousness. His beginning was small, as a tender Branch, but in time he should become a great tree and fill the earth, Isaiah. 53:2. He is the Branch from which all our fruit must be gathered. 2. Many eyes shall be upon him. He is the stone laid before Joshua, alluding to the foundation or chief corner-stone, of the temple, which probably was laid, with great solemnity, in the presence of Joshua. Christ is not only the Branch, which is the beginning of a tree, but the foundation, which is the beginning of a building;[my ft]

[ft] The Theological Wordbook of the Old Testament says (in part) ; "...Zechariah (Zec 3:8) pictures the Branch (**semah**) as the Lord's Servant. No doubt the allusion is to Isaiah's archetypal statements concerning Yahweh's Servant, Jesus Christ. In Zechariah 6:12 the prophet proclaims, "Behold the Man" who is "a priest on his throne, " a ruler, a counselor of peace, whose name is Branch. Zechariah sees the high priest Joshua as a type of the promise, but only a pledge of God's future fulfillment in Jesus Christ. The DSS (Dead Sea Scrolls) use the phrase **semah** daved as a Messianic term in explanation of the Davidic covenant of 2 Samuel 7:14 (JBL 77:353). The NT makes at least two references to this messianic title "Branch" using the LXX translation of the root **smu** : **ανατολ**<sup>τ</sup> and **ανατελλ**<sup>ς</sup>..." (more on this word can be found in the "Word Pictures Section of this study under "Branch")

*and, when he shall be brought forth, seven eyes shall be upon him.* The eye of His Father was upon Him, to take care of Him, and protect Him, especially in His sufferings; when He was buried in the grave, as the foundation-stones are under ground, the eyes of Heaven were still upon Him, buried out of men's sight, but not out of God's. The eyes of all the prophets and Old-Testament saints were upon this one stone; Abraham rejoiced to see Christ's day, and he saw it and was glad.

The eyes of all believers are upon Him; they look unto Him and are saved, as the eyes of the stung Israelites were upon the brazen serpent. Some understand this one stone to have the seven eyes in it as the wheels had in Ezekiel's vision, and think it denotes that perfection of wisdom and knowledge which Jesus Christ was endued with, for the good of his church. His eyes run to and fro through the earth. 3. God himself will beautify Him, and put honour upon Him: 'I will engrave the graving thereof, saith the Lord of hosts.' This stone the builders refused, as rough and unsightly; but God

undertakes to smooth and polish it, nay, and to carve it so that it shall be the head stone of the corner, the most beautiful in all the building. Christ was God's workmanship; and abundance of His wisdom appears in the contrivance of our redemption, which will appear when the engraving is perfected. This stone is a precious stone, though laid for a foundation; and the graving of it seems to allude to the precious stones in the breast-plate of the high priest, which had the names of the tribes graven upon them, as the engraving of a signet, Exodus. 28:21, 22. In that breast-plate there were twelve stones laid before Aaron, and for aught that appears those were lost; but there shall be one worth them all laid before Joshua, and that is Christ himself. This precious stone shall sparkle as if it had seven eyes; there shall appear a perfection of wisdom and prudence in the oracles that proceed from the breast-plate of judgment. And God will engrave the engraving thereof; He will entrust Christ with all His elect, and He shall appear as their representative, and agent for them, as the High Priest did when he went in before the Lord with the names of all Israel engraven in the precious stones of his breast-plate. When God gave a remnant to Christ, to be brought through grace to glory, then He engraved the graving of this precious stone.

4. By him sin shall be taken away, both the guilt and the dominion of it: I will remove the iniquity of that land in one day.

When the high priest had the names of Israel engraven on the precious stones He was adorned with He is said to bear the iniquity of the holy things (Ex. 28:38); but the law made nothing perfect, Heb. 10:1. He bore the iniquity of the land, as a type of Christ; but he could not remove it; the doing of that was reserved for Christ, that blessed Lamb of God, that takes away the sin of the world; and he did it in one day, that day in which he suffered and died; that was done by the sacrifice offered that day which could not be done by the sacrifices of ages before, no, not by all the days of atonement which from Moses to Christ returned every year."

John Gill "... *I will bring forth my servant the BRANCH*; not Zerubbabel, as some interpret it; but the Messiah, as the Targum of Jonathan paraphrases it; and which is the sense of some other Jewish writers. Kimchi, though he interprets the Branch of Zerubbabel, yet observes there are some of their interpreters who explain it of the Messiah; and it is as if it was said, though I bring you this salvation, yet I will bring you a greater salvation than this, at

the time I shall bring forth my servant the Branch: and again they interpret it of him, because the name of the Messiah is Menachem, i.e. the Comforter; and which is numerically the same with “Tzemach”, the Branch;...”and “... Kimchi, yet adds, ‘ but many interpreters say this Branch is the Messiah:’ and...”, even as He is called David; and David my servant shall be their Prince for ever, [ft]

[ft Ezekiel 37:25-28 ;LXX “ 25 And they shall dwell in their land, which I have given to my servant Jacob, where their fathers dwelt; and they shall dwell upon it: and David my servant shall be their prince forever.

26 And I will make with them a covenant of peace; it shall be an everlasting covenant with them; and I will establish my sanctuary in the midst of them for ever.

27 And my tabernacle shall be among them; and I will be to them a God, and they shall be my people.

28 And the nations shall know that I am the Lord that sanctifies them, when my sanctuary is in the midst of them for ever.”

likewise another Jewish writer, R. Abraham Seba, understands it of the Messiah. The heathens used to call their heroes the branches of the gods; the branch of Jupiter, and the branch of Mars, &c. are frequently met with in the poets {z}, and perhaps taken from this name of the Messiah; who is the servant of God as Mediator, and became so by being made of a woman, and made under the law; and is a servant of God’s choosing, sending, and rewarding; the chief of whose service lay in the redemption of His people; and who was an obedient, diligent, prudent, and faithful servant. The name of “the Branch” is given Him elsewhere, (Isa 4:2 Jer 23:5 [my ft]

[ft] compare with ; Isa 4:2\*(YLT) In that day is the Shoot of Jehovah for desire and for honour, And the fruit of the earth For excellence and for beauty to the escaped of Israel.”

Further on we hear again what John Gill teaches ; “... The Septuagint render this word by anatolh, “the rising sun”, or that part of the heavens where the sun rises, the east; and the Vulgate Latin version has

“orientem”, “the east”: hence another Zechariah calls the Messiah “the Day spring from on high”, (Lu 1:78) and one of His titles is “the Sun of righteousness”, ...

and from hence the Messiah came, that Man from heaven; He was born in the eastern part of the world. Some render the words, in (Mic 5:2), “His goings forth are out of the east” ; and it was from the mount of Olives, which was to the east of Jerusalem, that He went up to heaven; and from the same point of the heavens will He come again, since his feet will stand on that mountain, (Ac 1:11,12 Zec 14:4) He is the Angel said to ascend from the east, (Revelation 7:2) and perhaps it is owing to this version of the word here, and elsewhere, when used of the Messiah, that He came to be known among the Gentiles by this name;...” {my ft}

[ft] for more insight into the word picture “branch” or rather “Day-spring”( Grk. Ανατολήν “anatolh”) see my “Word Pictures” section of this study.

Spurgeon ; “THE original intention of this vision was to foretell the revival of the Jewish state after its long depression through the Babylonish captivity. Joshua, the high-priest, with his tattered garments, must be looked upon as the type of the Jewish people in their deep distress. He was ministering before the Lord in worn and filthy garments, to show at once the sin of Israel and the poverty into which they had fallen; for so poor were they, that the service of God could not be conducted in suitable apparel, but the high-priest himself appeared before the altar in robes unfitted for his sacred work. The set time to favor Zion is according to the visions most near at hand; and Satan, the old adversary of the chosen race, bestirs himself to resist them, and turn away the favor of God from them; but that same angel of the covenant who led the people through the wilderness, and carried them all the days of old, stands before the throne as their advocate, and at his request, Jehovah rebukes Satan, and begins to bless the people. Joshua, their representative, receives a change of raiment, in testimony that the people’s sin is forgiven, and that God accepts their worship. The vision then sweeps on to the day of the Lord Jesus, and the heart of the prophet Zechariah is cheered by a sight of the whole land restored to its former peace and happiness, under the reign of the glorious one who is called “My servant, THE BRANCH.”

Pulpit commentary ; "...Septuagint ανατολην, which is used in the sense of "shoot" as well as "sunrise" (see Jeremiah 23:5; Ezekiel 16:7; 17:10), and by the Vulgate, *orientem*. So the Syriac and Arabic (comp. Luke 1:78). Most interpreters rightly see here a reference to the Messiah. Some few have fancied that Zerubbabel and Nehemiah are meant; but the appellation, "my Servant Branch," has already been applied in prophetic language to Messiah, and cannot be distorted to any inferior subject, such as a mere civil ruler. Messiah is often called the Lord's "Servant," e.g. Isaiah 42:1; 43:10; 52:13, etc. And the terms, "Branch," or "Rod," or "Shoot," referring to Messiah, are found in Isaiah 4:2; 11:1; Jeremiah 23:5; 33:15. From the depressed house of David a scion should spring, in whom all that was prophesied concerning the priesthood and kingdom of Israel should find its accomplishment."

rk

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***Psalm 72:1-16 LXX "For Solomon. ; verse 1" O God, give thy judgment to the king, and thy righteousness to the king's son;***

***2 that he may judge thy people with righteousness, and thy poor with judgment.***

***3 Let the mountains and the hills raise peace to thy people:***

***4 he shall judge the poor of the people in righteousness, and save the children of the needy; and shall bring low the false accuser.***

***5 And he shall continue as long as the sun, and before the moon for ever.***

***6 He shall come down as rain upon a fleece; and as drops falling upon the earth.***

***7 In his days shall righteousness spring up; and abundance of peace till the moon be removed.***

***8 And he shall have dominion from sea to sea, and from the river to the ends of the earth.***

9 The Ethiopians shall fall down before him; and his enemies shall lick the dust.

10 The kings of Tharsis, and the isles, shall bring presents: the kings of the Arabians and Saba shall offer gifts.

11 And **all kings shall worship him; all the Gentiles shall serve him.**

12 For he has delivered the poor from the oppressor; and the needy who had no helper.

13 He shall spare the poor and needy, and shall deliver the souls of the needy.

14 He shall redeem their souls from usury and injustice: and their name shall be precious before him.

15 And **he shall live**, and there shall be given him of the gold of Arabia: and men shall pray for him continually; and all the day shall they praise him.

16 There shall be an establishment on the earth on the tops of the mountains: the fruit thereof shall be exalted above Libanus, and they of the city shall flourish as grass of the earth.

#### Cross references:

Jeremiah 23:5 “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.”

Hebrews 1:8 “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.”

Psalm 89: 36-37 , LXX ; “His see shall endure for ever, and his throne as the sun before me; Vs. 37 and as the moon  
*that is* established for ever, and as the faithful witness in heaven. Pause.”

Proverbs 16:15, LXX ; “The son of a king is in the light of life; and they that are in favour with him are as a cloud of latter rain.”

C.H. Spurgeon ; “...it would seem that David uttered it in prayer before he died. With some diffidence we suggest that the spirit and matter of the Psalm are David’s, but that he was too near his end to pen the words, or cast them



into form: Solomon, therefore, caught his dying father's song, fashioned it in goodly verse, and, without robbing his father, made the Psalm his own. It is, we conjecture, the Prayer of David, but the Psalm of Solomon. Jesus is here, beyond all doubt, in the glory of his reign, both as he now is, and as he shall be revealed in the latter day glory."

Give the king thy judgments, O God. The right to reign was transmitted by descent from David to Solomon, but not by that means alone: Israel was a theocracy, and the kings were but the viceroys of the greater King; hence the prayer that the new king might be enthroned by divine right, and then endowed with divine wisdom. Our glorious King in Zion hath all judgment committed unto him. He rules in the name of God over all lands. He is king "Dei Gratia" as well as by right of inheritance.

And thy righteousness unto the king's son. Solomon was both king and king's son; so also is our Lord. He has power and authority in himself, and also royal dignity given of his Father. He is the righteous king; in a word, he is "the Lord our righteousness." We are waiting till he shall be manifested among men as the ever righteous Judge. May the Lord hasten on his own time the long looked for day. Now wars and fightings are even in Israel itself, but soon the dispensation will change, and David, the type of Jesus warring with our enemies, shall be displaced by Solomon the prince of peace."

Samuel Mather (1626-1671), in "The Figures or Types of the Old Testament.writes;

Title. For Solomon. I shall but mention a threefold analogy between Christ and Solomon.

1. In his personal wisdom (1Ki 4:29-30); so Christ (Col 2:3); "In him are hid all the treasures of wisdom and knowledge."
2. In the glorious peace and prosperity of his kingdom: the kingdom was peaceably settled in his hand. 1Ch 22:9 4:24-25. And so he fell to the work of building the temple, as Christ doth the church; so Christ (Isa 9:6); he is the Prince of Peace, the great Peacemaker. Eph 2:14.
3. In his marriage with Pharaoh's daughter. Some observe that the daughter of Pharaoh never seduced him: neither is there any mention made of the Egyptian idols. 1Ki 11:5,7. In his other outlandish marriages he did sin; but

this is mentioned as by way of special exception (1Ki 11:1); for she was a proselyte, and so it was no sin to marry her: and the love between her and Solomon is made a type of the love between Christ and the church. So Christ hath taken us Gentiles to be spouse unto him. Psalm 45.”

Charles Hodge, in "Systematic Theology." 1871. writes ; “The Seventy-second Psalm contains a description of an exalted king, and of the blessings of his reign. These blessings are of such a nature as to prove that the subject of the Psalm must be a divine person.

1. His kingdom is to be everlasting.
2. Universal.
3. It secures perfect peace with God and goodwill among men.
4. All men are to be brought to submit to him through love.
5. In him all the nations of the earth are to be blessed; i.e., as we are distinctly taught in Galatians 3:16, [my ft]

[ft]Galatians 3:16 “Now to Abraham and his seed were the promises made. He saith not, "and to seeds," as though many; but as though one: "and to thy Seed," who is Christ.”

it is in him that all the blessings of redemption are to come upon the world.”

George Phillips Ver. 1. “The king... The king’s son. We see that our Lord is here termed both Klm, and Klm Nb, being king himself, and also the son of a king; both as respects his human origin, having come forth from the stock of David, and also as to his divine origin; for the Father of the universe may, of course, be properly denominated King. Agreeably to this designation, we find on the Turkish coins the inscription: Sultan, son of Sultan.”

Matthew Henry ; “:... it is probable that David dictated it, or, rather, that it was by the blessed Spirit dictated to him, when, a little before he died, by divine direction he settled the succession, and gave orders to proclaim Solomon king, 1 Ki. 1:30, etc. But, though Solomon’s name is here made use of, Christ’s kingdom is here prophesied of under the type and figure of Solomon’s. David knew what the divine oracle was, That ; ‘of the fruit of his loins’, according to the flesh, He would raise up Christ to sit on His throne; [ft ]

[ft Acts 2:30 ;”Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;”]

To him He here bears witness, and with the prospect of the glories of his kingdom he comforted himself in his dying moments.”[ft]

[ft No doubt Christ was comforted with these prospects of glory in the time of His sacrificial suffering.]

“ 1. It is a prayer of the Old-Testament church for sending the Messiah, as the church’s King, King on the holy hill of Zion, of whom the King of kings had said, Thou art my Son, Ps. 2:6, 7. “Hasten his coming to whom all judgment is committed;” and we must thus hasten the second coming of Christ, when he shall judge the world in righteousness. 2. It is an expression of the satisfaction which all true believers take in the authority which the Lord Jesus has received from the Father: ‘Let him have all power both in heaven and earth, and be the Lord our righteousness; let him be the great trustee of divine grace for all that are his; give it to him, that he may give it to us.’”

A psalm for Solomon.

Verse 1 This verse is a prayer for the king, even the king’s son. I. We may apply it to Solomon: Give him thy judgments, O God! and thy righteousness; make him a man, a king; make him a good man, a good king. 1. It is the prayer of a father for his child, a dying blessing, such as the patriarchs bequeathed to their children. The best thing we can ask of God for our children is that God will give them wisdom and grace to know and do their duty; that is better than gold. Solomon learned to pray for himself as his father had prayed for him, not that God would give him riches and honour, but a wise and understanding heart. It was a comfort to David that his own son was to be his successor, but more so that he was likely to be both judicious and righteous. David had given him a good education (Prov. 4:3), had taught him good judgment and righteous, yet that would not do unless God gave him his judgments. Parents cannot give grace to their children, but may by prayer bring them to the God of grace, and shall not seek him in vain, for their prayer shall either be answered or it shall return with comfort into their own bosom. 2. It is the prayer of a king for his successor. David had executed judgment and justice during his reign, and now he prays that his son might do so too. Such a concern as this we should have for posterity, desiring

and endeavouring that those who come after us may do God more and better service in their day than we have done in ours. Those have little love either to God or man, and are of a very narrow selfish spirit, who care not what becomes of the world and the church when they are gone. 3. It is the prayer of subjects for their king. It should seem, David penned this psalm for the use of the people, that they, in singing, might pray for Solomon. Those who would live quiet and peaceable lives must pray for kings and all in authority, that God would give them his judgments and righteousness. II. We may apply it to Christ; not that he who intercedes for us needs us to intercede for him; but, 1. It is a prayer of the Old-Testament church for sending the Messiah, as the church's King, King on the holy hill of Zion, of whom the King of kings had said, Thou art my Son, Ps. 2:6, 7. "Hasten his coming to whom all judgment is committed;" and we must thus hasten the second coming of Christ, when he shall judge the world in righteousness. 2. It is an expression of the satisfaction which all true believers take in the authority which the Lord Jesus has received from the Father: "Let him have all power both in heaven and earth, and be the Lord our righteousness; let him be the great trustee of divine grace for all that are his; give it to him, that he may give it to us."

Verses 2-17 This is a prophecy of the prosperity and perpetuity of the kingdom of Christ under the shadow of the reign of Solomon. It comes in, 1. As a plea to enforce the prayer: "Lord, give him thy judgments and thy righteousness, and then he shall judge thy people with righteousness, and so shall answer the end of his elevation, v. 2. Give him thy grace, and then thy people, committed to his charge, will have the benefit of it." Because God loved Israel, he made him king over them to do judgment and justice, 2 Chr. 9:8. We may in faith wrestle with God for that grace which we have reason to think will be of common advantage to his church. 2. As an answer of peace to the prayer. As by the prayer of faith we return answers to God's promises of mercy, so by the promises of mercy God returns answers to our prayers of faith. That this prophecy must refer to the kingdom of the Messiah is plain, because there are many passages in it which cannot be applied to the reign of Solomon. There was indeed a great deal of righteousness and peace, at first, in the administration of his government; but, before the end of his reign, there were both trouble and unrighteousness. The kingdom here spoken of is to last as long as the sun, but Solomon's was soon extinct. Therefore even the

Jewish expositors understand it of the kingdom of the Messiah. Let us observe the many great and precious promises here made, which were to have their full accomplishment only in the kingdom of Christ; and yet some of them were in part fulfilled in Solomon's reign. I. That it should be a righteous government (v. 2): He shall judge thy people with righteousness. Compare Isa. 11:4. All the laws of Christ's kingdom are consonant to the eternal rules of equity; the chancery it erects to relieve against the rigours of the broken law is indeed a court of equity; and against the sentence of his last judgment there will lie no exception. The peace of his kingdom shall be supported by righteousness (v. 3); for then only is the peace like a river, when the righteousness is as the waves of the sea. The world will be judged in righteousness, Acts 17:31. II. That it should be a peaceable government: The mountains shall bring peace, and the little hills (v. 3); that is (says Dr. Hammond), both the superior and the inferior courts of judicature in Solomon's kingdom. There shall be abundance of peace, v. 7. Solomon's name signifies peaceable, and such was his reign; for in it Israel enjoyed the victories of the foregoing reign and preserved the tranquillity and repose of that reign. But peace is, in a special manner, the glory of Christ's kingdom; for, as far as it prevails, it reconciles men to God, to themselves, and to one another, and slays all enmities; for he is our peace. III. That the poor and needy should be, in a particular manner, taken under the protection of this government: He shall judge thy poor, v. 2. Those are God's poor that are impoverished by keeping a good conscience, and those shall be provided for with a distinguishing care, shall be judged for with judgment, with a particular cognizance taken of their case and a particular vengeance taken for their wrongs. The poor of the people, and the children of the needy, he will be sure so to judge as to save, v. 4. This is insisted upon again (v. 12, 13), intimating that Christ will be sure to carry his cause on behalf of his injured poor. He will deliver the needy that lie at the mercy of their oppressors, the poor also, both because they have no helper and it is for his honour to help them and because they cry unto him and he has promised, in answer to their prayers, to help them; they by prayer commit themselves unto him, Ps. 10:14. He will spare the needy that throw themselves on his mercy, and will not be rigorous and severe with them; he will save their souls, and that is all they desire. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Christ is the poor man's King. IV. That proud oppressors shall be reckoned

with: He shall break them in pieces (v. 4), shall take away their power to hurt, and punish them for all the mischief they have done. This is the office of a good king, *Parcere subjectis, et debellare superbos*-To spare the vanquished and debase the proud. The devil is the great oppressor, whom Christ will break in pieces and of whose kingdom he will be the destruction. With the breath of his mouth shall he slay that wicked one (Isa. 11:4), and shall deliver the souls of his people from deceit and violence, v. 14. He shall save from the power of Satan, both as an old serpent working by deceit to ensnare them and as a roaring lion working by violence to terrify and devour them. So precious shall their blood be unto him that not a drop of it shall be shed, by the deceit or violence of Satan or his instruments, without being reckoned for. Christ is a King, who, though he calls his subjects sometimes to resist unto blood for him, yet is not prodigal of their blood, nor will ever have it parted with but upon a valuable consideration to his glory and theirs, and the filling up of the measure of their enemies' iniquity. V. That religion shall flourish under Christ's government (v. 5): They shall fear thee as long as the sun and moon endure. Solomon indeed built the temple, and the fear and worship of God were well kept up, for some time, under his government, but it did not last long; this therefore must point at Christ's kingdom, all the subjects of which are brought to and kept in the fear of God; for the Christian religion has a direct tendency to, and a powerful influence upon, the support and advancement of natural religion. Faith in Christ will set up, and keep up, the fear of God; and therefore this is the everlasting gospel that is preached, Fear God, and give honour to him, Rev. 14:7. And, as Christ's government promotes devotion towards God, so it promotes both justice and charity among men (v. 7): In his days shall the righteous flourish; righteousness shall be practised, and those that practise righteousness shall be preferred. Righteousness shall abound and be in reputation, shall command and be in power. The law of Christ, written in the heart, disposes men to be honest and just, and to render to all their due; it likewise disposes men to live in love, and so it produces abundance of peace and beats swords into ploughshares. Both holiness and love shall be perpetual in Christ's kingdom, and shall never go to decay, for the subjects of it shall fear God as long as the sun and moon endure; Christianity, in the profession of it, having got footing in the world, shall keep its ground till the end of time, and having, in the power of it, got footing in the heart, it will continue there till, by death, the sun, and the

moon, and the stars (that is, the bodily senses) are darkened. Through all the changes of the world, and all the changes of life, Christ's kingdom will support itself; and, if the fear of God continue as long as the sun and moon, abundance of peace will. The peace of the church, the peace of the soul, shall run parallel with its purity and piety, and last as long as these last. VI. That Christ's government shall be very comfortable to all his faithful loving subjects (v. 6): He shall, by the graces and comforts of his Spirit, come down like rain upon the mown grass; not on that which is cut down, but that which is left growing, that it may spring again, though it was beheaded. The gospel of Christ distils as the rain, which softens the ground that was hard, moistens that which was dry, and so makes it green and fruitful, Isa. 55:10. Let our hearts drink in the rain, Heb. 6:7. VII. That Christ's kingdom shall be extended very far, and greatly enlarged; considering, 1. The extent of his territories (v. 8): He shall have dominion from sea to sea (from the South Sea to the North, or from the Red Sea to the Mediterranean) and from the river Euphrates, or Nile, to the ends of the earth. Solomon's dominion was very large (1 Ki. 4:21), according to the promise, Gen. 15:18. But no sea, no river, is named, that it might, by these proverbial expressions, intimate the universal monarchy of the Lord Jesus. His gospel has been, or shall be, preached to all nations (Mt. 24:14), and the kingdoms of the world shall become his kingdoms (Rev. 11:15) when the fulness of the Gentiles shall be brought in. His territories shall be extended to those countries, (1.) That were strangers to him: Those that dwell in the wilderness, out of all high roads, that seldom hear news, shall hear the glad tidings of the Redeemer and redemption by him, shall bow before him, shall believe in him, accept of him, worship him, and take his yoke upon them. Before the Lord Jesus we must all either bow or break; if we break, we are ruined-if we bow, we are certainly made for ever. (2.) That were enemies to him, and had fought against him: They shall lick the dust; they shall be brought down and laid in the dust, shall bite the ground for vexation, and be so hunger-bitten that they shall be glad of dust, the serpent's meat (Gen. 3:15), for of his seed they are; and over whom shall not he rule, when his enemies themselves are thus humbled and brought low? 2. The dignity of his tributaries. He shall not only reign over those that dwell in the wilderness, the peasants and cottagers, but over those that dwell in the palaces (v. 10): The kings of Tarshish, and of the isles, that lie most remote from Israel and are the isles of the Gentiles (Gen. 10:5), shall bring

presents to him as their sovereign Lord, by and under whom they hold their crowns and all their crown lands. They shall court his favour, and make an interest in him, that they may hear his wisdom. This was literally fulfilled in Solomon (for all the kings of the earth sought the wisdom of Solomon, and brought every man his present, 2 Chr. 9:23, 24), and in Christ too, when the wise men of the east, who probably were men of the first rank in their own country, came to worship him and brought him presents, Mt. 2:11. They shall present themselves to him; that is the best present we can bring to Christ, and without that no other present is acceptable, Rom. 12:1. They shall offer gifts, spiritual sacrifices of prayer and praise, offer them to Christ as their God, on Christ as their altar, which sanctifies every gift. Their conversion to God is called the offering up, or sacrificing, of the Gentiles, Rom. 15:16. Yea, all kings shall, sooner or later, fall down before him, either to do their duty to him or to receive their doom from him, v. 11. They shall fall before him, either as his willing subjects or as his conquered captives, as suppliants for his mercy or expectants of his judgment. And, when the kings submit, the people come in of course: All nations shall serve him; all shall be invited into his service; some of all nations shall come into it, and in every nation incense shall be offered to him and a pure offering, Mal. 1:11; Rev. 7:9. VIII. That he shall be honoured and beloved by all his subjects

(v. 15): 'He shall live'; His subjects shall desire His life (O King! live for ever) and with good reason; for he has said, Because I live, you shall live also; and of Him it is witnessed that he liveth, ever liveth, making intercession, Heb. 7:8, 25. He shall live, and live prosperously; and, 1. Presents shall be made to Him. Though He shall be able to live without them, for He needs neither the gifts nor the services of any, yet to Him shall be given of the gold of Sheba -gold, the best of metals, gold of Sheba, which probably was the finest gold; for He that is best must be served with the best. Those that have abundance of the wealth of this world, that have gold at command, must give it to Christ, must serve Him with it, do good with it. Honour the Lord with thy substance. 2. Prayers shall be made for Him, and that continually. The people prayed for Solomon, and that helped to make him and his reign so great a blessing to them. It is the duty of subjects to make prayers, intercessions, and giving of thanks, for kings and all in authority, not in compliment to them, as is too often done, but in concern for the public welfare. But how is this applied to Christ? He needs not our



prayers, nor can have any benefit by them. But the Old-Testament saints prayed for his coming, prayed continually for it; for they called him, He that should come. And now that he has come we must pray for the success of his gospel and the advancement of his kingdom, which he calls praying for him (Hosanna to the Son of David, prosperity to his reign), and we must pray for his second coming. It may be read, Prayer shall be made through him, or for his sake; whatsoever we ask of the Father shall be in his name and in dependence upon his intercession. 3. Praises shall be made of him, and high encomiums given of his wisdom, justice, and goodness: Daily shall he be praised. By praying daily in his name we give him honour. Subjects ought to speak well of the government that is a blessing to them; and much more ought all Christians to praise Jesus Christ, daily to praise him; for they owe their all to him, and to him they lie under the highest obligations. IX. That under his government there shall be a wonderful increase both of meat and mouths, both of the fruits of the earth in the country and of the people inhabiting the cities, v. 16. 1. The country shall grow rich. Sow but a handful of corn on the top of the mountains, whence one would expect but little, and yet the fruit of it shall shake like Lebanon; it shall come up like a wood, so thick, and tall, and strong, like the cedars of Lebanon. Even upon the tops of the mountains the earth shall bring forth by handfuls; that is an expression of great plenty (Gen. 41:47), as the grass upon the house top is said to be that wherewith the mower fills not his hand. This is applicable to the wonderful productions of the seed of the gospel in the days of the Messiah. A handful of that seed, sown in the mountainous and barren soil of the Gentile world, produced a wonderful harvest gathered in to Christ, fruit that shook like Lebanon. The fields were white to the harvest, Jn. 4:35; Mt. 9:37. The grain of mustard-seed grew up to a great tree. 2. The towns shall grow populous: Those of the city shall flourish like grass, for number, for verdure. The gospel church, the city of God among men, shall have all the marks of prosperity, many shall be added to it, and those that are shall be happy in it. X. That his government shall be perpetual, both to his honour and to the happiness of his subjects. The Lord Jesus shall reign for ever, and of him only this must be understood, and not at all of Solomon. It is Christ only that shall be feared throughout all generations (v. 5) and as long as the sun and moon endure, v. 7. 1. The honour of the princes is immortal and shall never be sullied (v. 17): His name shall endure for ever, in spite of all the malicious attempts and

endeavours of the powers of darkness to eclipse the lustre of it and to cut off the line of it; it shall be preserved; it shall be perpetuated; it shall be propagated. As the names of earthly princes are continued in their posterity, so Christ's in himself. *Filiabitur nomen ejus*-His name shall descend to posterity. All nations, while the world stands, shall call him blessed, shall bless God for him, continually speak well of him, and think themselves happy in him. To the end of time, and to eternity, his name shall be celebrated, shall be made use of; every tongue shall confess it and every knee shall bow before it. 2. The happiness of the people if universal too; it is complete and everlasting: Men shall be blessed, truly and for ever blessed, in him. This plainly refers to the promise made unto the fathers that in the Messiah all the nations of the earth should be blessed. Gen. 12:3.

Verses 18-20 Such an illustrious prophecy as is in the foregoing verses of the Messiah and his kingdom may fitly be concluded, as it is here, with hearty prayers and praises. I. The psalmist is here enlarged in thanksgivings for the prophecy and promise, v. 18, 19. So sure is every word of God, and with so much satisfaction may we rely upon it, that we have reason enough to give thanks for what he has said, though it be not yet done. We must own that for all the great things he has done for the world, for the church, for the children of men, for his own children, in the kingdom of providence, in the kingdom of grace, for all the power and trust lodged in the hands of the Redeemer, God is worthy to be praised; we must stir up ourselves and all that is within us to praise him after the best manner, and desire that all others may do it. Blessed be the Lord, that is, blessed be his glorious name; for it is only in his name that we can contribute any thing to his glory and blessedness, and yet that is also exalted above all blessing and praise. Let it be blessed for ever, it shall be blessed for ever, it deserves to be blessed for ever, and we hope to be for ever blessing it. We are here taught to bless the name of Christ, and to bless God in Christ, for all that which he has done for us by him. We must bless him, 1. As the Lord God, as a self-existent self-sufficient Being, and our sovereign Lord. 2. As the God of Israel, in covenant with that people and worshipped by them, and who does this in performance of the truth unto Jacob and the mercy to Abraham, 3. As the God who only does wondrous things, in creation and providence, and especially this work of redemption, which excels them all. Men's works are little, common, trifling things, and even these they could not do without him. But God does all by his own

power, and they are wondrous things which he does, and such as will be the eternal admiration of saints and angels. II. He is earnest in prayer for the accomplishment of this prophecy and promise: Let the whole earth be filled with his glory, as it will be when the kings of Tarshish, and the isles, shall bring presents to him. It is sad to think how empty the earth is of the glory of God, how little service and honour he has from a world to which he is such a bountiful benefactor. All those, therefore, that wish well to the honour of God and the welfare of mankind, cannot but desire that the earth may be filled with the discoveries of his glory, suitably returned in thankful acknowledgments of his glory. Let every heart, and every mouth, and every assembly, be filled with the high praises of God. We shall see how earnest David is in this prayer, and how much his heart is in it, if we observe, 1. How he shuts up the prayer with a double seal: “Amen and amen; again and again I say, I say it and let all others say the same, so be it. Amen to my prayer; Amen to the prayers of all the saints to this purport-...”

John Gill ; “ Ver. 1. Give the King thy judgments, O God, &c.] A prayer of David, or of the church he represents, to God the Father concerning Christ; for He is “the King” meant; which is the sense of the old Jewish synagogue: the Targum is,

“give the constitutions of thy judgments to the King Messiah;”

and so their Midrash {ft}

[ft] In Yalkut Simeoni, par. 2. fol. 112. 2.”

interprets it. He is “the King”, by way of eminence, as in Ps 45:1; not only the King of the world in right of creation and preservation, in conjunction; with his Father, having an equal right with him; but of saints, of the church and people of God, by the designation and constitution of his Father; hence he was promised and prophesied of as a King, (Jer 23:5,6 Eze 37:24 Ho 3:5 Zec 9:9); and he came into the world as such, though his kingdom did not appear very manifest in his state of humiliation; yet at his ascension it did, when he was made and declared Lord and Christ; and it is for the manifestation of his kingdom, and the glory of it, the psalmist here prays. For by “judgments” are meant not the statutes and laws of God, given him to be shown, explained unto, and enforced on others, which rather belongs to his prophetic office, or as the rule of his government; nor the judgments of God

to be inflicted upon wicked men, which is only one part of his kingly office; but of all power in heaven and in earth, which was given him by his Father upon his resurrection, and about the time of his ascension, (Mt 28:18); and is the same with “all judgment” committed by him to his Son, (Joh 5:22); and which explains the clause here, and is the reason why it is expressed in the plural number here; which takes in the whole of the power and authority, the kingdom, and the greatness of the kingdom, delivered to Christ; and which chiefly lies in the government of the church, which is on his shoulders, and is committed into his hand; exercised in enacting laws, and delivering out ordinances, to be observed by the saints, and in the protection and defence of them; and also includes his judgment of the world at the last day, to which he is ordained and appointed by his Father, and will be managed and conducted by him; and thy righteousness unto the King’s Son; who is the same with the King, as Jarchi well observes; for only one single person is afterwards spoken of, and designs the Messiah; who, as a divine Person, is the Son of the King of kings, the only begotten of the Father, the true and proper Son of God; and, as man, the Son of David the king. And so the Targum, “and thy righteousness to the Son of David the king;” a known name of the Messiah, Matthew 1:1 22:42. And by “righteousness” is meant, not the essential righteousness of God; this Christ has by nature equally with his divine Father, and is not given or communicated to him; but the fulness of the graces of the Spirit, and perfection of virtues, which he received without measure; whereby, as Mediator, he is abundantly qualified to judge with righteousness, and reprove with equity; and not as other judges do, after the sight of the eyes, or hearing of the ears; see (Isa 11:2,3.)”...

Ver. 2.’ He shall judge thy people with righteousness’, “Christ judges, rules, and governs, protects and defends, in a righteous manner; pleads their cause, vindicates their right, and avenges them on their enemies, as well as justifies them with his own righteousness;”

“ ‘and shall break in pieces the oppressor’;”... the tyrant Satan, the god of this world; that has usurped a power over it; who works in the children of disobedience, and leads captive the people of God in their unregenerate state: the “calumniator”, as some render the word; the accuser of the brethren: “the defrauder” , as others: who beguiled our first parents, and deceives mankind. Now it was foretold of Christ that he should break his head; and he was manifested in the flesh to destroy his works; and him himself; and he has

broke him and all his schemes in pieces, and spoiled all his principalities and powers:..."

Ver. 5. " "They shall fear thee, '&c.;" The King Messiah, the Judge of the poor, and the destroyer of the oppressor: either the tyrants and oppressors themselves shall fear him, and such who have been aiding and assisting to them; see Revelation 11:11,13; or rather the people of God, the poor of the people, and children of the needy, judged and saved by Christ; who shall fear the Lord, both internally and externally, in the exercise of grace, and in the performance of religious worship;..."

Adam Clarke ; 'David being near his death, makes his prayer for his son Solomon, that he may be a just, peaceable, and great king, and his subjects happy under his government. But this is but the *shell* of the Psalm: the *kernel* is Christ and his kingdom, under whom righteousness, peace, and felicity shall flourish, and *unto whom all nations shall do homage for ever and ever.*"

And again;

"Now he shows the greatness and amplitude of this kingdom, which will not be so true of *Solomon* as of *Christ* and his kingdom...His kingdom will be very large: "He shall have dominion from sea to sea, and from the river unto the ends of the earth."

Justin Martyr in an "Dialogue with Trypho" ; " Nor does Psalm 72 apply to Solomon, whose faults Christians shudder at.

"Further, to persuade you that you have not understood anything of the Scriptures, I will remind you of another psalm, dictated to David by the Holy Spirit, which you say refers to Solomon, who was also your king. But it refers also to our Christ. But you deceive yourselves by the ambiguous forms of speech. For where it is said, 'The law of the Lord is perfect,' you do not understand it of the law which was to be after Moses, but of the law which was given by Moses, although God declared that He would establish a new law and a new covenant. And where it has been said, 'O God, give Thy judgment to the king,' since Solomon was king, you say that the Psalm refers to him, although the words of the Psalm expressly proclaim that reference is made to the everlasting King, i.e., to Christ. For Christ is King, and Priest, and God, and Lord, and angel, and man, and captain, and stone, and a Son born, and first made subject to suffering, then returning to heaven, and again coming with glory, and He is preached as having the everlasting kingdom: so

I prove from all the Scriptures ...”

“And at the close of this Psalm ..., it is written, 'The hymns of David the son of Jesse are ended.' Moreover, that Solomon was a renowned and great king, by whom the temple called that at Jerusalem was built, I know; but that none of those things mentioned in the Psalm happened to him, is evident. For neither did all kings worship him; nor did he reign to the ends of the earth; nor did his enemies, failing before him, lick the dust. Nay, also, I venture to repeat what is written in the book of Kings as committed by him, how through a woman's influence he (Solomon) worshipped the idols of Sidon, which those of the Gentiles who know God, the Maker of all things through Jesus the crucified, do not venture to do, but abide every torture and vengeance even to the extremity of death, rather than worship idols, or eat meat offered to idols.”

rk

Zechariah 2:3-13 LXX (Thomson version) ; “-and another angel came out to meet him and spoke to him and saying, “Run and speak to that young man and say,” *Jerusalem shall be crowded with inhabitants by reason of the multitude of men and cattle therein. And I will be a glory in the midst of her.* O flee! Flee from the land of the north, saith the Lord, for from the four winds of heaven I will gather you, saith the Lord. To Sion make your escape, ye who inhabit the daughter of Babylon! *For thus saith the Lord Almighty. He behind glory hath sent me against the nations which plundered you : for he who touched you, is like one touching the apple of his eye. For behold I am bringing my hand upon them ; and they shall be spoils for them who were their vassals : and you shall know that the Lord Almighty hath sent me.*

*Rejoice and be glad, O daughter of Sion,! For lo! I am coming ; and I will dwell in the midst of thee, saith the Lord ; and many nations will flee to the Lord in that day, and be his people and dwell in the midst of thee. And thou shalt know that the Lord Almighty hath sent me to thee. And the Lord will settle Juda in his portion, in the holy land ; and will again make choice of Jerusalem.. Let all flesh be struck with awe, at the presence of the Lord, for*

*he is risen up from his holy clouds.”*

Cross references:

Ezekiel 34:31 And ye my flock, the flock of my pasture, {are} men, {and} I {am} your God, saith the Lord GOD.”

Hosea 1:10-11 LXX (Charles Thomson version) “(Now the number of the children of Israel was like the sand of the sea which cannot be measured nor counted.) “But it shall come to pass that in the place where it was said to them, “You are not my people,” they shall be called children of Juda and the children of Israel shall be gathered together and shall appoint for themselves one head and come up out of the land. Because great will be the day of Jezrael;”

Isaiah 63:14-19 LXX (Charles Thomson version) ; “A spirit from the Lord descended and conducted them. Thus thou didst lead this people of thine, to make thyself a glorious name. Return from heaven and take a view from the house of thy sanctuary and thy glory. Where is thy zeal and thy majesty? Where the abundance of thy loving kindness and tender affections, that thou hast withdrawn thyself from us? For thou art our father. Because Abraham knoweth us not, and Israel hath not acknowledged us ; do thou, O Lord, our father, do thou deliver us. From the beginning thy name is upon us ; why, O Lord hast thou suffered us to wander from thy way, and our hearts to be hardened so as not to fear thee? Return for the sake of thy servants-for the sake of the tribes of thy heritage, that we may inherit a little of thy holy mountain. We are become as at the beginning, when thou didst not rule over us, and when we were not called by thy name.”

(further cross referencing is cited by John Gill and others in the following commentaries)

John Gill “... *Jerusalem shall be inhabited as towns without walls*; ... (Gill quoting from the MT/AV text rather than the LXX as he normally does) especially as it will be in the latter day, when both Jews and Gentiles are called, and brought into it; which sense is confirmed by what follows:

*for the multitude of men and cattle therein; ... this will be fulfilled when the nation of the Jews will be born at once, and all Israel will be saved, and the fulness of the Gentiles shall be brought in; for the number of the spiritual Israel, the sons of the living ...”*

*After the glory; which is promised, Zec\_2:5 so the Targum and Kimchi; or, "afterwards" shall be "the glory" (l); or a glorious time and state; that is, after God's people are brought out of mystical Babylon, when the Jews shall be converted, and the fulness of the Gentiles shall be brought in, then will be the latter day glory; and at the same time will be the fall and destruction of antichrist, and of the antichristian states, as follows:*

*hath he sent me unto the nations which spoiled you; the Chaldeans and Babylonians, who spoiled and carried captive the Jews; or the antichristian nations, which persecuted and wasted the people of God, the followers of the Lamb; but now Christ will be sent, and will come in a spiritual manner, and take vengeance on them; he will destroy antichrist with the breath of his mouth, and with the brightness of his coming; with the sharp sword going out of his mouth, Rev\_19:15,*

*for he that toucheth you toucheth the apple of his eye; either his own eye, he hurts himself; or the eye of the Lord of hosts; "of mine eye", as some read it (m), as the Vulgate Latin version; which shows how near and dear the Lord's people are to him. The pupil or apple of the eye is a little aperture or perforation in the middle of the tunic or coat of the eye, called the uvea and iris, about which the iris forms a ring; and through this little opening the rays of light pass to the crystalline humour, to be formed on the retina or net, at the bottom of the eye. It is a very weak and tender part, and easily hurt with the least thing; and fitly describes the feeble state of Christ's people; and how soon and easily they may be disturbed, distressed, and hurt by their enemies: and as this is a principal part of the eye, and a part of a man's self, dear and valuable to him; so are the Lord's people parts, as it were, of himself; they are members of his body, closely united to him; and whatever injury is done to them he reckons as done to himself: "Saul, Saul, why persecutest thou me?" Act\_9:5 and being highly esteemed by him, and having the strongest*



affection for them, he resents every affront given them, and will punish all that hurt them; and exceeding careful is he of them, to keep and preserve them from being hurt: "he kept him as the apple of his eye", Deu\_32:10, which, ... as now, as the God of nature has taken so much care of this useful member of the human body, how much more careful and tender must we suppose the God of grace, and our merciful Redeemer and High Priest, to be over his dear people, parts of himself, redeemed by his blood, and designed and prepared for eternal glory and happiness; ... it is reasonable to suppose that the people of God, so dear unto him as is expressed, were called out from hence; as those of his people, equally dear to him, will be called out of mystical Babylon before its destruction; see Rev\_18:4."

Again, John Gill "...and ye shall know that the Lord of hosts hath sent me; either the Prophet Zechariah, that he was a true prophet, and had his mission from the Lord of hosts, as will appear by the accomplishment of these prophecies; or rather Christ, sent by God the Father; and who will be known and owned by the Jews, as well as by the Gentiles, to be the sent of God, when they shall be converted, and antichrist shall be destroyed. Kimchi refers this, and the following verse Zec\_2:10, to the times of the Messiah."

*Zechariah 2:10 - Sing and rejoice, O daughter of Zion,....* Or, "congregation of Zion", as the Targum paraphrases it; the Jewish church, great numbers of that people being converted, and in a church state; or the whole Christian church at this time, consisting of Jews and Gentiles, who are called upon to rejoice and sing at the destruction of antichrist; see Rev\_18:20 and because of the presence of God in the midst of them, as follows:

*for, lo, I come;* not in the flesh: this is not to be understood of the incarnation of Christ; or of his coming in human nature to dwell in the land of Judea; but of his spiritual coming in the latter day, to set up his kingdom in the world, in a more visible and glorious manner:

*and I will dwell in the midst of thee, saith the Lord;* the presence of Christ in his churches, and with his people, in attendance on his word and ordinances, will be very manifest and constant in the latter day."

*Zec 2:11 - And many nations shall be joined to the Lord in that day,....* The Gospel will be preached in all nations, and multitudes will be converted, and embrace and profess the Christian religion, and join themselves to the churches of Christ, which, in the New Testament, is expressed by being joined to the Lord, Act\_5:13 see Jer\_50:5,

*and shall be my people;* shall appear to be so, who before were not the people of God; did not profess themselves, and were not known to be, the people of God, though they secretly were in the counsel and covenant of God; but now, being called by grace, they become openly and manifestly his people, 1Pe\_2:10,

*and I will dwell in the midst of thee;* in the church, consisting of people of many nations, as well as of Jews:

*and thou shall know that the Lord of hosts hath sent me unto thee;* to the Jews, as well as to the Gentiles; See Gill on Zec\_2:9.

*Zec 2:12 - And the Lord shall inherit Judah his portion in the holy land,....* The Lord's people is his portion, and the lot of his inheritance; whom he has chosen, and calls as such, whether they be Jews or Gentiles; but here it seems to mean the believing Jews; who, it is very likely, upon their conversion, will be returned to their own land, here called "the holy land"; because formerly here the Lord's holy people dwelt, his holy sanctuary was, and his holy worship and ordinances were attended on; and where now he will possess and enjoy his people, and favour them with communion with himself:

*and shall choose Jerusalem again;* after long trodden down of the Gentiles; as it formerly was a place of divine worship, so it shall be again; and which will be performed in it in a more spiritual and evangelical manner than ever; or it may respect the people of the Jews, who, being called by grace, this will be a kind of a renovation of their election, and an evidence of it; see Rom\_11:26.”

Zec 2:13 - *Be silent, O all flesh, before the Lord*,.... Be filled with fear, awe, and astonishment, at the wonderful work of God; the destruction of antichrist; the conversion of the Jews, and the calling of the Gentiles: let them not open their mouths, or dare to say one word against it. The Targum interprets the words of the wicked, and paraphrases them thus,

"let all the wicked be consumed before the Lord;"

see Psa\_104:35 and it seems to design the rest of the people, who will not be converted; called flesh, being not only frail and mortal, but corrupt and sinful; and so not able to contend with God, who is mighty in strength, and glorious in holiness, and a God doing wonders. A like phrase is in Hab\_2:20,

*for he is raised up out of his holy habitation*: which is heaven, Isa\_63:15 where he seemed to have been as it were asleep for many hundreds of years, even during the reign of antichrist; but now he will be as a man awaked out of his sleep, and will arise to take vengeance on his and his church's enemies, and to help them, and make them happy and glorious.”

Matthew Henry; “...God will *inherit Judah* again as *his portion*, will claim his interest, and recover the possession out of the hands of those that had invaded his right. He will protect his people and govern them as a man does his inheritance, and will be at home among them. 5. He will *choose Jerusalem again*, as he had chosen it formerly, to *put his name there*; he will renew and confirm the choice, and continue it a chosen place, till it must resign its honours to the Jerusalem that is from above. Though the election seemed to be set aside for a while, yet it *shall obtain*.

II. Here is silence proclaimed to all the world besides, Zec\_2:13. The daughter of Zion must sing, but *all flesh must be silent*. Observe here, 1. A very awful description of God's appearances for the relief of his people. He is *raised up out of his holy habitation*; as a man out of sleep (Psa\_44:23; Psa\_78:65), or as a man entering with resolution upon a business that he will go through with. Heaven is his holy habitation above; thence we must expect

him to appear, Isa\_64:1. His temple is so in this lower world; thence from *between the cherubim* he will *shine forth*, Psa\_80:1. He is about to do something unusual, unexpected, and very surprising, and to plead his people's cause, which had long seemed neglected. 2. A seasonable caution and direction at such a time: *Be silent, O all flesh! before the Lord* - before Christ and his grace (let not flesh object against the methods he takes) - before God and his providence; the enemies of the church shall be silenced; all iniquity shall stop her mouth. The friends of the church also must be silent. Leave it to God to take his own way, and neither prescribe to him what he should do nor quarrel with him whatever he does. *Be still, and know that he is God. Stand still, and see his salvation.* See Hab\_2:20; Zep\_1:7. Silently acquiesce in his holy will, and patiently wait the issue, as those who are assured that when God is *raised up out of his holy habitation* he will not retreat, nor sit down again, till he has accomplished his whole work.”

Jerome: “This too is to be understood of the Person of the Lord, that He exhorts His people, being restored from the captivity to their former abode, to be glad and rejoice, because the Lord Himself cometh and dwelleth in the midst of her, and many nations shall believe in Him, of whom it is said, “Ask of Me and I will give Thee nations for Thine inheritance, and the ends of the earth for Thy possession” Psa\_2:8, and He shall dwell in the midst of them, as He saith to His disciples, “Lo, I am with you always, even unto the end of the world” Mat\_28:20.

**Psalm 72:17-19, LXX,vs.17 ; “Let His name be blessed for ever; His name shall endure longer than the sun: and all the tribes of the earth shall be blessed in Him: all nations shall call Him blessed.**

**18 Blessed is the Lord, God of Israel, Who alone does wonders.**

**19 And blessed is His glorious name for ever, even for ever and ever: and all the earth shall be filled with His glory. So be it, so be it."**

Cross references:

Ps 45:17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Ps 89:36 His seed shall endure for ever, and his throne as the sun before me.

Genesis 12:3 LXX "And I will bless those that bless thee, and curse those that curse thee, and in thee shall all the tribes of the earth be blessed."

Revelation 5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Nu 14:21 But as truly as I live, all the earth shall be filled with the glory of the LORD.

Isa 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory."

Matthew Henry ; "That his government shall be perpetual, both to his honour and to the happiness of his subjects. The Lord Jesus shall reign for ever, and of him only this must be understood, and not at all of Solomon. It is Christ only that shall be feared throughout all generations (Psalm 72:5) and as long as the sun and moon endure, Ps 72:7.

1. The honour of the prince is immortal and shall never be sullied (Ps 72:17): His name shall endure for ever, in spite of all the malicious attempts and endeavours of the powers of darkness to eclipse the lustre of it and to cut off the line of it; it shall be preserved; it shall be perpetuated; it shall be propagated. As the names of earthly princes are continued in their posterity, so Christ's in himself. Filiabitur nomen ejus—His name shall descend to posterity. All nations, while the world stands, shall call him blessed, shall bless God for him, continually speak well of him, and think themselves happy in him. To the end of time, and to eternity, his name shall be celebrated, shall be made use of; every tongue shall confess it and every knee shall bow before it.

2. The happiness of the people is universal too; it is complete and everlasting: Men shall be blessed, truly and for ever blessed, in him. This plainly refers to the promise made unto the fathers that in the Messiah all the nations of the earth should be blessed. Ge 12:3.”

Ver. 18. thru Ver. 20.

Such an illustrious prophecy as is in the foregoing verses of the Messiah and his kingdom may fitly be concluded, as it is here, with hearty prayers and praises.

I. The psalmist is here enlarged in thanksgivings for the prophecy and promise, Ps 72:18-19. So sure is every word of God, and with so much satisfaction may we rely upon it, that we have reason enough to give thanks for what he has said, though it be not yet done. We must own that for all the great things he has done for the world, for the church, for the children of men, for his own children, in the kingdom of providence, in the kingdom of grace, for all the power and trust lodged in the hands of the Redeemer, God is worthy to be praised; we must stir up ourselves and all that is within us to praise him after the best manner, and desire that all others may do it. Blessed be the Lord, that is, blessed be his glorious name; for it is only in his name that we can contribute any thing to his glory and blessedness, and yet that is also exalted above all blessing and praise. Let it be blessed for ever, it shall be blessed for ever, it deserves to be blessed for ever, and we hope to be for ever blessing it. We are here taught to bless the name of Christ, and to bless God in Christ, for all that which he has done for us by him. We must bless him,

1. As the Lord God, as a self-existent, self-sufficient Being, and our sovereign Lord.

2. As the God of Israel, in covenant with that people and worshipped by them, and who does this in performance of the truth unto Jacob and the mercy to Abraham,

3. As the God who only does wondrous things, in creation and providence, and especially this work of redemption, which excels them all. Men’s works are little, common, trifling things, and even these they could not do without him. But God does all by his own power, and they are wondrous things which he does, and such as will be the eternal admiration of saints and angels.

II. He is earnest in prayer for the accomplishment of this prophecy and promise: Let the whole earth be filled with his glory, as it will be when the kings of Tarshish, and the isles, shall bring presents to him. It is sad to think how empty the earth is of the glory of God, how little service and honour he has from a world to which he is such a bountiful benefactor. All those, therefore, that wish well to the honour of God and the welfare of mankind, cannot but desire that the earth may be filled with the discoveries of his glory, suitably returned in thankful acknowledgments of his glory. Let every heart, and every mouth, and every assembly, be filled with the high praises of God. We shall see how earnest David is in this prayer, and how much his heart is in it, if we observe,

1. How he shuts up the prayer with a double seal:

"Amen and amen; again and again I say, I say it and let all others say the same, so be it. Amen to my prayer; Amen to the prayers of all the saints to this purport—Hallowed be thy name; thy kingdom come."

2. How he even shuts up his life with this prayer, Psalm 72:20. This was the last psalm that ever he penned, though not placed last in this collection; he penned it when he lay on his death-bed, and with this he breathes his last:

"Let God be glorified, let the kingdom of the Messiah be set up, and kept up, in the world, and I have enough, I desire no more. With this let the prayers of David the son of Jesse be ended. Even so, come, Lord Jesus, come quickly."

John Gill ; "his name shall be continued as long as the sun; .. that is, shall be continued in his sons, in his spiritual offspring, as long as the sun lasts; as the names of parents are continued in their children; so the name of Christ is, and will be, continued in him: he has children which the Lord has given him; a seed that he shall see in all periods of time, to whom he stands in the relation of the everlasting Father; these bear his name, are called "Christians" from him, and these his seed and offspring shall endure for ever: for though sometimes their number may be few; yet there are always some in the worst of times; Christ has always had some to bear his name, and ever will have; and in the latter day they will be very numerous, even as the sand of the sea. The Jews take the word "Yinnon", here used, for a name of the Messiah.., and render the words, "before the sun his name was Yinnon"; and so the Targum,

“before the sun was, or was created, (as in the king’s Bible,) his name was prepared;”

or appointed: for they say .., the name of the Messiah was one of the seven things created before the world was: it is certain that Christ was the Son of God, from eternity, or the eternal Son of God: he was so before his resurrection from the dead, when he was only declared, and did not then become the Son of God: he was owned by his divine Father, and believed in as the Son of God by men before that time: he was so before his incarnation, and not by that: he, the Son of God, was sent in human nature, and made manifest in it, and was known by David and Solomon, under that relation; and, as such, he was concerned in the creation of all things; and was in the day of eternity, and from all eternity, the only begotten Son of the Father; see Psalm 2:7; but the version and sense which Gussetius.. gives seem best of all; "his name shall generate", or "beget children before the sun"; that is, his name preached, as the Gospel, which is his name, Acts 9:15, shall be the means of begetting many sons and daughters openly and publicly, in the face of the sun, and wherever that is;

*and [men] shall be blessed in him*; men, and not angels, sinful men; such as are by nature children of wrath, and cursed by the law of works, yet blessed in Christ; even all elect men, all that are chosen in him, whether Jews or Gentiles; for he is the "seed [of] Abraham", in whom "all the nations of the earth should be blessed", Genesis 22:18; as they are with all spiritual blessings; with redemption, peace, pardon, righteousness, and eternal life: they are in him, and blessed in him; he is their head and representative, and so blessed in him; he is the fountain, cause, author, and giver of all blessings; they all come from him, through him, and for his sake, through his blood, righteousness, and sacrifice. Or, "they shall be blessed in him": that is, his children and spiritual offspring, in whom his name is perpetuated. Or, "they shall bless themselves in him"..; reckon themselves blessed in him, and make their boast of him, and glory in him;

*all nations shall call him blessed*; as he is a divine Person; not only the Son of the Blessed, but God over all, blessed for ever; and as man, being set at the right hand of God, crowned with glory and honour, and all creatures, angels



and men, subject to him; and as Mediator, acknowledging him to be the fountain of all blessedness to them, and, upon that account, ascribing all blessing, honour, glory, and praise, unto him.”

“Ver. 18. *Blessed [be] the Lord God, &c.*] The Messiah, who is truly and properly God, Jehovah, Lord of all, and the Lord our righteousness; to whom such a doxology or ascription of glory and blessing properly belongs, since all good things are from him, and by him;

*the God of Israel*; that brought Israel out of Egypt; went before them in the wilderness; redeemed and saved them, and bore and carried them all the days of old; and in whom all the true Israel of God are justified, and shall be saved with an everlasting salvation;

*who only doeth wondrous things*; in the creation of all things out of nothing; in the government of the world; and in the redemption and salvation of his people; which is a very marvellous thing: as that God should become man, suffer and die in the room of men, and save them from sin and ruin; this wondrous thing. Christ has done alone, and there was none with him.”

“Ver. 19. *And blessed be his glorious name for ever, &c.*] Every name of Christ is glorious in itself, and precious to his people; "like ointment poured forth", as his name Messiah, to which the allusion is in Song of Solomon 1:3; his name Immanuel, God with us, Isa 7:14 Mt 1:23; Jehovah our righteousness, Jer 23:6; Jesus a Saviour; as well as what belongs to his royal dignity, King of kings, and Lord of lords; a name above every name that is named in this world, or that to come;

*and let the whole earth [be] filled with his glory*; as it will be, when his kingdom shall be from sea to sea, and from the river to the ends of the earth; when the little stone cut out without hands shall become a great mountain, and fill the whole earth; when the Gospel shall be spread all over the world; and the earth be filled with the knowledge of Christ, by means of it, as the waters cover the sea; and when all nations shall come and worship before him.”

C.H. Spurgeon ; “Ver. 18-19. As Quesnel well observes, these verses explain

themselves. They call rather for profound gratitude, and emotion of heart, than for an exercise of the understanding; they are rather to be used for adoration than for exposition. It is, and ever will be, the acme of our desires, and the climax of our prayers, to behold Jesus exalted King of kings and Lord of lords. He has done great wonders such as none else can match, leaving all others so far behind, that he remains the sole and only wonder worker; but equal marvels yet remain, for which we look with joyful expectation. He is the Blessed God, and his name shall be blessed; his name is glorious, and that glory shall fill the whole earth. For so bright a consummation our heart yearns daily, and we cry Amen, and Amen.”

“...he (David the king) strips himself of his own royalty and becomes only the "son of Jesse," thrice happy to subside into nothing before the crowned Messiah. Before his believing eye the reign of Jesus, like the sun, filled all around with light, and the holy soul of the man after God's own heart exulted in it, ...(cf.) ‘Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!’" see Luke 2:29

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

[ft] The word “*delivered*” used twice by the Septuagint translators in this verse is further defined as follows ; (from Fribergs Lexicon) “... paradi,dwmi impf. paredi,doun and paredi,dosan (3pl.); fut. paradw,s...fr. a basic meaning. give over from one's hand to someone or someth.; (1) of **authoritative commitment** of someth. to someone entrust, commit, give or hand over, deliver (MT 11.27; 25.20); (2) of a **self-sacrificial love, give up**, yield up, risk (**one's life**) (Acts 15.26); (3) as a legal t.t. for passing someone along in the judicial process hand over, turn over, deliver up (Mark 15.1); of an unjustified act of handing someone over to judicial authorities betray (Matthew 10.4); of God's judicial act of handing someone over to suffer the consequences of his wrongdoing deliver up, hand over, give up (to) (Romans 1.24); of the church's authoritative disciplining deliver over, hand over to the control of (1Corinthians 5.5); (4) as a religious. t.t. for passing along traditions, decisions, teachings hand down, transmit, pass on (Acts 16.4); (5) permit, allow; of a crop whose ripeness “hands it over” to harvesting

(Mark 4.29).

*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.”*

*Latin Vulgate (Douay-Rheims translation) ; “Isaiah 53:12 Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.”*

Cross references :

Isaiah 45:14-15, LXX ; vs 14 ; “Thus saith the Lord of hosts, Egypt has laboured *for thee*; and the merchandise of the Ethiopians, and the Sabeans, men of stature, shall pass over to thee, and shall be thy servants; and they shall follow after thee bound in fetters, and shall pass over to thee, and shall do obeisance to thee, and make supplication to thee: because God is in thee; and there is no God beside thee, *O Lord*.

15 For thou art God, yet we knew *it* not, the God of Israel, the Saviour.”

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

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.”

Isaiah 49:25, LXX For thus saith the Lord, If one should take a giant captive, he shall take spoils, and he who takes *them* from a mighty *man* shall be delivered: for I will plead thy cause, and I will deliver thy children.

Phillipians 2:911, vs. 9 “Therefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* on earth, and

*things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”

1 Chronicles 28:4-5, LXX “Yet the Lord God of Israel chose me out of the whole house of my father to be king over Israel for ever; and he chose Juda as the kingly *house*, and out of the house of Juda *he chose* the house of my father; and among the sons of my father he preferred me, that I should be king over all Israel.

5 And of all my sons, (for the **Lord has given me many sons**,) he has chosen Solomon my son, to set him on the throne of the kingdom of the Lord over Israel.”

Psalms 2:7-8 LXX (Thomson version) ; “I proclaim the decree of the Lord; to me the Lord said :

‘Thou art my Son, this day I have begotten thee, [8] Ask of Me, and I will give thee nations for thine inheritance, and the utmost parts of the earth for thy possession.’”

Matthew Henry ; “Because he has done all these good services, *therefore will I divide him a portion with the great*, and, according to the will of the Father, *he shall divide the spoil with the strong*, as a great general, when he has driven the enemy out of the field, takes the plunder of it for himself and his army, which is both an unquestionable evidence of the victory and a recompense for all the toils and perils of the battle. Note, (1.) God the Father has engaged to reward the services and sufferings of Christ with great glory: “I will set him among the great, highly exalt him, and give him a name above every name.” Great riches are also assigned to him: *He shall divide the spoil*, shall have abundance of graces and comforts to bestow upon all his faithful soldiers. (2.) Christ comes at his glory by conquest. He has set upon the strong man armed, dispossessed him, and divided the spoil. He has vanquished principalities and powers, sin and Satan, death and hell, the world and the flesh; these are the strong that he has disarmed and taken the spoil of. (3.) Much of the glory with which Christ is recompensed, and the spoil which he has divided, consists in the vast multitudes of willing, faithful, loyal subjects, that shall be brought in to him; for so some read it: *I will give many to him, and he shall obtain many for a spoil*. God will give him the heathen for his inheritance and the uttermost parts of the earth for his possession, Psalm 2:8. *His dominion shall be from sea to sea*. Many shall be wrought upon by the grace of God to give up themselves to him to be ruled, and taught, and saved by him, and hereby he shall reckon himself honoured, and

enriched, and abundantly recompensed for all he did and all he suffered. (4.) What God designed for the Redeemer he shall certainly gain the possession of: "I wil divide it to him," and immediately it follows, *He shall divide it*, notwithstanding the opposition that is given to him; for, as Christ finished the work that was given him to do, so God completed the recompence that was promised him for it; for he is both able and faithful. (5.) The spoil which God divided to Christ he divides (it is the same word), he distributes, among his followers; for, when he *led captivity captive*, he received gifts for men, that he might give gifts to men; for as he has told us (Act 20:35) he did himself reckon it more blessed and honourable to give than to receive. Christ conquered for us, and through him we are more than conquerors. He has divided the spoils, the fruits of his conquest, to all that are his: let us therefore cast in our lot among them."

C.H. Spurgeon ; CHRIST'S CONNECTION WITH SINNERS THE  
SOURCE  
OF HIS GLORY.

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

WE may regard this verse as a kind of covenant made between the everlasting God, the infinite Jehovah, on the one part, and our great Representative, Mediator, and Redeemer, the Lord Jesus Christ, on the other part. The incarnate God is to be bruised and wounded; he is to pour out his soul unto death, and by a travail of soul he is to bear the sin of many; and then his ultimate reward is to be, that God will divide him a portion with the great, and he himself shall divide the spoil with the strong.

Note the double recompense, and joyfully distinguish between the two divisions-that which Jehovah makes for him, and that which he makes himself. Our champion, like another David, is to confront and conquer the great enemy of the Lord's people, and then he is to have his reward. Unlike David, he is to pour out his soul, and die in the conflict, and then he is to receive a glorious portion from the Father, and he is also himself to seize upon the spoil of the vanquished foe.

At this moment, our Lord Jesus is enjoying the reward which his Father has allotted him:-"Therefore will I divide him a portion with the great." He is no more despised and rejected. Who dare do dishonor to a majesty so surpassing? See how the whole host of heaven adores him! All the pomp of glory is displayed around him. To him the cherubim and seraphim continually do cry, in their ceaseless worship and undivided adoration. The four-and-twenty elders, representing the ancient and the present church, cast their crowns at his feet; and the myriads of the redeemed, whose robes are washed in his blood, pour forth their love, and life, at his feet. He has his portion with the great; none are so great as he. He is not only King, but king-maker, for he hath made his humblest followers priests and kings unto God, and his royalty is multiplied in each of them. How much his Father

honors him, it is not for my tongue to tell you; and, if it were possible for me to tell it in words, yet the inner meaning could never be compassed by such narrow hearts as ours. He has infinite glory from the great Father God. He lives for ever, King of kings and Lord of lords, and all hallelujahs come up before him. Imagination cannot reach the height of his immeasurable majesty and felicity.

And why these honors? What has he done to merit these immeasurable glories? The answer is that he has done these four things: "he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

In addition to what his Father gives him, it is worthy of contemplation that our Lord has taken, in his life-conflict, great spoils with his own hands.

"He shall divide the spoil with the strong." He has spoiled sin, death, and hell; each one the vanquisher of our race, the spoiler of the entire world.

He has overcome these three, and in each case has led captivity captive.

What must be the spoils of such victories? All the processions of triumph that ever went up the Sacra Via to the Capitol of Rome we may dismiss as empty pageants; all the glories of Assyria, Babylon, Persia, and Greece, are blots of the cruel past, which sicken us in remembrance. These led liberty captive; but when he ascended on high, he led captivity captive. Jesus blesses all by his victories, and curses none. He spoiled no man of his goods: he only brought death on death, destruction on the destroyer, and captivity upon

captivity. In all his spoils men are gainers; and, therefore, when the incarnate God divides the spoil with the strong, all his people may joyfully shout without the reservation of a sigh for the conquered and the spoiled. That was a rich triumph, and the spoils he won are spoils that enrich myriads of believers to-day, and shall enrich them throughout all the ages that are to come.

And why these spoils? What has he done? These trophies- where were they won? What was the conflict? Here is the answer: "Because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

It is a strange fact that I am going to declare, but it is not less true than strange: according to our text the extraordinary glories of Christ, as Savior, have all been earned by his connection with human sin. He has gotten his most illustrious splendor, his brightest jewels, his divinest crowns, out of coming into contact with this poor fallen race. What is man? What are all men? Nothings, nobodies. This great globe itself-what is it in connection with the vast creation of God? One grain of the sweepings of dust behind the door. The small dust of the balance bears a larger proportion to the eternal hills than this little globe to the great worlds which speak to us across the midnight sky. Yet all those glittering worlds that we can see with the telescope bear an extremely minute proportion to the illimitable fields of divine creation. Yet, we know not that anywhere Christ ever came into contact with sin, except upon this little ball. We have no revelation of any other redemption. This obscure star is faith's great marvel! How shall we comprehend that here the eternal Deity did take the nature of a man, and here did suffer in the sinner's stead "the just for the unjust, that he might bring us to God"? All the eyes of all the angels turn this way. This mystery is too great for them. They cannot compass its full meaning, but desire to look into it. We know not, that anywhere in all the vast creation of God, there has ever been seen the like of this matchless, unparalleled deed of grace-that the Son of God, in mighty love, should come down to earth, and come into contact with human sin, that he might put it away. No one imagines that our Lord has often suffered. No, he has been incarnate once, and has been sacrificed but once. "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

And this for guilty men! I am overwhelmed. I would fain sit down in silence, and give way to adoring wonder.

May the Holy Spirit himself now aid me, for my need is great! I am going to speak about these four things, very briefly. I have nothing of my own to say about them. I only want to put them before you as much as I can in their naked simplicity: there is a beauty in them which needs no describing, which would be degraded by any adornment of human speech. Here are four flints out of which you may strike sparks of divine fire, if you are but willing to see their brightness. These four things that Jesus did, the four reasons why he is crowned with such superlative honor, are connected with you, if you have but faith to perceive the connection-so connected that they will save you, will even make you partake in the glory which has come of them.

**I.** The first source of the Mediator's glory is, that he, out of his love to guilty men, has **POURED OUT HIS SOUL UNTO DEATH**. Remember that the penalty of sin is death. "The soul that sinneth, it shall die." "For in the day that thou eatest thereof thou shalt surely die." As God made us we should not have died. There is about man when he is in connection with God no reason or room for death; but as soon as man touched evil, he was divided from God, and he took into his veins the poison which brings death with it, and all its train of woes. Jesus Christ, our substitute, when he poured out his soul unto death, was bearing the penalty that is due to sin. This is taught in the Bible: in fact, it is the chief theme of Holy Scripture. Whenever sin was to be put away, it was by the sacrifice of a life. All through the Jewish law it stands conspicuous that, "Without shedding of blood is no remission of sin." God has so impressed this truth upon humanity that you can scarcely go into any nation, however benighted, but there is connected with their religion the idea of sacrifice, and therefore the idea of the offering of a life on account of a broken law.

Now, the Lord Jesus came into such connection with men that he bore the death penalty which guilty men had incurred.

Remark the expression: "he bath poured out his soul unto death." It is deliberate. "He hath poured out his soul." It is a libation presented with thought and care; not the mere spilling of his blood, but the resolute, determinate pouring out of his whole life unto its last drop-the pouring it out unto death. Now, Christ's resolve to die for you and for me was not that of a



brave soldier, who rushes up to the cannon's mouth in a moment of excitement; but he was practically pouring out his life from the day when his public ministry commenced, if not before. He was always dying by living at such a rate that his zeal consumed him-"The zeal of thine house hath eaten me up." Deliberately, and as it were drop by drop, he was letting his soul fall upon the ground, till at length, upon the tree of doom, he emptied it all out, and cried, "It is finished," and gave up the ghost.

Then "he poured out his soul unto death."

As it was deliberate, so it was most real and true. I pray you do not think of Christ as pouring out his soul, as though the outpouring was a kind of sentiment of self-abnegation; as though it made him spend a sort of ecstatic life in dream-land, and suffer only in thought, intent, and sympathy. My Lord suffered as you suffer, only more keenly; for he had never injured his body or soul by any act of excess, so as to take off the edge from his sensitiveness. His was the pouring out of a whole soul in all the phases of suffering into which perfect souls can pass. He felt the horror of sin as we who have sinned could not feel it, and the sight of evil afflicted him much more than it does the purest among us. His was real suffering, real poverty, real weariness; and when he came to his last agony, his bloody sweat was no fiction, his exceeding sorrow unto death was no fancy. When the scourges fell upon his shoulders it was true pain that he suffered; and the nails, and the spear, and the sponge, and the vinegar-these tell of a real passion-a death such as probably you and I shall never know. Certainly we shall never experience that pouring out of his soul unto death which was peculiar to Jesus, in which he went far beyond martyrs in their extremest griefs. There were points of anguish about his death which were for himself, and for himself alone. "He hath poured out his soul unto death," in grief most weighty-so weighty that it can never be fully weighed in any scales of mortal sympathy.

And he did this, remember, voluntarily. If I were to die for any one of you, what would it amount to but that I paid the debt of nature a little sooner than I must ultimately have paid it? for we must all die, sooner or later. But the Christ needed not to die at all, so far as he himself was personally concerned. There was no cause within himself why he should go to the cross to lay down his life. He yielded himself up, a willing sacrifice for our sins. Herein lies much of the preciousness of his propitiation to you and to me. Love, love

immeasurable, led the immortal Lord to die for man. Let us think it over, and melt into loving gratitude. A death endured out of pure love; a death which was altogether unnecessary on his own account, and indeed a superfluous act, save that it behoved him to suffer that he might fulfill his office of a Savior, and bring us near to God; this is a matter which should set our heart on fire with fervent gratitude to the Lord who loved us to the death.

“He hath poured out his soul unto death.” I will say no more about it, except that you see how complete it was. Jesus gave poor sinners everything. His every faculty was laid out for them. To his last rag he was stripped upon the cross. No part of his body or of his soul was kept back from being made a sacrifice. The last drop, as I said before, was poured out till the cup was drained. He made no reserve: he kept not back even his innermost self: “He hath poured out his soul unto death.”

Consider these two truths together. He is the Lord God Almighty, before whom the hosts of angels bow with joy; yet on yonder cross he pours out his soul unto death; and he does it, not because of anything that is in him that renders it needful, but for your sakes, and for mine—for the salvation of all those who put their trust in him. Put your trust in him, then, without reserve. Pour out your souls in full trust, even as he poured out his soul unto death. Come, and rest in him, and then see the reason why he is crowned with majesty. His death for your sins is the reason why he divides the spoils with the strong. He has his portion with the great because he “died, the just for the unjust, that he might bring us to God.” This, which brought him so much shame, has now brought him all his glory. Come, and trust him! Come, and trust him wholly! Come, and trust him now!

**II.** Secondly, and somewhat briefly. It appears in the text, that our Lord did not only bear the penalty due to sinners, but **HE WAS NUMBERED WITH SINNERS**. “He was numbered with the transgressors.” There is a touch of nearness to the sinner about this which there is not in the first clause. He bears death for the sinner; but you could not suppose, if you had not read it, that he would be written in the sinners’ register. He was not, and could not, be a sinner; but yet it is written, “He was numbered with the transgressors.” O sinner, see how close Jesus comes to you! Is there a census taken of sinners? Then, in that census, the name of Jesus is written down. “He was numbered with the transgressors.” He never was a transgressor: it was impossible that

he could be. It would be blasphemy to say that the Son of God ever was a transgressor against his Father's laws.

In him was no sin in any sense, or shape, or manner. His spotless birth, his perfect nature, his holy life, all make him "separate from sinners." How, then, was he numbered with the transgressors? This makes it the more marvellous, because it is so hurtful to a man who is pure, to be numbered with the impure. What would any woman with a delicate purity of mind think, if she were numbered with the harlots? What would any honest man among us think if he were numbered with thieves? But that would be

nothing compared with the holy Lord Jesus being numbered with the transgressors; and yet to this he submitted for our sakes. I said that he could not be a transgressor; but we are not like him in this. Any one of us could be either unjust or dishonest; for, alas! sin dwelleth in us, and the possibilities of its still greater development; but Jesus was clean in nature, and pure in heart, and therefore he could never be tainted with evil; and yet the inspired prophet says, "He was numbered with the transgressors." This was a stoop, indeed! This was coming down to where the sinner lay, and bowing over him to lift him up.

Our Lord Jesus was numbered with the transgressors, first, by the tongue of slander. They called him a drunken man and a wine-bibber: they even called him Beelzebub. That was sharp enough for him to bear, whom all the angels salute as "Holy, holy, holy!" Accused of blasphemy, sedition, and so forth, he had enough to bear from evil lips. Nothing was too vile to be cast upon him by those who said, "Let him be crucified." Reproach never spared the spotless one; but spent its utmost venom on him. Like the Psalmist, he was the song of the drunkard. The very thieves who were crucified with him reviled him.

He was numbered with the transgressors in the earthly courts of justice. He stood at the bar (of justice) as a common felon, though he was judge of all. Though they could not find witnesses, whose testimony agreed, yet they condemned him. Though Pilate had to say, "Why, what evil hath he done?" yet he was taken out with two malefactors, that he might die side by side with them; and then, we are told by the evangelist, the Scripture was fulfilled—"He was numbered with the transgressors" (Mark 15:28).

To go a little farther, our Lord Jesus Christ, on earth, was treated, in the

providence of God, as transgressors are treated. Transgression sometimes brings on men poverty, sickness, reproach, and desertion; and Jesus Christ had to take his share of all these with sinful men. No wind was tempered for this shorn lamb. No winter's frost was stayed, no night dews dried to comfort his secret agonies.

*“Cold mountains and the midnight air*

*Witnessed the fervor of his prayer.”*

All things in this world that are so keen and terrible to man, because man has become so guilty, were just as keen and terrible to him. The sun shone on him till his tongue was dried up like a potsherd, and did cleave to his jaws, and he cried, “I thirst.” The nails that pierced him tore his tender flesh as they would have torn that of the sinful. Fever parched him till his tongue cleaved to his jaws. There was no softening of the laws of nature for this man, because he had never offended; but he had to stand as a sinner where we sinners stand, to suffer from the common laws of a sin-cursed world, though he was not and could not be a sinner. “In him was no sin”; yet he was numbered with the transgressors.

And look, my brethren. Oh, that I may know how to speak properly on it!

The Holy God treated him as if he were one of us: “it pleased the Father to bruise him; he hath put him to grief.” God not only turned his back on transgressors, but he turned his back upon his Son, who was numbered with them. God never can forsake the perfectly innocent, yet he who was perfectly innocent said, “My God, my God, why hast thou forsaken me?”

Sinking and anguish of spirit, even to soul-death, cannot come to a man who is numbered with the perfectly righteous. It was because Jesus voluntarily put himself into the sinner's place that he had to bear the sinner's doom; and, he being numbered with the transgressors, the justice which smites sin smote him, the frown that falls on sin fell on him, the darkness which comes over human sin gathered in sevenfold night about his sacred brow. In the day of the Lord's anger, “He was numbered with the transgressors.”

As this is the reason why he is now exalted, it seems to me that you and I ought to feel a mingling of grief and joy at this time to think that the Lord Jesus would condescend to put his name down with transgressors. You know

what a transgressor is, do you not? One who has done wrong; one who has broken laws; one who has gone beyond bounds and committed evil. Well, Jesus Christ says, "Father, that I might save these transgressors, put my name down among them." It was necessary that it should be so, that he, standing in their stead, might lift them into his place, transferring

his righteousness to them, as he took their sin upon himself. I could weep as I tell you that "He was numbered with the transgressors." I cannot preach. This theme baffles me altogether. I wish that you. would look into it yourselves.

Never mind my words. Think of my Lord, and of these two

things: "He hath poured out his soul unto death: and he was numbered with the transgressors."

**III.** That leads me to the third matter by which the Lord Jesus Christ has won his victories, and earned reward of God. It is this: "HE BARE THE SIN OF MANY."

Now, do not think that these words are mine, and therefore cavil at them.

Deliberately observe that these are the words of the Holy Ghost. "He bare the sin": "He bare the sin of many." They cavil at us for saying that he bare the chastisement of sin. We shall say it none the less plainly; but we shall

go much further, and insist upon it that, literally, Jesus bare the sin of man.

Else, why did he die? Why did he die at all? "He was man," say you, "and, therefore, he died." There was no reason why the Christ should die because he was a man, for, being born without the taint of sin, and having lived a

spotless life, and having never violated the law of God, there could be no justice in Christ's dying at all, if there was not some reason for it apart from himself. It is an act of injustice that Jesus should be permitted to die at all, unless there can be found a reason apart from his own personal

conduct. If death be the consequence of sin, there being no sin in Christ, the consequence could not follow without the cause. You tell me that by wicked hands he was crucified: it was so, and yet the Scripture assures us that this was by the determinate purpose and foreknowledge of God. How could this have been had our Lord had no connection with sin? It was not of necessity that he should die because he was man. He might have been taken to heaven

in a chariot of fire; or it might have been said of him, as of Enoch, "He was not, for God took him." If the rough Elias ascended to

heaven, how much more the gentle, tender, perfect, absolutely perfect, Christ, might have been expected to do so! There was no reason, then, in his personal nature, why he should die.

"He died," said one, "as an example." But, my dear friends, I do not see that. In his life he is an example to us through and through, and so he is in his death. If we must needs die, it is an example to us that we should die as bravely, as patiently, as believingly as he did; but we are not bound to die at all unless God requires it at our hands. Indeed, we are bound to shun death if it can virtuously be avoided. Self-preservation is a law of nature; and for any man to voluntarily give himself up to die without some grand purpose would not be justifiable. It is only because there is a law that we must die that we may judge ourselves permitted to volunteer to die. The Savior does not set us an example in a sphere into which we cannot enter.

In that case he goes beyond us altogether, and treads the wine-press alone.

He is a Being whom we cannot follow in the higher walks in which he is both God and man. In his great voluntary self-surrender unto death, the Son of God stoops from a position which we, who are mortal because of sin, have never held.

"Well," say you, "but Jesus Christ died as an exhibition of divine love."

This is true in a certain sense, but from another point of view, of all the things I have ever heard, this does seem to me to be the most monstrous statement that could be made. That Jesus Christ, dying because of our sins, is a wonderful example of divine love, I do know, admit, and glory in; but that Christ's dying was an instance of divine love, if he did not die because he bore our sins, I entirely deny. There is no exhibition of divine love in the death of Christ if it be not for our sins; but an exhibition of a very different sort. The death of the perfect Son of God, *per se*, and without its great object, does not exhibit love, but the reverse. What? Does God put to death his only begotten Son, the perfectly pure and holy being? Is this the finale of a life of obedience? Well, then, I see no love in God at all. It seems to me to be the reverse of love that it should be so. Apart from sinbearing the statement that Jesus must needs die the death of the cross to show us that his Father is full

of love is sheer nonsense; but if he died in our room and stead, then the gift of Jesus Christ by the Father is undoubtedly a glorious instance of divine love. Behold, and wonder, that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

This is love, if you please; but not the mere fact that the Son of God should be put to death. That were a thing altogether unaccountable, not to be justified, but to be looked upon as a horrible mystery never to be explained—that the blessed Son of God should die—if we did not receive this full and complete explanation, “He bare the sin of many.”

If our Lord’s bearing our sin for us is not the gospel, I have no gospel to preach. Brethren, I have befooled you these five-and-thirty years, if this is not the gospel. I am a lost man, if this is not the gospel; for I have no hope beneath the copes of heaven, neither in time nor in eternity, save only in this belief, that Jesus, in my stead, bore both my punishment and sin.

If our Lord did so bear our sin we have a firm and joyous confidence. God would not accept a substitute in our place, and then punish us. If Jesus suffered in my stead, I shall not suffer. If another has gone to prison and to death for me I shall not go there. If the axe has fallen on the neck of him that took my place, justice is satisfied, the law is vindicated, I am free, happy, joyful, grateful, and therefore bound for ever to serve him who loved me, and gave himself for me. I do not know how you look upon this doctrine, but it seems to me to be something worth telling everywhere. I would like to make every wind bear it on its wings, and every wave waft it on its crest. There is a just and righteous way to forgive sin, by Jesus bearing the death-penalty in the sinners’ stead, that whosoever believeth in him, should be justified from all things, from which the law could not deliver him.

Now, these three things—that he poured out his soul unto death, and so bore the sinner’s penalty; that he was numbered with the transgressors, and so stood side by side with sinners; and, next, that he actually bore their sin, and so came into a wonderful contact with sin, which did not defile him, but which enabled him to put away the sin which defiled men—these three things are the reasons of the glory of our Lord Jesus. God, for these three things, and one more, makes him to divide the spoil with the strong, and divides him a portion with the great.

**IV.** The last thing is this: “HE MADE INTERCESSION FOR THE TRANSGRESSORS.” You see all along, Christ gets his glory by standing side by side with guilty men. A curious mine it is to get gold out of. I will not venture to say what Augustine, in a burst of enthusiasm, once uttered.

When speaking of Adam’s fall, and then describing all the glory that comes to God out of the salvation of the guilty, that holy man could not help using the unguarded expression, “Beata culpa!” “Happy fault!” Yet, though I would not say so much as that, I do see that out of this dunghill of sin Christ has brought this diamond of his glory by our salvation. If there had been no sinners, there could not have been a Savior. If no sin, no pouring out of the soul unto death; and if no pouring out of the soul unto death, no dividing a portion with the great. If there had been no guilt, there had been no act of expiation. In the wondrous act of expiation by our great Substitute, the Godhead is more gloriously revealed than in all the creations and providences of the divine power and wisdom.

*“Sin, which strove that love to quell,  
Woke yet more its wondrous blaze;  
Eden, Bethlehem, Calvary, tell,  
More than all beside, his praise.*

In the person of his dying Son, bleeding for human guilt, the Lord God has focused the splendor of his infinity. If thou wouldst see God, thou must look to Calvary. God in Christ Jesus-this is God indeed. God in Christ Jesus bearing sin and putting it away-here thou seest what a God can do in boundless love. “God forbid that I should glory, save in the cross of our Lord Jesus Christ.”

But this is the finale of it. He makes intercession for the transgressors.

Who among us will take up the part of the guilty? Who will plead for the guilty? ...”

A just man would plead for innocent persons who might be falsely accused; but our Lord made intercession for transgressors. When he was here on earth how tender he was with transgressors! Women that were sinners came around him, and he never bade them be gone. She that was taken in adultery, oh, how he dealt with her! When Peter was about to deny him, he



said, "I have prayed for thee, that thy faith fail not." Those nights out there on the cold mountains were not spent for himself, but for sinners. He bore on his heart the names of guilty men. He was always pleading their cause, and when he came to die he said, "Father, forgive them, for they know not what they do." He took their part, you see. He would exculpate them if he could. I dare say that he has often prayed like that for you. When you have been despising religion, and saying vile things about your Lord, he has said, "Ah, poor soul! It is like the ravings of a man in a fever, who does not know what he is talking about. He does not know what he is saying. Father, forgive him."

Our blessed Lord pleaded thus when he was here; and now he has gone up yonder he is pleading still for the same persons. Though we cannot see through that veil which hides the invisible from us, yet the eye of faith, I hope, is strong enough to see that he is at the Father's side at this moment making intercession for transgressors. I do not picture him up yonder as using entreaties or pleading to an agony. Oh, no! With authority he intercedes, for he has finished the work, and he claims the reward. I do not even picture him as using words. Those are the poor tools with which men plead with men; but the death which our Lord endured for the guilty is pleading with the Father. The death of Christ is a well-spring of delight to God. The Father thinks of what Jesus has suffered in vindication of the law, even of his obedience unto death; and that thought has power with the Judge of all the earth. In effect, (note, Spurgeon does not say here "in fact") the wounds of Jesus perpetually bleed. Still his cries of the great Sacrifice come up into his Father's ear. The Godhead, delighted to bless, is charmed to find the way of blessing men always open through the fact that the propitiation has been made, the sin has been put away.

I cannot continue longer, for strength and time fail me. Only it does seem to me so delightful to think that Jesus pleads for sinners. If you see him die, he is dying for sinners. If you see him with his name written down in a register, that register is the sinners' census book: his name is written there that he may be in a position advantageous for sinners. If you see him pleading now that he is risen, he is the advocate for sinners. Did you ever read this text in the Bible: "If any man does not sin, we have an advocate with the Father, Jesus Christ the righteous"? No, you never did! But I will tell you what you do read there: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "If any man sin." Is there anybody here that never sinned? Then

there is no Christ for you. He never did anything for you, and never will. Are you guilty? Do you feel it? Do you confess it? Do you own it? Christ is for you. If a doctor were to set up in the town, he would never think of sending out a circular in such terms as these: "Henry Smith, M.D., invites healthy persons to call upon him, for he is proficient in the healing art." There will be no business for "Henry Smith, M.D.," among the healthy folks, let him be as learned as he may. And if he

be known as an eminent physician, he does not need to intimate that sick persons are welcome to call upon him; for the very fact that he is a physician means that he seeks practice, and lives to serve the sick. My Lord Jesus Christ, with all his saving power, cannot save those who do not need saving. If they have no sin he cannot cleanse them from it. Can he? What, then, have some of you to do with the Savior? You are very good, respectable people, that have never done anything wrong in all your lives; what is Jesus to you? Of course, you go your own way, and take care of your own selves, and scout the idea of being beholden to free grace. Alas! this is folly. How foolish you are to think you are such characters! for you are nothing of the sort. If you look within, your heart is as foul as a black

chimney that has never been swept. Our hearts are wells of defilement, Oh, that you could see this, and quit your false righteousness! If you will not, there is nothing in Jesus for you. He derives his glory from sinners, not from self-conceited folks like you. But, you guilty ones, that will own and confess your guilt, may cheerfully remember that those four things which Jesus did, he did in connection with sinners, and it is because he did them in connection with sinners that he is this day crowned with glory and honor and majesty. Jesus Christ does not shrink from sinners. What then? O you sinners, do not shrink from him! If Jesus does not shrink from sinners -(let me say it again)-ye sinners, do not shrink from him. If we were to go to-day to some of those unhappy parts of the world in the north of Europe (it makes one's blood curdle to think that there are such places), where poor decaying lepers are made to live alone, and if these poor creatures came our way, we should wish them every blessing, and should desire for them every comfort; but while we were expressing our kind wishes we should be gradually edging off, and leaving a distance between ourselves and their horrible pollution. That is not the way in which Jesus acts towards sinners: he draws near, and never sets a hedge between himself and them. You need not undergo a quarantine before

you may enter the port of salvation by Christ. Yonder is a filthy leprous sinner, as full of filth as an egg is full of meat, but Jesus comes right up to him, and lays his hand upon him, and says, "I will; be thou clean." Jesus never keeps at a distance from the sinner.

But suppose this poor leper began to run away from him. It would be natural that he should, but would also be very foolish. No, poor creature, stop thy running! Stay thou at Jesus' feet! Look thou to him! Trust him!

Touch his garment and be healed! O my dear hearers, in this pulpit I seem to stand a long way off from you and talk to you from afar, but my heart is with you. I wish I knew how to persuade you to come to Jesus. I would use some loving logic, that I have not yet hit upon. How heartily would I entreat you to trust the Son of God, made flesh, bleeding and dying for guilty men! If you will trust him, he will not deceive you, but you shall be saved, and saved at once and for ever.

And, O you that love him and know him, will you learn one lesson, and then I will send you home? As Jesus does not shrink from sinners, do not yourselves shrink from them. You are not so pure and holy as he was, and yet he came into the world to save sinners. Go you into the world to seek them. Be in earnest after sinners. You get so good, some of you, that there is no living with you. You forget the dunghills where you grew, and fancy yourselves angels, but you are nothing of the sort. God has made something of you, and now you are too respectable to look after those who are no worse than you were once. If a man sins, you do not speak to him, lest you should be disgraced by his society. What pride! A man is known to be a drunkard, and there are some even of you that are teetotalers, who would not talk with such, but leave them till they are improved, and then you would speak to them. You will do them good if they come to you for it, but you will not go to them: you cannot bring your souls to handle the wound while it bleeds, and touch the filthy while they are foul. Some are too fine and finikie to look after roughs. But I venture to say to the rough, the ragged, the graceless, the godless, that they are more likely to get a blessing than the self-righteous. I believe that there is more likelihood of converting a downright out-and-out sinner than of reaching the consciences of your very nice, neat, hypocritical people. Do not, therefore, shrink from sinners, for Jesus did not; and as from them he won his brightest trophies, even so may you. Be not ashamed, even

if, by talking with sinners, you should come to be taken for one of them, for your Lord himself “was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” Let it be your vocation, as a man redeemed by blood, to be “the sinners’ friend,” henceforth and for ever. God help you so to do!

O my beloved, may God send a blessing upon us at this hour. Pray for it. Pray for it. Lord, send it, for Jesus’ sake! Amen.”

Flavel ; “The reward or fruit which is promised him for this work, ‘therefore will I divide the spoil with the strong;’ wherein is a plain allusion to conquerors in war, for whom are reserved the richest garments, most honourable captives to follow the conqueror, as an addition to his magnificence and triumph; these were wont to come after them in chains, Isaiah 45:14.”

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

Keil and Delitzch ; “...With this victorious sway is He rewarded, because He has poured out His soul unto death, having not only exposed His life to death, but “poured out” (*he’êrâh*, to strip or empty, or pour clean out, even to the very last remnant) His life-blood into death (*lammâveth* like the *Lamed* in Psa 22:16), and also because He has suffered Himself to be reckoned with transgressors, i.e., numbered among them (*niph. tolerativum*), namely, in the judgment of His countrymen, and in the unjust judgment (*mishpât*) by which He was delivered up to death as a wicked apostate and transgressor of the law.”

“...David was indeed the type of the twofold state of his antitype, inasmuch as it was through suffering that he reached the throne; but where have we found, in all the direct Messianic prophecies anterior to this, the suffering path of the *Ecce Homo* even to the grave? But the Servant of Jehovah goes through shame to glory, and through death to life. He conquers when He falls; He rules after being enslaved; He lives after He has died; He completes His work after He Himself has been apparently cut off. His glory streams upon the dark ground of the deepest humiliation, to set forth which the dark colours were supplied by the pictures of suffering contained in the Psalms and in the book of Job. And these sufferings of His are not

merely the sufferings of a confessor or a martyr, like those of the *ecclesia pressa*, but a vicarious atoning suffering, a sacrifice for sin.”

“...Zechariah no longer prophesies of the Messiah merely as a king (Isa 5:13); He not only rules upon His throne, but is also a priest upon His throne: sovereignty and priesthood go hand in hand, being peacefully united in Him. And in Zec 12:13 the same prophet predicts in Him the good Divine Shepherd, whom His people pierce, though not without thereby fulfilling the counsel of God, and whom they afterwards long for with bitter lamentation and weeping....”

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**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 Dead Sea Scroll 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.”**

Cross references :

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

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

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

Psalms 22:25-31, LXX, vs.25 ; “25 My praise is of thee in the great congregation: I will pay my vows before them that fear him.

26 The poor shall eat and be satisfied; and they shall praise the Lord that seek him: their heart shall live for ever.

27 All the ends of the earth shall remember and turn to the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's; and he is the governor of the nations.

29 All the fat ones of the earth have eaten and worshipped: all that go down to the earth shall fall down before him: my soul also lives to him.

30 And my seed shall serve him: the generation that is coming shall be reported to the Lord.

31 And they shall report his righteousness to the people that shall be born, whom the Lord has made."

Spurgeon; "...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 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. Yes, the hour is coming when swords and spears shall be forgotten things-when the harness of war and the pageantry of pomp shall all be laid aside for the food of the worm or the contemplation of the curious.

The hour approacheth when old Rome shall shake upon her seven hills, when Mohammed's crescent shall wane to wax no more, when all the gods of the heathens shall lose their thrones and be cast out to the moles and the bats; and then, when from the equator to the poles Christ shall be honored, the Lord paramount of earth, when from land to land, from the river even to the ends of the earth, one King shall reign, one shout shall be raised, "Hallelujah, hallelujah, the Lord God Omnipotent reigneth." Then, my brethren, shall it be seen what Christ's death has accomplished, for "the pleasure of the Lord shall prosper in his hand."

Simpson ;...1. " God will 'prolong His days' (53:10c). This refers to His resurrection, ascension and ' the power of an indestructable life' ( Hebrews 7:16) which has been given Him.

2. ' He will see His offspring'( Isaiah 53:10c). This refers to His spiritual offspring. There are two races in the world today, the Adam race and the Christ race. The Adam race is doomed. The Christ race is redeemed. Christians are the seed of Jesus, born of His very being and partners of His own life.

3. 'The will of the LORD will prosper in His hand' (53:10d). This refers to the great mediatorial work given Him by the Father which is the reward of His sufferings and which He is carrying on with victorious power until His kingdom shall have been established in all the world"

Hengstenberg ; "...the disciples of the Lord refer, on every occasion, and with such confidence, the passage to the Lord, likewise proves that Christ especially interpreted it of His sufferings and exaltation."

**Genesis 3:15 ; “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”**

Spurgeon ;”This was accomplished when the Lord Jesus died, and by dying honored the law, put away sin, slew death, and defeated hell. When the great Substitute drank the cup of wrath to its utmost dregs for every believing soul, when he unhinged the gate of the sepulcher and carried it away, as Samson carried the gates of Gaza - post, and bar, and all; when he opened the doorways of heaven and led captivity captive; then, indeed the head of the dragon was broken. What can Satan now do? Is not the accuser of the brethren cast down? He is still doing his little best in bitterness and malice; but the Christ hath crushed him. Yes, the very Christ who “was despised and rejected of men,” the man of the thorn crown and the marred visage, the man of bleeding shoulders and pierced hands and feet, the man who was born of a virgin, the seed of the woman, hath broken the power of the enemy. Hallelujah! Hallelujah! He hath cast down the Prince of darkness from his high places! Did he not himself say, “I beheld Satan as lightning fall from heaven”? [my ft]

[ft] see Luke 10:18

He hath bruised the serpent’s head.” ...and elsewhere Spurgeon preaches with glorious adulation to our worthy Saviour ;

Spurgeon ; “This bruise upon the head of the evil is a mortal stroke. If he had been bruised upon the tail, or upon the neck, he might have survived; but the Lord shall utterly slay the kingdom of evil, and crush out its power. Reigning evil shall cease; and grace shall reign through righteousness unto eternal life. There shall be a new heaven and a new earth, wherein dwelleth



righteousness. Christ himself, the seed of the woman, shall come a second time, and he shall reign on earth amongst his ancients gloriously. Then shall he ride forth prosperously, because of truth and righteousness: and his right hand shall exalt his people. His foot shall tread down their enemy. May you and I be among the happy throng that shall salute the Seed of the woman in his second advent! May we reign with him in that day! By the Seed of the woman is Paradise restored to us, and all the mischief of the fall is undone: for he restoreth that which he took not away.”

**Ezekiel 21:26-27 NKJV verse 26 ‘thus says the Lord GOD: “Remove the turban, and take off the crown; Nothing shall remain the same. Exalt the humble, and humble the exalted.”**

**Vs. 27 “Overthrown, overthrown, I will make it overthrown! It shall be no longer, **Until He comes whose right it is, And I will give it to Him.**”**

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cross references:

Revelation 1:17-18 <sup>17</sup> “And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying to me, Fear not; I am the first and the last: <sup>18</sup> I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.”

Haggai 2:22 LXX Charles Thomson version) “And I will overthrow the thrones of kings, and I will destroy the power of the kings of the nations: ; and I will overthrow the chariots, and the charioteers; and horses and their riders shall come down, every one with a sword against his brother.”

Daniel 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

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.

Amos 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Haggai 2:7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

Zechariah 6:12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

Zechariah 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

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

Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.

Ephesians 1:20-22 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 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:

And hath put all things under his feet, and gave him to be the head over all things to the church,

Phillipians 2:9-10 Wherefore God also hath highly exalted him, and given him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

1 Peter 3:22 “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”

Revelation 19:11-16 “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

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.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

John Gill Ver. 26. Ver. 26. Thus saith the Lord God, remove the diadem, and take off the crown, &c.] That is, from Zedekiah; and as these are the regalia and ensigns of royal dignity, taking them off signifies the deposition of him as a king, the stripping him of his kingly power and authority: an earthly crown is a corruptible and fading one, at most it continues but during this life, and sometimes not so long; it does not always sit firm; sometimes it is tottering and shakes, and sometimes quite fails off to the ground; it is taken from the head of one, and put upon the head of another, by Him who gives the orders in the text, and has the sovereign disposal of crowns and kingdoms; who sets up one, and puts down another. The “diadem” was a royal tire [my ft]

[ft] headdress of the head, wore in common; the “crown” was put on at certain times; both signify one and the same thing, royal dignity; though the former is sometimes used as an ornament of the priesthood, as the latter of kingly power;...

‘exalt him that is low’:... rather the Messiah, who was of a low extraction;

born of mean parents; was as a root out of a dry ground; appeared in the form of a servant, poor and lowly; yet, when He had done his work, was highly exalted at the right hand of God; far above angels, principalities, and powers; as well as set upon the throne of His father David: and abase him that is high; the then prince upon the throne, Zedekiah; who was high and lifted up, but should be pulled down and humbled, as he was.”

Ver. 27. ‘I will overturn, overturn, overturn, it’, &c.] ...the phrase denotes the utter abolition of the kingly power, and the certainty of it, which could not be restored, notwithstanding the attempts made by Gedaliah and Ishmael; all their schemes were overturned, and so in successive ages and may also denote and include the troubles that were in the Jewish state, not only during the captivity, but from that time unto the Messiah’s coming; there were nothing but overturnings, overturnings till that time came: ‘and it shall be no more’; a kingdom governed by one of the seed of the then present family, or of the seed of David; there shall be no more a king of his race, as there was not till Shiloh came, intended in the next clause:

“until he come whose right it is”; the right of the crown and kingdom of Israel; which belongs to Jesus the Messiah, being descended from a race of kings of the house of Judah, and of the seed of David: or, “to whom the judgment is” to whom the Father hath committed all judgment, “John 5:22” {my ft}

[ft] see ;John 5:22 ; “For the Father judgeth no man, but hath committed all judgment unto the Son:”

all power of judging both his church and people, and the whole world: “and I will give it him”; the crown and kingdom, which is His right; put Him in the possession of it, as He was at His resurrection and ascension; and which will more fully appear in the latter day, when all kingdoms will become His; especially He has, and will appear to have, the throne of his father David, and of His kingdom there will be no end,” “Luke 1:31,32”. [my ft]

[ft] Luke 1: 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Matthew Henry ; “ This monarchy shall never be restored till it is fixed for perpetuity in the hands of the Messiah. There shall be no more kings of the house of David after Zedekiah, till Christ comes, whose right the kingdom is, who is that seed of David in whom the promise was to have its full accomplishment, and I will give it to Him. He shall have the throne of His father David, Lu. 1:32. Immediately before the coming of Christ there was a long eclipse of the royal dignity, as there was also a failing of the spirit of prophecy, [my ft]

[ft] with the exception of John the Baptist

that His shining forth in the fulness of time both as king and prophet might appear the more illustrious. Note, Christ has an incontestable title to the dominion and sovereignty both in the church and in the world; the kingdom is His right. And, having the right, He shall in due time have the possession: I will give it to Him; and there shall be a general overturning of all rather than He shall come short of His right, and a certain overturning of all the opposition that stands in His way to make room for Him, Dan. 2:45; 1 Co. 15:25 [my ft]

[ft] Daniel 2:45 “Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”

1 Corinthians 15:25 “For he must reign, till he hath put all enemies under his feet.”

This is mentioned here for the comfort of those who feared that the promise made in David would fail for evermore. “No,” says God, “that promise is sure, for the Messiah’s kingdom shall last for ever.”

Isaiah 49:1-3, LXX (Thomson version) ; verse 1 ; “Hearken to me, O isles ; and ye nations attend: after a long time one will arise, saith the Lord.

From my mother’s womb He mentioned my name

Vs.2 and made my mouth like a sharp sword and hid me under the cover of His hand. He made me like a chosen shaft, and in His quiver kept me concealed,

Vs.3 and said to me, Thou, Israel, art My servant and by thee I shall be glorified.”

Isaiah 49:1-3 , Dead Sea Scroll ; “Hear me, O islands, and listen peoples, from afar; YHWH called me from the womb; from my mother’s belly He caused my name to be remembered.

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

(3.) And He said to me, You are my servant Israel, in whom I will be glorified.

Cross reference :

Genesis 32:28 “And he said to him, Thy name shall no longer be called Jacob, but Israel shall be thy name; for thou hast prevailed with God, and shalt be mighty with men.”

1 Samuel 24:20, LXX (Thomson version) ; “therefore now behold I know that thou shalt surely be king, and that the kingdom of Israel will be established in thy hand.”

Isaiah 49:5, Dead Sea Scroll ; “And now, says YHWH who formed you from the womb to serve him, to return Jacob to him, and to gather Israel to him, and I shall be glorious in the eyes of YHWH, and my God shall be my strength.”

Isaiah 49:5, LXX, ; “And now, thus saith the Lord that formed me from the womb to be his own servant, to gather Jacob to him and Israel. I shall be gathered and glorified before the Lord, and my God shall be my strength.”

Isaiah 49:6, Dead Sea Scroll (translated by Fred Miller) ; “ And he said, Is it a light thing from your being to me a servant to raise up the tribes of Israel and to restore the of Jacob I will also give you for a light to the Gentiles, to be my salvation {Yeshua} to the end of the earth.”

Isaiah 49:7, Dead Sea Scrolls; “Thus says the Lord YHWH your Redeemer of Israel, *and* his Holy One, to those despising *his* soul, to him who the nation counts an abomination, to a servant of rulers, Kings shall see and arise, princes shall worship, for the sake of YHWH who is faithful, the Holy One of Israel, shall choose you.”

Isaiah 49:8, LXX ; “Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I succored thee: and I have formed thee, and given thee for a covenant of the nations, to establish the earth, and to cause to inherit the desert heritages:”

Revelation 14:1 “And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred *and* forty *and* four thousand, having his Father's name written in their foreheads.”

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

Revelation 19:11-16, vs.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.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp **sword**, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”

Isaiah 11:1-10, LXX ; “And there shall come forth a rod out of the root of Jesse, and a blossom shall come up from *his* root:

2 and the Spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness shall fill him;

3 the spirit of the fear of God. He shall not judge according to appearance, nor reprove according to report:

4 but he shall judge the cause of the lowly, and shall reprove the lowly of the earth: and he shall smite the earth with the word of his mouth, and with the breath of his lips shall he destroy the ungodly one.

5 And he shall have his loins girt with righteousness, and his sides clothed with truth.

6 And the wolf shall feed with the lamb, and the leopard shall lie down with the kid; and the young calf and bull and lion shall feed together; and a little child shall lead them.

7 And the ox and bear shall feed together; and their young shall be together: and the lion shall eat straw like the ox.

8 And an infant shall put his hand on the holes of asps, and on the nest of young asps.

9 And they shall not hurt, nor shall they at all be able to destroy any one on my holy mountain: for the whole *world* is filled with the knowledge of the Lord, as much water covers the seas.

10 And in that day there shall be a root of Jesse, and he that shall arise to rule over the Gentiles; in him shall the Gentiles trust, and his rest shall be glorious.”

Matthew Henry ; “Though few of the Jewish nation were converted by Christ’s preaching and miracles, and many of them loaded him with ignominy and disgrace, yet God put honour upon him, and made him glorious, at his baptism, and in his transfiguration, spoke to him from heaven, sent angels to minister to him, made even his shameful death glorious by the many prodigies that attended it, much more his resurrection...”

Hengstenberg ; “...from the first to the third verse, declares, that He has not presumptuously assumed His office, but has been solemnly chosen and called to it by Jehovah, endowed by Him with the requisite qualifications, and finally, after having been long concealed with Him, has been sent to execute His commission, with the promise that Jehovah would glorify Himself in Him, as His servant and ambassador, and not forsake Him.”...”How well grounded this confidence is, Jehovah shows by assigning Him,...a far greater and higher destination, that of enlightening and blessing all the heathen nations ; and by exalting Him from the deepest disgrace to the highest glory, and making Him the mediator of a new covenant.”

John Gill ; “- **And said unto me**,.... Both in the everlasting council, and when he made a covenant with him in eternity; when he found him and anointed him, and laid help on him; and also when he brought him, his first begotten, into the world, at his incarnation:

**thou art my servant**; of his choosing, appointing, calling, sending, bringing



forth, and supporting; so he was as Mediator, especially in his estate of humiliation, when he appeared in the form of a servant, and came not to be ministered unto, but to minister, and give his life a ransom for many; thereby to obtain redemption, which was the great work and service he was appointed to; which he readily undertook, and willingly and cheerfully engaged in, and diligently and faithfully performed; to whom justly belong the characters of an obedient, diligent, prudent, and faithful servant; in answering which he showed his regard to his Father's will, his love to his people, and his great humility and condescension:

**O Israel;** a name of Christ, and which properly belongs to him, being the antitype of Jacob or Israel; the Head and representative of the whole Israel of God; who was of Israel according to the flesh, and an Israelite indeed in a spiritual sense, and was only sent to the lost sheep of the house of Israel. Israel is a name of the church, often given to it in this prophecy; Christ and his church, by virtue of the union between them, have the same names; as she is sometimes called by his names, Christ, and the Lord our righteousness, so he is here called by her name Israel, 1Corinthians 12:12,

**...in whom I will be glorified;** this is Jehovah's end in all he does in nature or grace; and is what Christ had in view in working out our salvation; and all the divine perfections are glorified in it by him, the wisdom, power, faithfulness, holiness, justice, love, grace, and mercy of God. Some render the words actively, "in thee" or "in whom I will glory" ..; as his own Son, in whom he is well pleased, being the brightness of his glory, and the express image of his person; and in whom also all the seed of Israel glory, as well as are justified. Or, as others, Israel is he, of "whom by thee I will glory", or "glorify" ..; meaning, that it was the spiritual and mystical Israel, the church, whom he would save by his Son and servant, the Messiah, and bring to glory."

Calvin ; "...the power of God will be victorious, so that Christ will triumph gloriously, and the majesty of God shall shine forth in His gospel."

E. Johnson (from the Pulpit Commentary) ; **"Ver. 1. — Listen, O isles** (comp.

Isaiah 41:1; 42:1, 4, 6). Since the beginning of ch. 43. Israel alone has been addressed. Now that the mission of the Servant of Jehovah is to be treated of, all the world must be

summoned to hear, for all the world is directly interested. **Ye people;** rather, *ye peoples*, or *ye nations*.

**The Lord hath called me from the womb.** Isaiah could not have said this of himself, for his “call” took place when he was of mature age. But Christ was designated for his office from the womb (Luke 1:31-33). He was also still “in the womb of his mother” when the name of Jesus was given to him (Matthew 1:21, Luke 1:31).

**Ver. 2. — He hath made my mouth like a sharp sword.** The author of the Epistle to the Hebrews says that “the Word of God” generally “is...

sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow” (Hebrews 4:12).

Christian experience testifies that tiffs keen, searching, cutting power attaches in an especial way to the sayings of Jesus, which pierce the heart

as no other words can do, and rankle in the soul, which is quite unable to forget them. The imagery recurs in the Revelation of St. John (John

1:16; 2:12, 16; 19:15, 21). **In the shadow of his hand hath he hid me.**

Either keeping him safe from the malice of his enemies, or reserving him until, “in the fulness of time,” it would be fitting to reveal him to the world.

**And made me a polished shaft,** A weapon even keener than a sword, smoothed and polished, so as to make it pierce the deeper, and kept hid in

God’s quiver until the time came when it could be launched with most effect against the hearts of ungodly men.

**Ver. 3. — Thou art my Servant, O Israel.** That the literal “Israel,” is not intended appears plainly from ver. 5. The Servant himself is addressed as “Israel,” because he “would stand as a new federal head to the nation” (Kay), which would be summed up in him, and also because he would be,

in a truer sense than any other, an “Israel,” or “Prince with God.” In whom **I will be glorified** (comp. John 13:31, “Now is the Son of man

glorified, and *God is glorified in him*”). He who is “the Brightness of the Father’s glory” sets forth that glory before men, and causes them to glorify him, both with their tongues and in their lives.

**Albert Barnes ; “And said unto me** - That is, as I suppose, to the Messiah. God said to him that he was his servant; he by whom he would be particularly glorified and honored.

**Thou art my servant, O Israel** - There has been great variety, as was intimated in the analysis of the chapter, in the interpretation of this verse. The question of difficulty is, to whom does the word ‘Israel’ refer? And if it refer to the Messiah, why is this name given to him? There is no variety in the ancient versions, or in the MSS. The opinions which have been maintained have been referred to in the analysis, and are briefly these:

“...There is certainly no more reason why the name ‘Israel’ should be given to Isaiah, than there is why it should be given to the Messiah; and it is certain that Isaiah never arrogated to himself such high honor as that of being a light to the Gentiles, and a covenant of the people, and as being one before whom kings would rise up, and to whom princes would do homage.

3. Gesenius supposes that the word ‘Israel’ is not genuine, but has come by error into the text. But for this there is no authority except one manuscript, to which he himself attaches no weight.

4. The only other interpretation, therefore, is that which refers it to the Messiah. This, which has been the common exposition of commentators, most manifestly agrees with the verses which follow, and with the account which occurs in the New Testament.

The account in Isa\_49:4-8, is such as can be applied to no other one than he, and is as accurate and beautiful a description of him as if it had been made by one who had witnessed his labors, and heard from him the statement of his own plans. But still, a material question arises, why is this name ‘Israel’ applied to the Messiah? It is applied to him nowhere else, and it is certainly remarkable that a name should be applied to an individual which is usually applied to an entire people. To this question the following answers, which are, indeed, little more than conjectures, may be returned:

1. Lowth and Vitranga suppose that it is because the name, in its full import and signification, can be given only to him; and that there is a reference here to the fact recorded in Genesis\_32:28, where Jacob is said to have wrestled with God, and prevailed, and was, in consequence of that, called Israel. The full import of that name, says Lowth, pertains only to the Messiah, 'who contended powerfully with God in behalf of mankind.'

2. It is common in the Scriptures to use the names which occurred in the history of the Jews as descriptive of things which were to occur under the times of the Messiah, or as representing in general events that might occur at any time. Thus the names, Moab, Edom, Ashur, were used to denote the foes of God in general; the name of Elijah was given to John the Baptist (Hengstenberg).

3. In accordance with this, the name David is not unfrequently given to the Messiah, and he is spoken of under this name, as he was to be his descendant and successor.

4. For the same reason, the name Israel may be given to him - nor as the name of the Jewish people - but the name of the illustrious ancestor of the Jewish race, because he would possess his spirit, and would, like him, wrestle with God. He was to be a prince having power with God (compare Gen\_32:28), and would prevail. In many respects there would be a resemblance between him and this pious and illustrious ancestor of the Jewish people.

**In whom I will be glorified** - This means that the result of the Redeemer's work would be such as eminently to honor God. He would be glorified by the gift of such a Saviour; by his instructions, his example, the effect of his ministry while on earth, and by his death. The effect of the work of the Messiah as adapted to glorify God, is often referred to in the New Testament (see John\_12:28; John\_13:31-32; John\_14:13; John\_16:14; John 17:1-5).

**Isaiah 49:5, Dead Sea Scroll ; “And now, says YHWH who formed you from the womb to serve him, to return Jacob to him, and to gather Israel to him, and I shall be glorious in the eyes of YHWH, and my God shall be my strength.’ ”**

**Isaiah 49:5, LXX, ; “And now, thus saith the Lord that formed me from the womb to be his own servant, to gather Jacob to him and Israel. I shall be gathered and glorified before the Lord, and my God shall be my strength.”**

### Cross references:

Psalms 110:3 “With thee is dominion in the day of thy power, in the splendours of thy saints: I have begotten thee from the womb before the morning.”

Micah 2:12-13 and chapt. 3:1 LXX (Charles Thomson version) “...Jacob with all his sons shall be gathered together. With expectation I will expect the remnant of Israel. I will place together them who are about to return. Like sheep in distress, like a flock in their fold, they shall rush out from among men through the breach before them. They have broken through and passed the gate; they are gone through it and their king is gone out before them; and the Lord will be their leader, and he will say,

Hear these things ye children of the house of Jacob, and ye remnant of the house of Israel, is it not your business to know judgement?”

Matthew 23:37 “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”

John 5:25-27 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.

For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man.”

Matthew 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Ephesians 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,

1 Peter 3:22 “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”

John Gill ; “the Septuagint, Syriac, and Arabic versions, and by Aquila: "yet shall I be glorious" in the eyes of the Lord; or "I shall be glorious", &c.; as he was at his baptism and transfiguration on the mount; by the wonderful things done in heaven and on earth at the time of his death, at his resurrection from the dead, his ascension to heaven, and exaltation at the right hand of God, far above all principalities and powers, angels, authorities, and powers, being subject to him; and by the ministration of the Gospel in the Gentile world, and particularly when he shall reign gloriously in the latter day, and in the New Jerusalem church state.”

Matthew Henry ; “Christ will be glorious in the eyes of the Lord; and those are truly glorious that are so in God’s eyes. Though few of the Jewish nation were converted by Christ’s preaching and miracles, and many of them loaded him with ignominy and disgrace, yet God put honour upon him, and made him glorious, at his baptism, and in his transfiguration, spoke to him from heaven, sent angels to minister to him, made even his shameful death glorious by the many prodigies that attended it, much more his resurrection. In his sufferings God was his strength, so that though he met with all the discouragement imaginable, by the contempt of a people whom he had done so much to oblige, yet he did not fail nor was discouraged. An angel was sent from heaven to strengthen him, Lu 22:43. Faithful ministers, though they see not the fruit of their labours, shall yet be accepted of God, and in that they shall be truly glorious, for his favour is our honour; and they shall be assisted to proceed and persevere in their labours notwithstanding. This weakens their hands, but their God will be their strength.”

Flavel ; “..., God the Father stood engaged in a solemn covenant to reward Him for His deep humiliation, with a most glorious and illustrious advancement, Isa. 49: 5,6, 7. And how God (as it became Him) made this good to Christ, the Apostle very clearly expresses, Phil. 2:9 (Philippians 2:9 “Therefore God also hath highly exalted him, and given him a name which is

above every name:”). Yea, justice required it should be so. For how could our surety be detained in the prison of the grave, when the debt for which He was imprisoned was by Him fully satisfied in all its claims and demands? His resurrection from the dead was, therefore, but His discharge or acquittance upon full payment. Which could not in justice be denied Him.”

*Psalm 24:7-10 LXX, verse 7 ; “ Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in.*

*Vs. 8 “Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle.*

*9 Lift up your gates, ye princes; and be ye lift up, ye everlasting doors; and the king of glory shall come in.*

*10 Who is this king of glory? The Lord of hosts, he is this king of glory.”*

*verse: 7 LXX (Thomson version) ; “Open wide your gates, ye chiefs! And be opened wide, ye everlasting doors ; that the glorious king may enter.”*

*Justin’s LXX, vss. 7-8 ; “ Lift up the gates of heaven, be ye opened, that the King of Glory may come in. Who is this King of Glory? The Lord Strong and Mighty.”*

Cross references:

1 Chronicles 29:11 “Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.”

Job 41:11, NKJV ; “ Who has preceded Me, that I should pay *him*? Everything under heaven is Mine.”

Daniel 7:13 LXX (Charles Thomson version) ; “And I beheld in the vision of the night, and lo! With the clouds of heaven one like the son of man coming! And he advanced to the Ancient of days and was introduced to him.”

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Justin : “...when our Christ rose from the dead and ascended to heaven, the rulers in heaven, under appointment of God, are commanded to open up the gates of heaven, that He Who is King of Glory may enter in and having ascended, may sit on the right hand of the Father until He makes the enemies His footstool, as has been made manifest by another Psalm (110...)” and

“...the forty sixth Psalm (as in the Greek LXX, but now 47<sup>th</sup> in most Bibles) reference is thus made to Christ ‘God went up with a shout, the Lord with the sound of the trumpet. Sing ye to our God, sing ye , sing to our King sing ye; for God is King of all the earth: sing with understanding. God sits upon His holy throne. The rulers of the nations were assembled along with the God of Abraham.’ And again

“...Accordingly, it is shown that Solomon is not the Lord of Hosts; but when our Christ rose from the dead and ascended to heaven, the rulers in heaven, under appointment of God, are commanded to open the gates of heaven, that He who is King of Glory may enter in, and having ascended, may sit on the right ahnd of the Father until He make the enemies His footstool, as has been made manifest by another Psalm.”

Matthew Henry ; “ 1. Entrance once and again demanded for the King of glory; the doors and gates are to be thrown open, thrown wide open, to give him admission, for behold he stands at the door and knocks, ready to come in.

2. Enquiry once and again made concerning this mighty prince, in whose name entrance is demanded: Who is this King of glory? As, when any knock at our door, it is common to ask, Who is there?

3. Satisfaction once and again given concerning the royal person that makes the demand: It is the Lord, strong and mighty, the Lord, mighty in battle, the Lord of hosts, Psalm 24:8,10. Now,

I. This splendid entry here described it is probable refers to the solemn



bringing in of the ark into the tent David pitched for it or the temple Solomon built for it; for, when David prepared materials for the building of it, it was proper for him to prepare a psalm for the dedication of it. The porters are called upon to open the doors, and they are called everlasting doors, because much more durable than the door of the tabernacle, which was but a curtain. They are taught to ask, Who is this King of glory? And those that bore the ark are taught to answer in the language before us, and very fitly, because the ark was a symbol or token of God's presence, Joshua 3:11. Or it may be taken as a poetical figure designed to represent the subject more affectingly. God, in his word and ordinances, is thus to be welcomed by us,

1. With great readiness: the doors and gates must be thrown open to him. Let the word of the Lord come into the innermost and uppermost place in our souls; and, if we had 600 necks, we should bow them all to the authority of it.

2. With all reverence, remembering how great a God he is with whom we have to do, in all our approaches to him.

II. Doubtless it points at Christ, of whom the ark, with the mercy seat, was a type.

1. We may apply it to the ascension of Christ into heaven and the welcome given to him there. When he had finished his work on earth he ascended in the clouds of heaven, Daniel 7:13-14. The gates of heaven must then be opened to him, those doors that may be truly called everlasting, which had been shut against us, to keep the way of the tree of life, Genesis 3:24.

Our Redeemer found them shut, but, having by his blood made atonement for sin and gained a title to enter into the holy place (Heb 9:12), as one having authority, he demanded entrance, not for himself only, but for us; for, as the forerunner, he has for us entered and opened the kingdom of heaven to all believers. The keys not only of hell and death, but of heaven and life, must be put into his hand. His approach being very magnificent, the angels are brought in asking, Who is this King of glory? For angels keep the gates of the

New Jerusalem, Revelation 21:12. When the first-begotten was brought into the upper world the angels were to worship him (Hebrew 1:6); and accordingly, they here ask with wonder,

"Who is he?—this that cometh with dyed garments from Bozrah? (Isaiah 63:1-3), for he appears in that world as a Lamb that had been slain."

It is answered that he is strong and mighty, mighty in battle, to save his people and subdue his and their enemies.

2. We may apply it to Christ's entrance into the souls of men by his word and Spirit, that they may be his temples. Christ's presence in them is like that of the ark in the temple; it sanctifies them. Behold, he stands at the door and knocks, Revelation 3:20. It is required that the gates and doors of the heart be opened to him, not only as admission is given to a guest, but as possession is delivered to the rightful owner, after the title has been contested. This is the gospel call and demand, that we let Jesus Christ, the King of glory, come into our souls, and welcome him with hosannas, Blessed is he that cometh. That we may do this aright we are concerned to ask, Who is this King of glory?—to acquaint ourselves with him, whom we are to believe in, and to love above all. And the answer is ready: He is Jehovah, and will be Jehovah our righteousness, an all-sufficient Saviour to us, if we give him entrance and entertainment. He is strong and mighty, and the Lord of hosts; and therefore it is at our peril if we deny him entrance; for he is able to avenge the affront; he can force his way, and can break those in pieces with his iron rod that will not submit to his golden sceptre."

Charles Haddon Spurgeon ; " I doubt not, that with matchless triumph he ascended the hill of light and went to the celestial city, and when He neared the portals of that great metropolis of the universe, the angels shouted, "Lift up your heads, O ye gates; and be ye lift up ye everlasting doors," and the bright spirits from burning battlements, cried out, "Who is this King of Glory - who?" And the answer came, "the Lord mighty in battle, and the Lord of Hosts; he is the King of Glory." And then both they upon the walls, and they who walk with the chariot join the song once more, and with one mighty sea of music, beating its melodious waves against the gates of heaven and forcing them open, the strain is heard, "Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, that the King of Glory may come in" - and in he

went. And at his feet the angelic hosts all cast their crowns, and forth came the blood-washed and met him, not casting roses at his feet, as are do at the feet of conquerors in our streets, but casting immortal flowers, imperishable wreaths of honor that never can decay; while again, again, again, the heavens did ring with this melody, "Unto him that hath loved us, and washed us from our sins in his blood, and hath made us kings and priests unto God and his Father—unto him be glory forever and ever. And all the saints and all the angels said, "Amen." And elsewhere ;

Spurgeon ; "Here also is the very fountain and well-spring of joy, in THE REASON OF CHRIST'S EXALTATION. "Wherefore God also hath highly exalted him." Why? Because, "he being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and because obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him." This of course relates to the manhood of our Lord Jesus Christ. As God, Christ needed no exaltation; he was higher than the highest, "God over all, blessed for ever." But the symbols of his glory having been for a while obscured, having wrapped his Godhead in mortal flesh, his flesh with his Godhead ascended up on high, and the man-God, Christ Jesus, who had stooped to shame, and sorrow, and degradation, was highly exalted, "far above all principalities and powers," that he might reign Prince-regent over all worlds, yea, over heaven itself. Let us consider, for a moment, that depth of degradation to which Christ descended; and then, my beloved, it will give you joy to think, that for that very reason his manhood was highly exalted. Do you see that man—

"The humble Man before his foes,  
The weary Man and full of woes?"

Do you mark him as he speaks? Note the marvellous eloquence which pours from his lips, and see how the crowds attend him? But do you hear, in the distance, the growling of the thunders of calumny and scorn? Listen to the words of his accusers. They say he is "a gluttonous man and a wine-bibber, a friend of publicans and sinners;" "he has a devil, and is mad." All the whole vocabulary of abuse is exhausted by vituperation upon him. He is slandered, abused, persecuted! Stop! Do you think that he is by this cast down, by this

degraded? No, for this very reason: "*God hath highly exalted him.*" Mark the shame and spitting that have come upon the cheek of yonder man of sorrows! See his hair plucked with cruel hands; mark ye how they torture him and how they mock him. Do you think that this is all dishonourable to Christ? It is apparently so; but list to this: "He became obedient," and therefore "*God hath highly exalted him.*" Ah! there is a marvellous connection between that shame, and spitting, and the bending of the knee of seraphs; there is a strange yet mystic link which unites the calumny and the slander with the choral sympathies of adoring angels. The one was, as it were, the seed of the other. Strange that it should be, but the black, the bitter seed brought forth a sweet and glorious flower which blooms for ever. He suffered and he reigned; he stopped to conquer, and he conquered for he stooped, and was exalted for he conquered.

Consider him further still. Do you mark him in your imagination nailed to yonder cross! O eyes! ye are full of pity, with tears standing thick! Oh! how I mark the floods gushing down his checks! Do you see his hands bleeding, and his feet too, gushing gore? Behold him! The bulls of Bashan gird him round, and the dogs are hounding him to death! Hear him! "Eloi, Eloi, lama sabachthani?" The earth startles with affright. A God is groaning on a cross! What! Does not this dishonour Christ? No; it honours him! Each of the thorns becomes a brilliant in his diadem of glory; the nails are forged into his sceptre, and his wounds do clothe him with the purple of empire. The treading of the wine-press hath stained his garments, but not with stains of scorn and dishonour. The stains are embroideries upon his royal robes for ever. The treading of that wine-press hath made his garments purple with the empire of a world; and he is the Master of a universe for ever. O Christian! sit down and consider that thy Master did not mount from earth's mountains into heaven, but from her valleys. It was not from heights of bliss on earth that he strode to bliss eternal, but from depths of woe he mounted up to glory. Oh! what a stride was that, when, at one mighty step from the grave to the throne of The Highest, the man Christ, the God, did gloriously ascend. And yet reflect! He in some way, mysterious yet true, was exalted because he suffered. 'Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.' "

Again Spurgeon ; “...how wide heaven’s gate is set by the ascension of our Lord. Blessed be God, the gates have never been shut since. The opened gates of heaven invite the weakest believer to enter.”

“The ascended Saviour is here declared to be the Head and Crown of the universe, the King of Glory.” And again;

“How high He ascended after He passed the pearly portal Paul cannot tell us, save that he says that He ascended ; ‘far above all principality, and power, and might, and dominion,’ and as ‘dwelling in the light which no man can approach unto’.

The Man Christ Jesus has gone back to the place from whence His Godhead came. Thou art the King of Glory, O Christ! Thou art the eternal Son of the Father! Thou sittest ever in the Highest heaven, enthroned with all glory, clothed with all power, King of kings and Lord of lords. Unto Thy name we humbly present our hallelujas, both now and forever!”

From Spurgeon’s *Tresury of David* ; “We learn from the rabbins, that this was one of certain Psalms which were sung in the performance of Jewish worship on each day in the week: —

The 24th Psalm on the 1st, the Lord’s day, our Sunday

This Psalm, then, appropriated to the Lord’s day, our Sunday, was intended to celebrate the resurrection of Messiah, and his ascension into heaven, there to sit as priest upon God’s throne, and from thence to come down bringing blessings and mercies to his people. R. H. Ryland.”

- “...They are called upon "to lift up their heads," as though with all their glory they were not great enough for the All glorious King. Let all things do their utmost to honour so great a Prince; let the highest heaven put on unusual loftiness in honour of the King of Glory. He who, **fresh from the cross and the tomb, now rides through the gates of the New Jerusalem is higher than the heavens;** great and everlasting as they are, those gates of pearl are all unworthy of him before whom the heavens are not pure, and who charges his angels with folly. Lift up your heads, O ye gates.”

Henry Pendlebury, 1626-1695. Ver. 7. "Christ is gone to heaven as a victor; leading sin, Satan, death, hell, and all his enemies, in triumph at his chariot wheels. He has not only overcome his enemies for himself, but for all his people, whom he will make conquerors, yea, "more than conquerors." As he has overcome, so shall they also overcome; and as he has gone to heaven a victor, they shall follow in triumph. He is in heaven as a Saviour. When he came from heaven it was in the character of a Saviour; when on earth he obtained eternal salvation; in heaven he lives as a Saviour; when he comes again from heaven he will come as a Saviour; and when he will return, he will return as a Saviour. He is also gone to heaven as the rightful heir. He is not gone to heaven as a sojourner, but as "the heir of all things." He is the heir of heavenly glory and happiness, and believers are "heirs of God, and joint heirs with Christ."

James Nouet. "O clap your hands together, all ye people; sing unto God with the voice of melody. God is gone up with a merry noise, and the Lord with the sound of the trump." Psalm 47:1,5. This Ark, which has saved the world from destruction, after floating on a deluge of blood, rests at length on the mountain. This innocent Joseph, whose virtue has been oppressed by the synagogue, is brought out of the dungeon to receive a crown. This invincible Samson has carried away the gates of hell, and goes in triumph to the everlasting hills. This victorious Joshua has passed over Jordan with the ark of the covenant, and taken possession of the land of the living. This Sun of righteousness, which had gone down ten degrees, returns backward to the place which it had left. He who was "a worm" at his birth, a Lamb in his passion, and a Lion in his resurrection, now ascends as an Eagle to heaven, and encourages us to follow him thither..."From "The Life of Jesus Christ in Glory,"

Isaac Ambrose ; "Christ being now arrived at heaven's doors, those heavenly spirits that accompanied him began to say, Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in! to whom some of the angels that were within, not ignorant of his person, but admiring his majesty and glory, said again, Who is the King of glory? and then they answered The Lord strong and mighty, the Lord mighty in battle, and thereupon those twelve gates of the holy city, of New Jerusalem, opened

of their own accord, and Jesus Christ with all his ministering spirits entered in. O my soul, how should this heighten thy joy and enlarge thy comforts, in that Christ is now received up into glory? Every sight of Christ is glorious, and in every sight thou shouldest wait on the Lord Jesus Christ for some glorious manifestations of himself. Come, live up to the rate of this great mystery; view Christ as entering into glory, and thou wilt find the same sparkle of glory on thy heart. O! this sight is a transforming sight: "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." 2Co 3:18.

Andrew Fuller ; "If we follow our Redeemer in his ascension and session at the right hand of God, where he is constituted Lord of all, angels, principalities, and powers being made subject to him, and where he sits till his enemies are made his footstool, we shall observe the tide of celestial blessedness rise higher and higher still. The return of a great and beloved prince, who should by only hazarding his life, have saved his country, would fill a nation with ecstasy. Their conversation in every company would turn upon him, and all their thoughts and joys concentrate in him. See then the King of kings, after having by death abolished death, and brought life and immortality to light; after spoiling the powers of darkness, and ruining all their schemes; see him return in triumph! There was something like triumph when he entered into Jerusalem. All the city was moved, saying, "Who is this?" And the multitude answered, It is Jesus, the prophet of Nazareth; and the very children sung, Hosannah to the Son of David: blessed be he that cometh in the name of the Lord; hosannah in the highest! How much greater then must be the triumph of his entry into the heavenly Jerusalem! Would not all the city be "moved" in this case, saying, "Who is this?" See thousands of angels attending him, and ten thousand times ten thousand [my ft]

[ft] cf. Daniel 7:10, LXX ; "A stream of fire rushed forth before him: thousand thousands ministered to him, and ten thousands of **myriads**, attended upon him: the judgment sat, and the books were opened."

**Myriads** ; Friberg Greek Lexicon ; "**muria,j( a,doj( h`** (1) lit. as a number *a myriad, ten thousand* (AC 19.19); (2) pl. in a more gener. sense of very large numbers *myriads, countless thousands* (Revelation 5.11). Revelation 5:11 "Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was myriads and myriads, and thousands of thousands"

come forth to meet him! The entrance of the ark into the city of David was but a shadow of this, and the responsive strains which were sung on that occasion would on this be much more applicable.”

John Keble, M.A. ; “Why is the song repeated? Why are the everlasting gates invited to lift up their heads a second time? We may not pretend here, or in any place, to know all the meaning of the divine Psalms. But what if the repetition of the verse was meant to put us in mind that our Saviour’s ascension will be repeated also? He will not indeed die any more; death can no more have any dominion over him; "there remaineth no more sacrifice for sin." Neither of course can he rise again any more. But as he will come again at the end of the world, to judge the quick and the dead, so after that descent he will have to ascend again. And I say, this second ascension may be signified by the psalmist, calling on the everlasting doors to lift up their heads a second time, and make way for the King of glory. Now observe the answer made this second time, Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Before it was, the Lord strong and mighty, the Lord mighty in battle; now it is The Lord of hosts. Christ ascending the first time, to intercede for us at his Father’s right hand, is called The Lord mighty in battle. But Christ, ascending the second time, after the world hath been judged, and the good and bad separated for ever, is called the Lord of hosts. Why this difference in his divine titles? We may reverently take it, that it signifies to us the difference between his first and second coming down to earth, his first and second ascension into heaven. As in other respects his first coming was with great humility, so in this, that he came, in all appearance, alone. The angels were indeed waiting round him, but not visibly, not in glory. "He trode the winepress alone, and of the people there was none with him." He wrestled with death, hell, and Satan, alone. Alone he rose from the dead: alone, as far as man could see, he went up to heaven. Thus he showed himself "the Lord mighty in battle," mighty in that single combat which he, as our champion, our David, victoriously maintained against our great enemy. But when he shall come down and go up the second time, he will show himself "the Lord of hosts." Instead of coming down alone in mysterious silence, as in his wonderful incarnation, he will be followed by all the armies of heaven. "The



Lord my God will come, and all his saints with him." "The Lord cometh with ten thousand of his saints." "The Son of Man will come in the glory of his Father, and all the holy angels with him." "Thousand thousands will stand around him, and ten thousand times ten thousand will minister unto him." Instead of the silence of that quiet chamber at Nazareth, and of the holy Virgin's womb, there will be the voice of the archangel, and the trump of God accompanying him. Thus he will come down as the Lord of hosts, and as the Lord of hosts, he will ascend again to his Father. After the judgment, he will pass again through the everlasting doors, with a greater company than before; for he will lead along with him, into the heavenly habitation, all those who shall have been raised from their graves and found worthy. Hear how the awful sight is described by one who will doubtless have a high place in that day near the Judge. The great apostle and prophet St. Paul, says, 'The Lord himself shall descend from heaven with a shout; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.' "

Augustine ; "Take away your gates, ye princes" (ver. 7). All ye, that seek rule among men, remove, that they hinder not, the entrances which ye have made, of desire and fear. "And be ye lift up, ye everlasting gates." And be ye lift up, ye entrances of eternal life, of renunciation of the world, and conversion to God. "And the King of glory shall come in." And the King, in whom we may glory without pride, shall come in: who having overcome the gates of death, and having opened for Himself the heavenly places, fulfilled that which He said, "Be of good cheer, for I have overcome the world."

Vs.8. "Who is this King of glory?" Mortal nature is awe-struck in wonder, and asks, "Who is this King of glory? " The Lord strong and mighty." He whom thou didst deem weak and overwhelmed. "The Lord mighty in battle" (ver. 8). Handle the scars, and thou wilt find them made whole, and human weakness restored to immortality. **The glorifying of the Lord**, which was owing to earth, where It warred with death, hath been paid.

Vs.9. "Take away your gates, ye princes." Let us go hence straightway into heaven. Again, let the Prophet's trumpet cry aloud, "Take away too, ye princes of the air, the gates, which ye have in the minds of men who `worship the host of heaven.'" "And be ye lift up, ye everlasting gates." And be ye lift

up, ye doors of everlasting righteousness, of love, and chastity, through which the soul loveth the One True God, and goeth not a-whoring with the many that are called gods. "And the King of glory shall come in" (ver. 9). "And the King of glory shall come in," that He may at the right hand of the Father intercede for us.

Vs.10. "Who is this King of glory?" What! dost thou too, prince of the power of this air, marvel and ask, "Who is this King of glory?" "The Lord of powers, He is the King of glory" (ver. 10). Yea, His Body now quickened, He who was tempted marches above thee; He who was tempted by the angel, the deceiver, goes above all angels. Let none of you put himself before us and stop our way, that he may be worshipped as a god by us: neither principality, nor angel, nor power, separateth us from the love of Christ.' It is good to trust in the Lord, rather than to trust in a prince; that he who glorieth, should glory in the Lord. These indeed are powers in the administration of this world, but "the Lord of powers, He is the King of glory."

Hippolytus ; "...Now first does He appear to the heaven as flesh ascending. Therefore to these powers it is said by the angels, who are the couriers of the Saviour and Lord : 'Lift up your gates, ye princes, and be lifted up, ye everlasting doors : and the King of Glory shall come in.'"

**Isaiah 4:2, LXX; "And in that day God shall shine gloriously in counsel on the earth, to exalt and glorify the remnant of Israel."**

**Isaiah 4:2 as Hengstenberg translates it ; "In that day the Sprout of the Lord becomes for beauty and glory, and the fruit of the land for exaltation and ornament, to the escaped of Israel."**

**Dead Sea Scrolls “In that day shall the branch of YHWH be as beauty and as glory and the fruit of the earth as majesty and pride for the escaped of Israel.”**

Zondervan’s Pictorial Encyclopedia of the Bible (vol.1, p.646) explains that the word “Sprout” is to be preferred over “Branch” in verse 2

Cross references:

John 12:24-28, vs.24; “.24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

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.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.”

Jeremiah 23:5 “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.”

Cf. Jeremiah 33:15 “In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.”

Cf. Zechariah 3:8 “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.” {wondered...: Heb. of wonder, or, sign}

Cf. Zechariah 6:12 “And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:” {grow...: or, branch up from under him”}

Cf. Isaiah 11:1 “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:”

Cf. Luke 1:78 “Through the tender mercy of our God; whereby the dayspring from on high hath visited us,” {‘tender’...: or, bowels of the mercy} {“dayspring”: or, “sunrising,” or, “branch”}

Cf. Isaiah 27:6 “He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.”

Cf. Romans 11:5 “Even so then at this present time also there is a remnant according to the election of grace.”

John Gill ; explains that this verse refers to : “...the Messiah, as Kimchi, and so the Targum, which paraphrases the words thus, “at that time shall the Messiah of the Lord be for joy and glory;” and the Septuagint understand it of a divine Person appearing on earth, rendering the words, "for in that day God shall shine in counsel with glory upon the earth"; and so the Arabic version. Christ is called "the branch", not as God, but as man, not as a son, but as a servant, as Mediator; and it chiefly regards his descent from David, ...”

“...1. **Christ himself shall be exalted. He is the branch of the Lord**, ‘the man the branch’; it is one of prophetic names, ‘my servant the branch’ (Zechariah 3:8 6:12), ‘the branch of righteousness’ (Jeremiah 23:5 33:15), ‘a rod out of the stem of Jesse’ and ‘a branch out of his roots’ (Isaiah 11:1), and this, as some think, is alluded to when he is called a Nazarene, Mt 2:23. Here he is called ‘the branch of the Lord’, because planted by his power and flourishing to his praise. The ancient Chaldee paraphrase here reads it, ‘The Christ, or Messiah, of the Lord. He shall be the beauty, and glory, and joy.’

(1.) He shall himself be advanced to the joy set before Him and the glory which He had with the Father before the world was. He that was a reproach of men, whose visage was marred more than any man’s, is now, in the upper world, beautiful and glorious, as the sun in his strength, admired and adored by angels.

(2.) He shall be beautiful and glorious in the esteem of all believers, shall gain an interest in the world, and a name among men above every name. To those that believe he is precious, he is an honour (1Peter 2:7), the fairest of ten thousand (Song of Solomon 5:10), and altogether glorious. Let us rejoice that he is so, and let him be so to us.”

Commenting on Leviticus 23:4 Matthew Henry states ; “Jesus, Who has risen from the dead as the *First-fruits of those that slept*, 1Corinthians 15:20. That ***Branch of the Lord*** (Isaiah 4:2) was then presented to Him (the God of Heaven) , in virtue of the sacrifice of Himself, the Lamb of God, and it was accepted for us. It is very observable that our Lord Jesus rose from the dead on the very day that the first-fruits were offered, to show that He was the

substance of this shadow.”

Note that “branch of the LORD” cognatively may be expressed as “Son of Yahweh”. (see Theological Wordbook of the Old Testament lexicon for the word ; “tsemach”) and as stated above, Hengstenberg translates these versus as ; vs.2 “In that day the **Sprout** of the Lord becomes for beauty and glory, and the fruit of the land for exaltation and ornament, to the escaped of Israel.”

Isaiah 4:3-6, vs.3 “And it shall come to pass, he that was left in Zion, and was spared in Jerusalem, shall be called holy, every one that is written to life in Jerusalem.”

vs.4 “When the Lord has washed away the filth of the daughters of Zion, and shall remove the blood of Jerusalem from the midst thereof by the spirit of right and the spirit of destruction.”

vs. 5 “And the Lord creates over the place of Mount Zion, and over her assemblies clouds by day and smoke, and the brightness of flaming fire by night, for above all glory is a covering.”

vs.6 “And a tabernacle shall be for a shadow by day from the heat, and for a refuge and covert from storm and from rain.”

Hengstenberg ; as with those spoken of in Micah 5:3 [my ft]

[ft] Micah 5:3 LXX ; “Therefore shall he appoint them to wait till the time of her that travails: she shall bring forth, and then the remnant of their brethren shall return to the children of Israel.”

where the people wait ; “...until the time the she who is bearing has brought forth.”...”There cannot be any doubt that, by the ‘Sprout of the Lord’ the Messiah is designated...”...and ;”the representation of the Messiah, under the image of a sprout or shoot, is very common in Scripture ; comp chapt. 11:1-10, 53:2, Rev. 5:5.”

Hengstenberg then cites Jeremiah 23:5 as ; “Behold, the days come, saith the Lord, and I raise unto David a righteous Sprout;” and 33:15:” In those days, and at that time, shall I cause the Sprout of righteousness to grow up unto David,” as an interpretation and a commentary of the passage concluding that “all salvation is connected with this Sprout of Jehovah;” ( see also Zech. 3:8, and 6:12) where again he translates the Hebr. word for Branch ; “Zemach” as

‘Sprout’. Hengstenberg points out that in 2 Samuel 23:5 [ft]

[ft] NKJV “Although my house is not so with God, Yet He has made with me an everlasting covenant, Ordered in all things and secure. For this is all my salvation and all my desire; Will He not make it increase?”

Hengstenberg refers to Number 13:26b ; “...and shewed them the fruit of the land.” and Deuteronomy 1:25 (LXX) ; “Deuteronomy 1:25 And they took in their hands of the fruit of the land, and brought it to you, and said, The land is good which the Lord our God gives us.” with which he employs to establish that ; in ancient times, excellent natural fruit is “ a type of spiritual fruit.”

With this information I believe a type of the “Firstfruits from the dead”  
Jeshua-Jesus, the Messiah, [ft]

[ft] see 1 Corinthians 15:20 “But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.”

can be discerned in the titles ; “Sprout of the Lord”, “Sprout of Righteousness”, “Righteous Sprout”, Branch of the Lord”, and “Sprout of Jehovah”. The Messiah grew as a child in Nazareth as a little sprout as it were, but in the passages cited relative to this discussion, Jesus was also as a ‘corn of wheat’ sprouting out of the garden tomb, “beautiful and glorious”, as He is now exalted, Who yielded and is still yielding much fruit in His seed.

In the Dead Sea Scroll, the ; “ Branch of YHWH (Yahweh or Jehovah) be as beauty and as glory and the Fruit of the Earth as Majesty and Pride” is not a description of Jesus as a child growing up but rather that of beauty and glory as He appears now as exalted. Isaiah 53:2 gives a description of the Messiah’s humble and non-majestic youth ; “For He shall grow up before Him as a tender plant (DSS “ like a suckling”), and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.”

This lays the Messianic groundwork for the commentary of Isaiah 4:2-6 in the encryption of His post-Resurrection titles ; the “Beautiful” and “Glorious Sprout of the Lord” or “Shoot of the Lord” which foretell the following exaltation and subsequent reingathering with and in Messiah’s congregation.

Zion and Jerusalem (vs.3) are the holy “escaped” (or “survivors”) remanant  
[ft]

[ft] Matthew 20:16 “So the last shall be first, and the first last: for many be called, but few chosen.”

that are called to glory and (Hengstenberg) “...the world’s power has no longer any dominion over them, but that on the contrary, they shall judge the world. In like manner we read in Exod. 19:6(a), in the description of the “reward” for faithfulness: “And ye shall be unto Me a kingdom of priests...” and regarding verse 6 he comments ; “In a manner the most real, the Lord will manifest Himself as the living energy of His church, dwelling in the midst of her, and ruling over her as protector, so that the world’s power can no longer injure her. That such will be done in and by His ‘Sprout’, in Christ...’ The ‘Sprout’ of the Lord becomes for beauty and glory, and the fruit of the land for exaltation and ornament to the exalted of Isreal.’ Christ in His person and Spirit is the true Shechinah, the true indwelling of God in His Church. This indwelling is, even in the Law, designated as the highest privilege of the covenant-people; its being raised to a higher power is threfore to the Prophet the highest blessing of the future, the source from which all blessings flow.” elsewhere he says ; “...the participation by the Gentiles in the blessings of the Messianic Kingdom” are announced as well....and of verse 6 “...By His gracious Presence in His Sprout, He affords to them that protection which a hut does from sun, storms, and rain.”

John Gill ; “The Messiah, as Kimchi, and so the Targum, which paraphrases the words thus, “at that time shall the Messiah of the Lord be for joy and glory;” and the Septuagint understand it of a divine Person appearing on earth, rendering the words, “for in that day God shall shine in counsel with glory upon the earth”; this branch became “beautiful”, being laden with the fruits of divine grace, such as righteousness, reconciliation, peace, pardon, adoption, sanctification, and eternal life; as well as having all His people as branches growing on him, and receiving their life and fruitfulness from Him: and “glorious”, being the Branch made strong to do the work of the Lord, by His obedience and death; and especially He became glorious when raised from the dead, when He ascended up to heaven, and was exalted there at the right hand of God; and when His Gospel was spread and His kingdom increased in the Gentile world, as it did, both before and after the destruction

of Jerusalem, the time here referred to; and which will He in a more glorious condition in the last days; and now He is glorious in the eyes of all that believe in Him, and is glorified by them; and when He comes a second time, He will appear in His own and His father's glory, and in the glory of the holy angels.

And the fruit of the earth shall be excellent and comely;... the Messiah, as before, as Kimchi well observes; called "the fruit of the earth", to show that he is not a dry and withered, but a fruitful Branch, and which should fill the earth with fruit; and because He sprung from the earth as man,..."

"He appeared to be excellent in His person as the Son of God, and to have a more excellent name and nature than the angels, and fairer than the sons of men; to be excellent as the cedars, and more excellent than the mountains of prey; to have obtained a more excellent ministry than Aaron and his sons; to be excellent in all His offices of Prophet, Priest, and King; and particularly in the fruits and blessings of grace, which grew upon Him, and came from Him; see Deuteronomy 33:13-16 " [my ft]

[ft] Deuteronomy 33:13-16, LXX ; " 13 And to Joseph he said, His land is of the blessing of the Lord, of the seasons of sky and dew, and of the deeps of wells below,

14 and of the fruits of the changes of the sun in season, and of the produce of the months,

15 from the top of the ancient mountains, and from the top of the everlasting hills,

16 and of the fullness of the land in season: and let the things pleasing to him that dwelt in the bush come on the head of Joseph, and on the crown of Him who was glorified above his brethren."

and comely", in His person, as God and man, in the perfections of His divine nature, and in the fulness of His grace; and so are His people, as considered in Him, who are made perfectly comely, through the comeliness He puts upon them: and so He is 'for them that are escaped of Israel'; not beautiful and glorious; excellent and comely, in the view of all men, only them that believe, who have seen His glory, and have tasted that He is gracious; these are the remnant according to the election of grace, the preserved of Israel, the chosen of God, and precious,...and were saved in the Lord with an everlasting salvation."

Matthew Henry ; "Many exceedingly great and precious promises we have in these verses, giving assurance of comfort which may be discerned through the troubles, and of happy days which shall come after them, and these



certainly point at the kingdom of the Messiah, and the great redemption to be wrought out by Him, under the figure and type of the restoration of Judah and Jerusalem by the reforming reign of Hezekiah after Ahaz and the return out of their captivity in Babylon; to both these events the passage may have some reference, but chiefly to Christ. It is here promised, as the issue of all these troubles, I. That God will raise up a righteous Branch, which shall produce fruits of righteousness (v. 2):... 1. Christ Himself shall be exalted. He is the Branch of the Lord, the Man the Branch; it is one of prophetic names, My Servant the Branch (Zechariah 3:8; 6:12), the Branch of Righteousness (Jeremiah. 23:5; 33:15), a Rod out of the stem of Jesse and a Branch out of His roots (ch. 11:1), and this, as some think, is alluded to when he is called a Nazarene, Mt. 2:23. [my ft]

[ft] Matthew 2:23 And He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”

Here He is called the Branch of the Lord, because planted by His power and flourishing to His praise.

The ancient Chaldee paraphrase here reads it, ‘The Christ, or Messiah, of the Lord. He shall be the beauty, and glory, and joy’. (1.) He shall Himself be advanced to the joy set before Him and the glory which He had with the Father before the world was. He that was a reproach of men, whose visage was marred more than any man’s, is now, in the upper world, beautiful and glorious, as the sun in his strength, admired and adored by angels. (2.) He shall be beautiful and glorious in the esteem of all believers,... , and a name among men above every name. To those that

believe He is precious, He is an honour (1 Peter. 2:7), the Fairest of Ten Thousand (Canticles. 5:10 [Song of Solomon] ), and altogether glorious. Let us rejoice that He is so, and let Him be so to us. 2. His gospel shall be embraced. The success of the gospel is the fruit of the Branch of the Lord; all the graces and comforts of the gospel spring from Christ...”

“ And Christ compares Himself to a grain of wheat, that falls into the ground and dies, and so brings forth much fruit, Jn. 12:24. The success of the gospel is represented by the earth’s yielding her increase (Ps. 67:6), and the planting of the Christian church is God’s sowing it to Himself in the earth, Hos. 2:23. [see my ft]

[ft] “Hosea 2:23, LXX ;” And I will sow her to me on the earth; and will love her that was not loved, and will say to that which was not my people, Thou art my people; and they shall say, Thou art the Lord my God.

Keil and Delitzsch : “...He shall not be a dry, but a *fruit-bearing branch* (Isaiah 27:6 Eze 34:23-27). He is "of the *earth*" in His birth and death, while He is also "of the *Lord*" (*Jehovah*) (John 12:24). His name, "the Branch," chiefly regards His descent from David, *when the family was low and reduced* (Luke 2:4,7,24); a sprout with more than David's glory, springing as from a decayed tree (Isaiah 11:1 53:2 Revelation 22:16).”

*Isaiah 9:6 LXX, (Codex A.) “For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called Wonderful, Counsellor, Mighty One, Potentate, Prince of Peace, Father of the age to come;”*

*Isaiah 9:6 MT/AV/KJV etc. ; “For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.*

*Isaiah 9:6 LXX Vaticanus;” For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the princes, and health to him.*

*Isaiah 9:6, Dead Sea Scroll verse ;” Because a child shall be born to us and a son is given to us and the government shall be upon His shoulders and He shall be called Wonderful, Counsellor, Mighty God, Everlasting*

## *Father the Prince of Peace.*

Cross references:

Acts 5:31 “Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”

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

Ephesians 2:14 “ For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Ephesians 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;”

Cf Hebrews 6:20-7:2 , vs 20 “Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;”

Revelation 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

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

Daniel 9:25 “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be

built again, and the wall, even in troublous times.”

Isaiah 7:14 LXX (Thomson version) “Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a son, and he shall be called Emmanuel [God-with-us].

Revelation 7:2 “And I saw another **Angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,” [my ft]

[ft] note that the word east used here has the following meaning ; ἀνατολῆς ... indication of an upward movement (1) of a star *rising* (Matthew 2.2, 9); (2) of the direction of the sun's rising, esp. in the pl. *east, eastern lands* (Matthew 8.11); (3) metaph. of the coming of Christ *sunrise, rising sun, light of dawn* (Luke 1.78).” see Friberg’s AGNT Lexicon

John Gill on Revelation 7:2 ; “the uncreated Angel, the Angel of the Covenant, the Lord Jesus Christ; for who but he should have the privy seal of heaven, who is the angel of the great council, as the Septuagint render Isaiah 9:6”

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Luke 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

1 John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Hebrews 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.”

Hengstenberg ;”...This, then, refers to the ‘ Kingly office’ of Christ, and the state of glory. Parallel is the declaration of Christ in Matthew 28:18...” [my ft]

[ft] Matthew 28:18 ; “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”

The Lord has also, in John 18:37, confirmed the truth that He is ‘King’; and it

is upon the ground of His own declaration that Pilate designates Him upon the cross as a King.” [my ft]

[ft] John 18:37 YLT (Young’s Literal Translation) ;” Pilate, therefore, said to him, ‘Art thou then a king?’ Jesus answered, ‘Thou dost say {it}; because a king I Am, I for this have been born, and for this I have come to the world, that I may testify to the truth; every one who is of the truth, doth hear my voice.’

Matthew Henry ; “ He is wonderful, counsellor. Justly is He called wonderful, for He is both God and man. His love is the wonder of angels and glorified saints; in His birth, life, death, resurrection, and ascension, He was wonderful. A constant series of wonders attended Him, and, without controversy, great was the mystery of godliness concerning Him. He is the counsellor, for He was intimately acquainted with the counsels of God from eternity, and He gives counsel to the children of men, in which He consults our welfare. It is by Him that God has given us counsel, Ps. 16:7; Rev. 3:18. He is the wisdom of the Father, and is made of God to us wisdom. Some join these together: He is the wonderful counsellor, a wonder or miracle of a counsellor; in this, as in other things, He has the pre-eminence; none teaches like Him. [2.] He is the mighty God-God, the mighty One. As He has wisdom, so He has strength, to go through with His undertaking: He is able to save to the utmost; and such is the work of the Mediator that no less a power than that of the Mighty God could accomplish it. [3.] He is the Everlasting Father, or the Father of Eternity; He is God, one with the Father, Who is from everlasting to everlasting. He is the author of everlasting life and happiness to them, and so is the Father of a blessed eternity to them. He is the Father of the world to come (so the Septuagint reads it), the Father of the gospel-state, which is put in subjection to Him, not to the angels, Heb. 2:5. He was, from eternity, Father of the great work of redemption: His heart was upon it; it was the product of His wisdom as the counsellor, of His love as the Everlasting Father. [4.] He is the Prince of Peace. As a King, He preserves the peace, commands peace, nay, He creates peace, in His kingdom. He is our peace, and it is His peace that both keeps the hearts of His people and rules in them. He is not only a peaceable Prince, and His reign peaceable, but He is the author and giver of all good, all that peace which is the present and future bliss of His subjects. (2.) See the dominion He is advanced to, and the throne He has above every throne”

Spurgeon ; “Is this the Wonderful the Counsellor?” But God did not leave his soul in Hades; nor did he suffer his body - “His Holy One” - to see corruption? Yes, He is wonderful, even in his death. That clay-cold corpse is wonderful.

Perhaps this is the greatest wonder of all, that He who is “Death of death and hell’s destruction” should for awhile endure the bonds of death. But here is the wonder. He could not be holden of those bonds. Those chains which have held ten thousand of the sons and daughters of Adam, and which have never been broken yet by any man of human mould, save by a miracle, were but to him as green withes. Death bound our Samson fast and said, “I have him now, I have taken away the locks of His strength; His glory is departed, and now He is mine; but the hands that kept the human race in chains were nothing to the Savior; the third day he burst them, and He rose again from the dead, from henceforth to die no more. Oh! Thou risen Saviour - Thou who couldst not see corruption - thou art wonderful in thy resurrection. And thou art Wonderful too in thine ascension - as I see Thee leading captivity captive and receiving gifts for men. “His name shall be called Wonderful.”

John Gill ; John Gill ; “...Christ; and to him it is applied, even by some ancient and modern writers among the Jews themselves. This clause respects his humanity, his incarnation and birth, which is spoken of in the present tense, though future, because of the certainty of it; that he should really become man, assume a true body, and a reasonable soul, partake of the same flesh and blood with the children, be made flesh, and dwell among us: and this was to us, .. "for us": for our good, for our profit and advantage; not for angels, but for men; for the saints under the Old Testament, and under the New; for all his people, his brethren, and children; that they might have a sanctified nature; that law and justice might be satisfied in that nature which had sinned, and Satan be ruined by it, which he himself had ruined; and that Christ might be a fit Mediator and Redeemer of his people, and be capable of executing his several offices to our advantage; his priestly office, by satisfying and interceding for us; his prophetic office, by teaching us; and his kingly office, by ruling over us; and that he might answer the relations he stands in of a father, husband, brother, and friend:

*unto us a son is given:* even he who is the Son of God, his own Son, his only

begotten Son, his beloved Son, the dear Son of his love; all which aggregate his love in the gift of him, to be the covenant and head unto us, to be the Saviour of us, and a sacrifice for us; and in delivering him up into the hands of men, justice, and death; this is a free gift of God's love, a very large and comprehensive one, is unparalleled and unspeakable, unchangeable and irreversible.

*And the government shall be upon his shoulder:* not only of the world in general, but of the church in particular; this child is born to royal dignity; he is King of saints; his government consists in ruling in the hearts of his people, in enacting laws for them, and causing them to submit unto them, in subduing their enemies, in protecting them, their persons and properties, rights and liberties, and in supplying them with everything necessary; and this government is delegated to him from his Father, is devolved upon him by him, is not of this world, but is spiritual; it is righteously administered, is peaceable, and will continue for ever: and its being said to be "upon his shoulder" is an allusion to magistrates having a key or rod laid on their shoulders, as ensigns of their office, or carried by their officers for them, see Isaiah 9:4 22:21 and it shows that it was laid upon him, or enjoined him by his father, though not against his will; and it denotes a weight of honour and care bore by him, whose shoulders are fit for the same, and equal to it; and that he is the prop and support of his church and people, who are safe under his government and protection:

*and his name shall be called Wonderful:* not that he should be commonly called among men by this name, nor by any of the following; but that he should appear to be, or to have that in him, or to do what would sufficiently answer to this name, and to the rest: he is wonderful in his person, and in the glory and beauty of it; that he should be God and man in one person, and have two natures, so different from each other, united in him; that he, being truly God, should become man; and that he should be born of a virgin; wonderful in the disposition of his mind, and in the qualities he is possessed of; in his love to his people, and his sympathy with them; in his humility, meekness, and patience; in his wisdom, conduct, courage, and greatness of soul: wonderful in his life; in his private life many wonderful things are recorded of him; as the direction of the wise men to him by a star, and their worshipping of him; the preservation of him from Herod's cruelty; his disputation with the doctors in the temple at twelve years of age; and his

living such a mean (poor) and obscure life for thirty years together: and his public life was nothing but a continued series of wonders; his baptism in Jordan; his temptations in the wilderness; his doctrines and miracles, and his transfiguration on the mount: wonderful in his death; that he should die at all, who is the Prince of life, the Lord of life and glory; that he should die with his own and his Father's consent, and that for sinners, even the chief of sinners; and by dying procure life for us; abolish death; destroy him that had the power of it, the devil; and obtain eternal salvation and redemption: the circumstances attending his death were marvelous: such as the darkness that was upon the earth; the rending of the veil, and cleaving of the rocks: wonderful in his resurrection from the dead, which was by his own power, before he saw corruption, at the time signified by types and prophecy, and with the same body exceedingly glorious; and which has an influence on our justification, regeneration, and resurrection: wonderful in his ascension to heaven, both in the manner of it, in a cloud, and in the effects of it, receiving gifts for men, and giving them to them; in his entrance into heaven; session at the right hand of God; and intercession for transgressors: wonderful he will be in his second coming to judgment; the signs of it are many and marvelous; the manner of it wonderfully glorious; the different effects of it on men, filling some with joy, and others with terror; and the things that will then be done; as the raising of the dead; placing all nations before him; separating the righteous from the wicked; pronouncing their distinct sentences, and executing them; in a word, Christ is wonderful, in all he is, has, or belong unto him; in his person, offices, and relations; in his people, who are for signs and wonders; in his doctrines and ordinances; and in the manifestations of himself and of his grace to his people, now and hereafter; nay, the word signifies not only "wonderful", but a "miracle" itself, as Christ is in his person .., see Judges 13:17-19:

Counsellor; this some read in conjunction with the former title, thus, "Wonderful Counsellor"; so the Arabic version; and the Septuagint, which calls him, "the Angel of the great council"; and the Targum is, "who does wonderfully in council;"

and which agrees with Isaiah 28:29. This title belongs to Christ, as concerned with his Father, and the blessed Spirit, in the works of nature, providence, and grace. God stands in no need of counsel, nor does it properly



fall on him, though it is sometimes ascribed to him, speaking after the manner of men. Creatures are not of his council, but Christ is; he was privy to all his thoughts, purposes, and decrees; he was consulted in creation, and in the works of providence, Genesis 1:26 Genesis 11:7 and in the great affair of redemption and salvation; the council held concerning that is the great council the Septuagint version here makes mention of; and may be called the council of peace, Zechariah 6:13 in which the scheme of salvation was fixed; the author of it was found, and pitched upon; the way of it agreed on, to be through the assumption of human nature, and by obedience, sufferings, and death; and the time of Christ's incarnation and death settled, as well as all blessings of grace and glory, for the persons who were to share in this salvation. This title also agrees with Christ in respect to his people, to whom he is council, and for whom he is council; he is council to them; he gives them council; so he did in person, when on earth; he advised sinners to repentance; encouraged souls to believe in him; directed the weary to come to him for rest; the hungry and thirsty for food; such as were healed and pardoned, he counselled them to sin no more; and he advised his followers to do to all men as they would men should do to them; to behave in an humble and modest manner; to bear reproaches and persecutions cheerfully; to love one another; and to pray to his Father, in his name, for all things they wanted: and now he gives his people counsel by the ministry of the word, which is the counsel of God, the produce of his wisdom, a transcript of his eternal council and covenant, a declaration of the will of God, and of Christ; and in which Christ counsels the poor in spirit to come to him for riches, the naked for clothing, the ignorant for spiritual light and knowledge, such as are ready to perish for salvation; and he counsels those that believe to abide in him, and by his truths and ordinances; which counsel is wholesome and suitable, hearty, sincere, and faithful; is wise and prudent, and freely given; and which being taken, infallibly succeeds: he is council for them in heaven; he appears there in the presence of God for them; represents their persons, and presents their petitions; answers to all charges exhibited against them; and, as their advocate, pleads their cause; and calls for blessings agreed to be bestowed upon them, which they want; for all which he is abundantly qualified, being the only wise God, the Ancient of days, the Father of his people; and, as Mediator, the Wisdom of God, in whom all the treasures of wisdom and knowledge are, and on whom the Spirit of wisdom and understanding, and of

counsel and might, rests:

*the mighty God; or "God the mighty One"* ; as some read the words with a comma; but if read together, the sense is the same; Christ is God, truly and properly so; as appears from his name Jehovah, which is peculiar to the most High; from his nature and perfections, being the same with his Father's: from the works performed by him, as those of creation, providence, miracles, redemption, resurrection from the dead, &c.; and from the worship given him, which only belongs to God; also he is called our God, your God, their God, my God, by which epithets those that are not truly God are never called; he is said to be God manifest in the flesh; God over all, blessed for ever; the great God, the living God, the true God, and eternal life; and he is "the mighty One" as appears by the works he did, previous to his incarnation; as the creation of all things out of nothing; the upholding of all things by the word or his power; the management of all the affairs of providence, there being nothing done but what he was concerned in; as the confusion of languages; the burning of Sodom and Gomorrah; bringing the children of Israel out of Egypt; leading and going before them through the Red Sea and wilderness; and bearing and carrying them all the days of old: and also by the works he did when here on earth; as his miracles, called his mighty works; such as healing all manner of diseases by a word speaking, or by touching the person, or by the person touching him, even his garment, or without seeing the person at all, and always without the use of medicines; dispossessing devils out of the bodies of men; power over the elements, as to change water into wine, rebuke the wind and seas, &c.; raising the dead, and even his own body when dead; and, above all, the great work of redemption, by which he appears to be the mighty One indeed; his Father's call of him to it shows it; his undertaking it confirms it; and his actual performance of it puts it out of all doubt; as well as what was then done by him; such as bearing all the sins of his people; engaging with all their enemies; conquering them, and delivering them out of their hands: likewise by what he does now, partly in the conversion of his people; quickening men dead in trespasses and sins; causing dry bones to live; giving spiritual sight to such as were born blind; plucking out of the hands of Satan, and turning from his power to God; which shows him to be stronger than the strong man armed; beginning, carrying on, and finishing the work of faith with power on them; as well as at first making them willing to submit to his righteousness and to be saved by him; and

partly in his care of them afterwards; he having the government of them on his shoulders; supplying all their wants; bearing all their burdens; and supporting them under all their afflictions, temptations, and desertions; protecting them from all their enemies; strengthening them to do his will and work; and keeping them from falling totally and finally, and preserving them safe to his everlasting kingdom and glory: moreover, by what he will do hereafter; binding Satan, and confining him for the space of a thousand years; clearing the world of all his and his people's enemies; raising the dead; and judging the world; and destroying wicked men and devils with an everlasting destruction.

*The everlasting Father*; which does not design any relation of Christ in the Godhead; and there is but one Father in the Godhead, and that is the first Person; indeed Christ and the Father are one, and the Father is in him, and he is in the Father, and he that has seen the one has seen the other, and yet they are distinct, Christ is not the Father; the Son and Spirit may be considered with the first Person as Father, in creation and regeneration, they being jointly concerned therein, but not in the Trinity: it is easy to make it appear Christ is not the Father, but is distinct from him, since he is said to be with the Father from eternity, to be the Son of the Father in truth and love, his own Son, his only begotten and beloved Son; Christ frequently calls the first Person his Father, prayed to him as such, and is our advocate with him, as well as the way unto him; he is said to be sent by the Father, to come from him, and to go to him; and many things are said of Christ that cannot be said of the Father, as his being made flesh, suffering and dying in the room of his people; and the Father is said to do many things unto him, as to anoint him, to seal him, to show him all he did, to commit all judgment to him, and give him to have life in himself as he had: but Christ is a Father with respect to chosen men, who were given him as his children and offspring in covenant; who are adopted into that family that is named of him, and who are regenerated by his Spirit and grace: and to these he is an "everlasting Father"; he was so from everlasting; for regeneration and faith do not make men children, but make them appear to be so; God's elect are children previous to the Spirit's work upon them, and even to the incarnation and death of Christ; adoption is an act of the will of God in covenant from eternity: and Christ is a Father to these unto everlasting; he will never die, and they shall never be left fatherless; he and they will ever continue in this relation; he as such supplies

them with everlasting provisions, he clothes them with everlasting raiment, he gives them an everlasting portion, promotes them to everlasting honour, saves them with an everlasting salvation, bearing an everlasting love to them. Some render the words, "the Father of eternity" {s}; the author of eternal life, who has procured it for his people, and gives it to them; or to whom eternity belongs, who inhabits it, and is possessed of it, is the everlasting I AM, was before all persons and things, was set up in an office capacity from everlasting, and had a glory with the Father before the world was, in whom eternal election, and with whom the everlasting covenant, were made. The Septuagint version is, "the Father of the world to come" ..; of the Gospel dispensation; so called, Hebrews 2:5 the legal dispensation, when in being, was the then present world, at the end of which Christ came; this is now at an end, and a new state of things has taken place, which with respect to the Old Testament saints was the world to come, and of this Christ is the Father or author; as the law came by Moses, and he was the father of the legal dispensation, grace and truth are come by Christ, the Father and author of the Gospel dispensation; the doctrines of it are from him, and the ordinances of it by him; and he is the father of that state or world to come after the resurrection, the New Jerusalem church state, and also of the ultimate glory.

*The Prince of peace; Christ is a Prince*, often so called, Ezekiel 34:24 37:25 Daniel 9:25 he is so by birth, being the King's Son, the Son of God, and by office, power, and authority; he is so a Prince as that he is a King; he is exalted to be a Prince and a Saviour; and he is a Prince superior to kings, being the Prince of the kings of the earth, Acts 5:31 Revelation 1:5 and he is called the "Prince of peace", because he is the author of peace; just as he is said to be the "Prince of life", Acts 3:15 for the same reason: he is the author of peace between Jew and Gentile, by abrogating the ceremonial law, the enmity between them, and by sending the Gospel to both, and making it the power of God to salvation to some of each of them, and by bringing them into the same Gospel church state, and making them partakers of the same privileges and blessings, internal and external, Ephesians 2:14-20 and he is the author of peace between God and sinners; he has made it by the blood of the cross, having the chastisement of their peace laid upon him, in consequence of a covenant of peace he made with his Father, who was in him reconciling the world to himself, and he is so called likewise, because he is the giver of peace; of all outward peace and prosperity to his churches, as rest

from their enemies, concord among themselves, and additions to them of such as shall be saved; of internal peace through the discoveries of his love, and the application of his righteousness, blood, and sacrifice in a way of believing in him, and in a course of obedience to him; and likewise of eternal peace and rest in the world to come. Moreover, all that concern him as a King or Prince show him to be the Prince of peace: his kingdom lies, among other things, in peace and joy in the Holy Ghost; the sceptre of his kingdom is the golden sceptre of grace and mercy; his royal proclamation is the Gospel of peace; the fruit of his Spirit is peace; and his subjects are peaceable ones, both in church and state. With this compare Hebrews 7:2 - 2 Thessalonians 3:16. It is observable that at his birth there was a general peace, not only in the Roman empire, Luke 2:1 but in all the world; and it is remarkable, that whereas at this time the Chinese empire enjoyed a profound peace, the emperor of it changed his name, and would not be called by his name Ngayus, but Pingus, which signifies “peaceable” ”

Adam Clarke “This is an illustrious prophecy of the incarnation of Christ, with an enumeration of those characters in which he stands most nearly related to mankind as their Savior; and of others by which his infinite majesty and Godhead are shown. He shall appear as a child, born of a woman, born as a Jew, under the law, but not in the way of ordinary generation. He is a Son given-the human nature, in which the fullness of the Godhead was to dwell, being produced by the creative energy of the Holy Ghost in the womb of the Virgin. See Matthew 1:20, 21, 23, 25, and Luke 1:35, and Isaiah 7:14, and the notes on those passages. As being God manifested in the flesh, he was wonderful in his conception, birth, preaching, miracles, sufferings, death, resurrection, and ascension; wonderful in his person, and wonderful in his working. He is the Counsellor that expounds the law; shows its origin, nature, and claims; instructs, pleads for the guilty; and ever appears in the presence of God for men. He is the mighty God; God essentially and efficiently prevailing against his enemies, and destroying ours. He is the Father of eternity; the Origin of all by ... the Cause of the existence, and particularly the Father, of the spirits of all flesh. The Prince of peace-not only the Author of peace, and the Dispenser of peace, but also he that rules by peace, whose rule tends always to perfection, and produces prosperity.”

John Calvin “Thus we learn from this title that there is in Christ abundance of protection for defending

our salvation, so that we desire nothing beyond him; for he is God, who is pleased to show himself strong on our behalf.”

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

*19 And he blessed Abram, and said, Blessed be Abram of the most high God, who made heaven and earth,*

*20 and blessed be the most high God who delivered thine enemies into thy power. And Abram gave him the tithe of all.”*

The cross references are Apostolic scripture teaching ; Hebrews 5:5-10 verse 5 ; “So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: “You are My Son, Today I have begotten You.”

6 As He also says in another place: “You are a priest forever According to the order of Melchizedek”;

7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,

8 though He was a Son, yet He learned obedience by the things which He suffered.

9 And having been perfected, He became the author of eternal salvation to all who obey Him,

10 called by God as High Priest “according to the order of Melchizedek,” and ;

Hebrews 6:13-20, verse 13 ; “For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself,

14 saying, “Surely blessing I will bless you, and multiplying I will multiply you.”

15 And so, after he had patiently endured, he obtained the promise.

16 For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute.

17 Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath,

18 that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.

19 This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,

20 where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

Of this Melchizedec John Gill says ; “ a type of the Messiah; and think it most proper not to inquire curiously who he was, since the Scripture is silent concerning his genealogy and descent; and that as it should seem on purpose, that he might be a more full and fit type of Christ; and this sense appears best and safest.”

Spurgeon ; “... we remember Jesus, for Him hath God the Father exalted, “and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.” Hail! King of Righteousness and Peace, much do we need to meet thee! Come, mount thy glorious chariot, ride forth conquering and to conquer drawn by thy three white horses, meekness, truth, and righteousness! Heaven adores Thee, earth obeys Thee, hell trembles at thy presence, gates of brass must burst at thy touch, and bars of iron snap at thy word! O King immortal, ride gloriously and let thy people behold Thee and rejoice in Thee. But we must see Christ, see Him, by close communion with Him. You cannot see Him by my description. Melchizedek met Abram, and Jesus Christ must meet you; He must stop you on a sudden, when you least expect it, and reveal Himself unto you as He doth not unto the world. Jacob before wrestling was met by hosts of angels at Mahanaim, but what are these when compared with the Lord Himself? There is a high blessing in being met by angels-do not

mistake me there-but oh! to be met by the angel of the covenant, ... to be met by Him, ah! what comfort is here! And will He meet me? Will He meet you? Yes, we can answer, He will, for we have met with Him. "Mine eyes have seen the King in His beauty," many of us can say, and our souls are exceedingly comforted and full of holy joy because we have beheld Him as Priest and King."

[ft] note; see Hebrews 5:5-10, verse 5 ; " So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to day have I begotten Thee.

6 As He saith also in another place, 'Thou art a Priest for ever after the order of Melchisedec.'

7 Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared;

8 Though He were a Son, yet learned He obedience by the things which He suffered;

9 And being made perfect, He became the author of eternal salvation unto all them that obey Him;

10 Called of God an High Priest after the order of Melchisedec.

and chapter 7:1-12 , verse1 ; " For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:



6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.”

and :

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

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

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

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

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

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

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

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

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

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

11 “None of them shall teach his neighbor, and none his brother, saying, ‘Know the LORD,’ for all shall know Me, from the least of them to the greatest of them.

12 “For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”

13 In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

Hebrews 9 verse 1 “Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.

2 For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;

3 and behind the second veil, the part of the tabernacle which is called the Holiest of All,

4 which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron’s rod that budded, and the tablets of the covenant;

5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

6 Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.

7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people’s sins committed in

ignorance;

8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

9 It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—

10 concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

11 But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

16 For where there is a testament, there must also of necessity be the death of the testator.

17 For a testament is in force after men are dead, since it has no power at all while the testator lives.

18 Therefore not even the first covenant was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

20 saying, “This is the blood of the covenant which God has commanded you.”

21 Then likewise he sprinkled with blood both the tabernacle and all the

vessels of the ministry.

22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.

23 Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;

25 not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—

26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

27 And as it is appointed for men to die once, but after this the judgment,

28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation”

Dr. McNight (as quoted by Adam Clarke); “”The nature of the apostle’s arguments,” says Dr. Macknight, “requires that, by Christ’s always living, we understand His always living in the body; for it is thus that He is an affectionate and sympathizing High Priest, who, in His intercession, pleads the merit of His death to procure the salvation of all who come unto God through Him. Agreeably to this account of Christ’s intercession, the apostle, in verse 27, mentions the sacrifice of Himself, which Christ offered for the sins of the people as the foundation of His intercession. Now, as He offered that sacrifice in heaven, chap. 8:2, 3, by presenting his crucified body there, (See “Hebrews 8:5”,) and as he continually resides there in the body, some of the ancients were of opinion that his continual intercession consists in the continual presentation of his humanity before his Father, because it is a continual declaration of his earnest desire of the salvation of men, and of his having, in obedience to his Father’s will, made Himself flesh, and suffered death to accomplish it. See “Romans 8:34”, note 3. This opinion is confirmed by the manner in which the Jewish high priest made intercession

for the people on the day of atonement, and which was a type of Christ's intercession in heaven. he made it, not by offering of prayers for them in the most holy place, but by sprinkling the blood of the sacrifices on the mercy-seat, in token of their death. And as, by that action, he opened the earthly holy places to the prayers and worship of the Israelites during the ensuing year; so Jesus, by presenting His humanity continually before the presence of his Father, opens heaven to the prayers of His people in the present life, and to their persons after the resurrection."

Adam Clarke ; " 'Which the Lord pitched' "The Jewish tabernacle was man's work, though made by God's direction; the heavens, this true tabernacle, the work of God alone, and infinitely more glorious than that of the Jews. The tabernacle was also a type of the human nature of Christ, John 1:14: And the word was made flesh, and dwelt among us, 'kai eskhnwsen en hmin' and tabernacled among us; for, as the Divine presence dwelt in the tabernacle, so the fullness of the Godhead, bodily, dwelt in the man Christ Jesus. And this human body was the peculiar work of God, as it came not in the way of natural generation.

Alfred Edersheim ; " Melchizedek was both a priest and a king, - Abram only a prophet; Melchizedek was recognized as the rightful possessor of the country, which as yet was only promised to Abram. True, the future will be infinitely greater than the present, - but then it was as yet future. Melchizedek owned its reality by blessing Abram, and transferring his title, as it were, to him; while Abram recognized the present, by giving tithes to Melchizedek, and bending to receive his blessing. Thus Melchizedek, the last representative of the Shemitic order, is the type of Christ, as the last representative of the Abrahamic order. What lay in germ in Melchizedek was to be gradually unfolded - the priesthood in Aaron, the royalty in David - till both were most gloriously united in Christ."

**Isaiah 9:7 LXX (Thomson version) ; “His government shall be great and to His peace there is no boundary, on the throne of David and over His kingdom, to establish it, and support it with judgement and justice, henceforth and forever. The zeal of the Lord of Hosts will do this.”**

**Qumran/Dead Sea scroll ;”Of the increase of his government and his peace there shall be no end. upon the throne of David and over his kingdom to order it and to establish it in judgement and in righteousness from and until eternity, The zeal of YHWH of Hosts will perform this.”**

### Cross references:

Acts 13:22 “And when He had removed him, He raised up unto 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 Mine own Heart, which shall fulfil all My will.”

Acts 13:33 “God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.” Acts 2:29-36; vs29 “Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

Weston ; “ Christ alone could restore the headship lost by Adam and so bring the Kingdom of God (redeemed children of Adam, first and last) the fact of this universal Kingdom of David, the greater, that is, the Christ, the Beloved.”...

This is the prophesied Kingdom of God and its capital city, Zion, the heavenly Jerusalem. Here the Lamb is enthroned the Mediator of the New Covenant. Here the records are kept. Here the Lamb is enthroned, the Mediator of the New Covenant the King of Kings and Lord of Lords. From His throne He speaks and will one day ROAR. From hence He ministers and gives gifts to men. Great is His name, Jesus, and greatly to be praised. Forever shall He live, and forever shall He reign,...

John Gill “ Ver. 7. *Of the increase of his government, &c.*] That is, of the Prince of Peace, on whose shoulders it is; which, from, small beginnings, will rise to a very great pitch and height of glory; this is signified by the stone cut out of the mountain without hands; that smote the image, became a great mountain, and filled the whole earth,

[ft1 Dan 2:34,35,44,45]

[ft1]LXX Daniel 34 Thou sawest until a stone was cut out of a mountain without hands, and it smote the image upon its feet of iron and earthenware, and utterly reduced them to powder.

35 Then once for all the earthenware, the iron, the brass, the silver, the gold, were ground to powder, and became as chaff from the summer threshingfloor; and the violence of the wind carried them away, and no place was found for them: and the stone which had smitten the image became a great mountain, and filled all the earth.” 44 And in the days of those kings the God of heaven shall set up a kingdom which shall never be destroyed: and his kingdom shall not be left to another people, but it shall beat to pieces and grind to powder all other kingdoms, and it shall stand for ever.

45 Whereas thou sawest that a stone was cut out of a mountain without hands, and it beat to pieces the earthenware, the iron, the brass, the silver, the gold; the great God has made known to the king what must happen hereafter: and the dream is true, and the interpretation thereof sure.”

and by the parable of the mustard seed, the least of all seeds, and yet, when grown up, becomes a great tree, in which the birds of the air build their nests, Matthew 13:31,32. Christ’s kingdom and interest, His dominion and government, may be said to be increased, when his Gospel is spread far and near, which is called the Gospel of the kingdom, and the doctrines of it, the mysteries of the kingdom; by means of which men become subjects of it, and so his kingdom is enlarged. At first it was only preached in Judea; and then it was carried into the Gentile world, where it met with great success, and was

spread to the overthrow of Paganism in the Roman empire;...In the days of His flesh on earth, few believed in Him; after His ascension to heaven, there was a large increase of His followers in Jerusalem, and in the Gentile world; the Gospel being preached there, more were the children of the desolate than of the married wife; large numbers were converted, and churches raised and formed everywhere; and in the latter day the church shall fill the earth, and the kingdoms of this world will become the church of Christ; all nations will flow unto it; the people of the Jews, in a body, will be converted, and the fulness of the Gentiles will be brought in; the interest of Christ, which made so contemptible a figure at first, consisting chiefly of the poor of this world, harassed with persecution, and disturbed by heretics, will now make a very great one; the kings of the earth coming into it, the wealth and riches of the world falling into the hands of the saints, the greatness of the kingdom under the whole heaven being given to them; Christianity will be the universal religion of men, and which will be attended with the greatest spirituality, holiness of life, purity of doctrine, worship, and discipline, and freedom from persecution,..."

Matthew Henry ; “ ‘The government shall be upon His shoulder ..’. He shall not only wear the badge of it upon His shoulder (the key of the house of David, ch. 22:22), but He shall bear the burden of it. The Father shall devolve it upon Him, so that He shall have an incontestable right to govern; and He shall undertake it, so that no doubt can be made of His governing well, for He shall set His shoulder to it, and will never complain, as Moses did, of His being overcharged. ‘I am not able to bear all this people’, Num. 11:11, 14. Glorious things are here spoken of Christ’s government, v. 7. [1.] That it shall be an increasing government. It shall be multiplied; the bounds of His kingdom shall be more and more enlarged, and many shall be added to it daily. The lustre of it shall increase, and it shall shine more and more brightly in the world. The monarchies of the earth were each less illustrious than the other, so that what began in gold ended in iron and clay, and every monarchy dwindled by degrees; but the kingdom of Christ is a growing kingdom, and will come to perfection at last. [2.] That it shall be a peaceable government, agreeable to His character as the prince of peace. He shall rule by love, shall rule in men’s hearts; so that wherever His government is there shall be peace, and as His government increases the peace shall increase. The more we are subject to Christ the more easy and safe we are. [3.] That it shall be a rightful



government. He that is the Son of David shall reign upon the throne of David and over his kingdom, which He is entitled to. God shall give Him the throne of His father David, Luke 1:32, 33. The gospel church, in which Jew and Gentile are incorporated, is the holy hill of Zion, on which Christ reigns, Psalm. 2:6. [4.] That it shall be administered with prudence and equity, and so as to answer the great end of government, which is the establishment of the kingdom: He shall order it, and settle it, with justice and judgment. Every thing is, and shall be, well managed, in the kingdom of Christ, and none of his subjects shall ever have cause to complain. [5.] That it shall be an everlasting kingdom: There shall be no end of the increase of His government (it shall be still growing), no end of the increase of the peace of it, for the happiness of the subjects of this kingdom shall last to eternity and perhaps shall be progressive in infinitum-for ever. He shall reign henceforth even for ever; not only throughout all generations of time, but, even when the kingdom shall be delivered up to God even the Father, the glory both of the Redeemer and the redeemed shall continue eternally. [6.] That God himself has undertaken to bring all this about: “The Lord of hosts, who has all power in His hand and all creatures at his beck, shall perform this, shall preserve the throne of David till this prince of peace is settled in it; His zeal shall do it, His jealousy for His own honour, and the truth of his promise, and the good of his church.” Note, The heart of God is much upon the advancement of the kingdom of Christ among men, which is very comfortable to all those that wish well to it; the zeal of the Lord of hosts will overcome all opposition.”

Calvin; “ To the increase of the government there will be no end. He begins to explain and confirm what He had formerly said, that Christ is The Prince of Peace, by saying that his government is extended to every age, and is perpetual; that there will be no end to the government or to peace. This was also repeated by Daniel, who predicts that His kingdom is an everlasting kingdom. (Daniel 7:27.) Gabriel also alluded to it when he carried the message to the virgin; and he gave the true exposition of this passage, for it cannot be understood to refer to any other than to Christ. He shall reign, says he, over the house of Jacob for ever, and of his kingdom there shall be no end. (Luke 1:33.) We see that the mightiest governments of this world, as if they had been built on a slippery foundation, (Psalm 73:18,) are unexpectedly overturned and suddenly fall. How fickle and changeable all the kingdoms under heaven are, we learn from history and from daily examples. This

government alone is unchangeable and eternal.

Now, this continuance, of which Isaiah now speaks, consists of two parts. It belongs both to time and to quality. Though the kingdom of Christ is in such a condition that it appears as if it were about to perish at every moment, yet God not only protects and defends it, but also extends its boundaries far and wide, and then preserves and carries it forward in uninterrupted progression to eternity. We ought firmly to believe this, that the frequency of those shocks by which the Church is shaken may not weaken our faith, when we learn that, amidst the mad outcry and violent attacks of enemies, the kingdom of Christ stands firm through the invincible power of God, so that, though the whole world should oppose and resist, it will remain through all ages. We must not judge of its stability from the present appearances of things, but from the promise, which assures us of its continuance and of its constant increase. And to the peace. To the government he adds the eternity of the peace, for the one cannot be separated from the other. It is impossible that Christ should be King without also keeping His people in calm and blessed peace, and enriching them with every blessing. But as they are daily exposed to innumerable vexations, endure fierce attacks, and are tossed and perplexed by fears and anxieties, they ought to cultivate that peace of Christ, which holds the highest place in their hearts, (Philippians 4:7; Colossians 3:15,) that they may remain unhurt, and may even retain their composure amidst the destruction of the whole world.

“Upon the throne of David.” A promise having been made to David that the Redeemer would spring from His seed,

(2 Samuel 7:12,13,) and His kingdom having been nothing else than an image or faint shadow of that more perfect and truly blessed state which God had determined to establish by the hand of His Son, the Prophets, in order to remind the people of that remarkable miracle, usually call Christ the Son of David. (Jeremiah 23:5, 33:15.) Though the name of such a holy and upright king was justly beloved and revered, yet believers esteemed more highly the promised restoration to full salvation, and even among the most ignorant persons that prediction was universally remembered, and its truth and authenticity were considered to be clear and undoubted...” and...”... Indirectly also he insinuates what Amos more plainly states, that Christ will again raise up the throne which for some time had been fallen. (Amos 9:11.)

To order it, and to establish it with judgment and with righteousness. He describes the quality of the kingdom, but by a comparison drawn from earthly governments; for he says that Christ will be a King, to order and establish His kingdom with judgment and with righteousness. These are the means by which earthly governments prosper and take deep roots; but those which are only administered by fear and violence cannot be lasting. Since, therefore, justice is the best guardian of kingdoms and governments, and since the happiness of the whole of the people depends on it, by this clause Isaiah shows that the kingdom of Christ will be the model of the best kind of government.

“Judgment and righteousness” do not here relate to outward affairs of state. We must observe the analogy between the kingdom of Christ and its qualities; for, being spiritual, it is established by the power of the Holy Spirit. In a word, all these things must be viewed as referring to the inner man, that is, when we are regenerated by God to true righteousness. Outward righteousness indeed follows afterwards, but it must be preceded by that renovation of the mind and heart. We are not Christ’s, therefore, unless we follow what is good and just, and bear on our hearts the impress of that righteousness which hath been sealed by the Holy Spirit.

“Henceforth even for ever.” ...”As Christ’s kingdom is everlasting, because he dieth no more, (Romans 6:9,) so it follows that righteousness and judgment will be everlasting, for they cannot be changed by any length of time. The zeal of the Lord of hosts will perform this. By zeal I understand that ardent desire which God will display in preserving His Church, by removing all difficulties and obstructions which might otherwise have hindered its redemption. ... In like manner Isaiah shows that God is inflamed with an uncommon and

extraordinary desire to promote the salvation of the Church, so that if believers cannot measure by their own capacity what He has just now promised, still they ought not to cease to entertain confident hope, for the manner of it is wonderful and inconceivable. In short, He intimates that God will come with no light or slow arm to redeem His Church, for He will be all on flame with amazing love of believers, and anxiety about their salvation.”

Adam Clarke ;”Of the increase of his government-this Prince has a government, for He has all power both in heaven and in earth: and His

government increases, and is daily more and more extended, and will continue till all things are put under his feet. His kingdom is ordered-every act of government regulated according to wisdom and goodness; is established so securely as not to be overthrown; and administered in judgment and justice, so as to manifest his wisdom, righteousness, goodness, and truth. Reader, such is that Jesus who came into the world to save sinners! Trust in HIM!”

*Psalm 97:1-12 LXX (Thomson version) verse 1 ; “By David, when his land was at peace*

*THE Lord is King; let the earth rejoice-let the multitude of isles be glad. [2] A cloud and darkness are around Him: justice and judgment are the basis of His throne. [3] Before Him a fire shall march, and burn up His enemies all around. [4] His lightnings shot a glare through the world: the earth saw and trembled.*

*[5] The mountains melted like wax, at the presence of the Lord- at the presence of the Lord of the whole earth. [6] The heavens declared His saving goodness: and all the peoples saw His glory.*

*[7] Let all the worshippers of graven images, who boast of their idols, be confounded. Worship Him all ye His angels.*

*[8] Sion heard, and was glad, and the daughters of Judea rejoiced, because of Thy judgments, O Lord. [9] For Thou art the*

*Lord Most High, over all the earth; Thou art far exalted above all the gods.*

*[10] Hate iniquity, ye who love the Lord: the Lord preserveth the lives of His saints. Out of the hand of sinners He will save them. [11] A light is sprung up for the righteous, and joy for the upright in heart. [12] Rejoice in the Lord, ye righteous, and give*

**thanks at the mention of His holiness.”**

Cross references:

Acts 1:11 “Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

Ephesians 1:19-21, vs. 19 ; “ And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:”

Matthew Henry : “This psalm dwells upon the same subject, and is set to the same tune, with the foregoing psalm. Christ is the Alpha and the Omega of both; they are both penned, and are both to be sung to his honour; and we make nothing of them if we do not, in them, make melody with our hearts to the Lord Jesus. He it is that reigns, to the joy of all mankind (v. 1); and his government speaks, I. Terror to his enemies; for he is a prince of inflexible justice and irresistible power (v. 2-7).

...’The Lord reigns’; that is the great truth here laid down. The Lord Jehovah reigns, He that made the world governs it; He that gave being gives motion and power, gives law and commission, gives success and event. Every man’s judgment proceeds from the Lord, from His counsel and providence, and in all affairs, both public and private, He performs the thing which He Himself has appointed. The Lord Jesus reigns; the providential kingdom is twisted in with the mediatorial and the administration of both is in the hand of Christ, who therefore is both the Head of the church and Head over all things to the church. The kingdom of Christ is so constituted that, I. It may be matter of joy to all; and it will be so if it be not their own fault. Let the earth rejoice, for hereby it is established (Ps. 96:10); it is honoured and enriched, and, in part, rescued from the vanity which by sin it is made subject to. Not only let the people of Israel rejoice in Him as King of the Jews, and the daughter of Zion as her King, but let all the earth rejoice in His elevation; for the

kingdoms of the world shall, more or less, sooner or later, become His kingdoms: Let the multitude of isles, the many or great isles, be glad thereof. This is applicable to our country, which is a great isle, and has many belonging to it; at least, it speaks comfort in general to the Gentiles, whose countries are called the isles of the Gentiles, Gen. 10:5. There is enough in Christ for the multitude of the isles to rejoice in; for, though many have been made happy in Him, yet still there is room. All have reason to rejoice in Christ's government.

...In the equity of it. There is an incontestable justice in all the acts of His government, both legislative and judicial. Sometimes indeed clouds and darkness are round about Him; His dispensations are altogether unaccountable; His way is in the sea and his path in the great waters. We are not aware of what he designs, what he drives at; nor is it fit that we should be let into the secrets of His government. There is a depth in His counsels, which we must not pretend to fathom. But still righteousness and judgment are the habitation of His throne; a golden thread of justice runs through the whole web of His administration. In this He resides, for it is His habitation. In this He rules, for it is the habitation of His throne. His commandments are, and will be, all righteous. Righteousness and judgment are the basis of His throne (so Dr. Hammond); for therefore His throne is for ever and ever, because His sceptre is a right sceptre, Ps. 45:6. The throne is established in righteousness. Even the heavens declare His righteousness (v. 6); it is as conspicuous and as illustrious as the heavens themselves. The angels of heaven will declare it, who are employed as messengers in the administration of his government and therefore know more of it than any of his creatures. His righteousness is incontestable; for who can contradict or dispute what the heavens declare? Ps. 50:6. 2. In the extent of it in the upper and lower world. (1.) All the men on earth are under His government; either He is served by them or He serves Himself by them. All the people see His glory, or may see it. The glory of God, in the face of Christ, was made to shine in distant countries, among many people, more or less among all people; the gospel was preached, for aught we know, in all languages, Acts 2:5, 11. Miracles were wrought in all nations, and so all the people saw His glory. Have they not heard? Rom. 10:18. (2.) All the angels in heaven are so. Perhaps we should not have found this truth in those words (v. 7), 'Worship him, all you gods,' if we had not been directed to it by the inspired apostle, who, from the

Septuagint version of those words, makes the Messiah to be introduced into the upper world at the ascension with this charge (Heb. 1:6), Let all the angels of God worship Him, which helps us to a key to this whole psalm, and shows us that it must be applied to the exalted Redeemer, who has gone into heaven, and is on the right hand of God, which intimates that all power is given Him both in heaven and earth, angels, authorities, and powers, being made subject unto Him, 1 Pt. 3:22. This speaks the honour of Christ, that He has such worshippers, and the honour of all good Christians, that they have such fellow-worshippers.

II. Christ's government, though it may be matter of joy to all, will yet be matter of terror to some, and it is their own fault that it is so, v. 3-5, 7.

Observe, 1. When the kingdom of Christ was to be set up in the world, after His ascension, it would meet with many enemies, and much opposition would be given to it. He that reigns, to the joy of the whole earth, yet, as He has His subjects, so He has His enemies (v. 3), that not only will not have Him to reign over them, but would not have Him to reign at all, that not only will not enter into the kingdom of heaven themselves, but do all they can to hinder those that are entering,

.. This was fulfilled in the enmity of the unbelieving Jews to the gospel of Christ, and the violent persecution which in all places they stirred up against the preachers and professors of it. These enemies are here called hills (v. 5), for their height, and strength, and immovable obstinacy. It was the princes of this world that crucified the Lord of glory, 1 Co. 2:8; Ps. 2:2. 2. The opposition which the Jews gave to the setting up of Christ's kingdom turned to their own ruin. Their persecuting the apostles, and forbidding them to speak to the Gentiles, filled up their sin, and brought wrath upon them to the uttermost, 1 Th. 2:15, 16. That wrath is here compared, (1.) To consuming fire, which goes before Him, and burns up His enemies, that have made themselves like chaff and stubble, and have set the briers and thorns before Him in battle, Isa. 27:4. This fire of divine wrath will not only burn the rubbish upon the hills, but will even melt the hills themselves like wax, v. 5. When our God appears as a consuming fire even rocks will be wax before Him. The most resolute and daring opposition will be baffled at the presence of the Lord. His very presence is enough to shame and sink it, for He is the Lord of the whole earth, by whom all the children of men are manageable and to whom they are accountable. Men hate and persecute God's people,

because they think Him absent, that the Lord has forsaken the earth; but, when He manifests His presence, they melt. (2.) To amazing lightnings (v. 4), which strike a terror upon many. The judgments God brought upon the enemies of Christ's kingdom were such as all the world took notice of with terror: The earth saw and trembled, and the ears of all that heard were made to tingle. This was fulfilled in the destruction of Jerusalem and the Jewish nation by the Romans, about forty years after Christ's resurrection, which, like fire, wholly destroyed that people, and, like lightning, astonished all their neighbours (Deu. 29:24); but the heavens declare God's righteousness in it, and all the people, to this day, see His glory, in those lasting monuments of His justice, the scattered Jews. 3. Idolaters also would be put to confusion by the setting up of Christ's kingdom (v. 7): Confounded be all those who serve graven images, the Gentile world, who did service to those that by nature are no gods (Gal. 4:8), who boasted themselves of idols as their protectors and benefactors. Did those that served idols boast of them, and shall the servants of the living God distrust him, or be ashamed of Him? Let those be ashamed that serve graven images. (1.) This is a prayer for the conversion of the Gentiles, that those who have been so long serving dumb idols may be convinced of their error, ashamed of their folly, and may, by the power of Christ's gospel, be brought to serve the only living and true God, and may be as much ashamed of their idols as ever they were proud of them. See Isa. 2:20, 21.

(2.) This is a prophecy of the ruin of those that would not be reformed and reclaimed from their idolatry; they shall be confounded by the destruction of Paganism in the Roman empire, which was fulfilled about 300 years after Christ, so much to the terror of idolaters that some think it was the revolution under Constantine that made even the mighty men say to the rocks, 'Fall on us and hide us,' Rev. 6:15, 16. This prayer and prophecy are still in force against antichristian idolaters, who may here read their doom: Confounded be all those that worship graven images, v. 7. See Jer. 48:13.

Verses 8-12 The kingdom of the Messiah, like the pillar of cloud and fire, as it has a dark side towards the Egyptians, so it has a bright side towards the Israel of God. It is set up in spite of opposition;

*'and then the earth saw and trembled'* (v. 4), but Zion heard and was glad, very glad, to hear of the conversion of some and of the confusion of others,



that is, the conquest of all that stood it out against Christ. Rejoice greatly, O daughter of Zion! for behold thy King comes unto thee, Zec. 9:9. And not Zion only, where the temple was, but even the daughters of Judah, rejoiced; the common people, the inhabitants of the villages, they shall triumph in Christ's victories. The command (v. 1) is, Let the earth rejoice; but it is only the sons of Zion and the daughters of Judah that do rejoice. All should bid the kingdom of the Messiah welcome, but few do. Now here observe, I. The reasons that are given for Zion's joy in the government of the Redeemer. The faithful servants of God may well rejoice and be glad, 1. Because God is glorified, and whatever redounds to His honour is very much His people's pleasure. They rejoice because of Thy judgments, O Lord! which may take in both the judgments of His mouth and the judgments of His hand, the word of His gospel and His works wrought for the propagating of it, miracles and marvellous providences; for in these we must own,

*'Thou, Lord, art high above all the earth'* (v. 9); thou hast manifested thy sovereignty in the kingdom of nature, and thy command of all its powers, and thy dominion over all nations, over all hearts; thou art exalted far above all gods" -all deputed gods, that is, princes-all counterfeit gods, that is, idols. The exaltation of Christ, and the advancement of God's glory among men thereby, are the rejoicing of all the saints. 2. Because care is taken for their safety. Those that pay allegiance to Christ as a King shall be sure of His protection. Princes are the shields of the earth; Christ is so to His subjects; they may put their trust under His shadow and rejoice in it, for (v. 10)

He preserves the souls of the saints; He preserves their lives as long as He has any work for them to do, and wonderfully delivers them many a time out of the hand of the wicked, their persecutors that thirst after their blood; for precious in the sight of the Lord is the death of his saints. But something more is meant than their lives; for those that will be His disciples must be willing to lay down their lives, and not indent for the securing of them. It is the immortal soul that Christ preserves, the inward man, which may be renewed more and more when the outward man decays. He will preserve the souls of His saints from sin, from apostasy, and despair, under their greatest trials; He will deliver them out of the hands of the wicked one that seeks to devour them; He will preserve them safely to His heavenly kingdom, 2 Tim. 4:18. They have therefore reason to be glad, being thus safe. 3. Because provision is made for their comfort. Those that rejoice in Christ

Jesus, and in His exaltation, have fountains of joy treasured up for them, which will be opened sooner or later (v. 11): Light is sown for the righteous, that is, gladness for the upright in heart. The subjects of Christ's kingdom are told to expect tribulation in the world. They must suffer by its malice, and must not share in its mirth; yet let them know, to their comfort, that light is sown for them; it is designed and prepared for them. What is sown will come up again in due time; though, like a winter seedness, it may lie long under the clods, and seem to be lost and buried, yet it will return in a rich and plentiful increase. God's goodness shall be sure of a harvest in the appointed weeks. Those that sow in tears shall, without fail, reap in joy, Ps. 126:5, 6. Christ told His disciples, at parting (Jn. 16:20), You shall be sorrowful, but your sorrow shall be turned into joy.

Gladness is sure to the upright in heart, to those only that are sincere in religion. The joy of the hypocrite is but for a moment. There is no serenity without a lasting sincerity, II. The rules that are given for Zion's joy. 1. Let it be a pure and holy joy. "You that love the Lord Jesus, that love His appearing and kingdom, that love His word and His exaltation, see that you hate evil, the evil of sin, every thing that is offensive to Him and will throw you out of His favour."

Note, A true love to God will show itself in a real hatred of all sin, as that abominable thing which He hates. The joy of the saints should likewise confirm their antipathy to sin and divine comforts should put their mouths out of taste for sensual pleasures. 2. Let the joy terminate in God (v. 12): Rejoice in the Lord, you righteous. Let all the streams of comfort, which flow to us in the channel of Christ's kingdom, lead us to the fountain, and oblige us to rejoice in the Lord. All the lines of joy must meet in Him as in the centre. See Phil. 3:3; 4:4 . Let it express itself in praise and thanksgiving: Give thanks at the remembrance of His holiness. Whatever is the matter of our rejoicing ought to be the matter of our thanksgiving, and particularly the holiness of God. Those that hate sin themselves are glad that God does so, in hopes that therefore He will not suffer it to have dominion over them. Note, (1.) We ought

to be much in the remembrance of God's holiness, the infinite purity, rectitude, and perfection of the divine nature. We must be ever mindful of his holy covenant, which he has confirmed with an oath by his holiness. (2.) We

ought to give thanks at the remembrance of His holiness, not only give Him the glory of it as it is an honour to Him, but give Him thanks for it as it is a favour to us; and an unspeakable favour it will be if, through grace, we are partakers of His holiness. It is God's holiness which, above all His attributes, the angels celebrate. Isa. 6:3, 'Holy, holy, holy.' Sinners tremble, but saints rejoice, at the remembrance of God's holiness, Ps. 30:4."

## Verse 7

Augustine comments; "let those who worship stones be ashamed. Because those stones were dead, we have found a living Stone; indeed those stones never lived, so that they cannot be called even dead; but our Stone is living, and hath ever lived with the Father, and though He died for us, He revived, and liveth now, and death shall no more have dominion over Him. This glory of His the nations have acknowledged; they leave the temples, they run to the Churches. Do they still seek to worship carved images? Have they not chosen to forsake their idols? They have been forsaken by their idols. "Who glory in their idols?"

John Owen; "We have thus evinced that the Psalm treats about the bringing in of the Firstborn into the world; as also that they are the ministering angels who are here commanded to worship Him."

Augustine ; " "For Thou, Lord, art most high over all the earth" (ver. 9). Not in Judaea alone, but over Jerusalem; not over Sion only, but over all the earth. To this whole earth the judgments of God prevailed, so that it assembled its nations from every quarter: judgments with which they who have cut themselves off have no communion: they neither hear the prophecy, nor see its completion; "For Thou, Lord, art most high over all the earth: Thou art exalted far above all gods." What is "far"? For it is said of Christ. What then meaneth "far," except that Thou mayest be acknowledged coequal with the Father? What meaneth, "above all gods"? Who are they? Idols have not life, have not sense: devils have life and sense; but they are evil.

What great thing is it that Christ is exalted above devils? He is exalted above devils: but neither is this very great; the heathen gods indeed are devils, but "He is far above all gods." Even men are styled gods: "I have said, Ye are gods: and ye are all the children of the Most Highest:" again it is written,

“God standeth in the congregation of princes: He is a Judge among gods.”  
Jesus Christ our Lord is exalted above all: not only above idols, not only above devils; but above all righteous men. Even this is not enough; above all Angels also: for whence otherwise is this, “Worship Him, all ye gods”?  
“Thou art far exalted above all gods.”

...11 ‘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.”

Spurgeon ; “Seed that is sown is not in hand. After the husbandman has scattered his wheat he cannot say, “Here it is.” It is out of sight; gone from him. You may walk over the fields for the next few weeks and see no trace of it, and

fools might say, “Ah! now so much wheat is gone from him; he is so much the poorer; he has it not.” So the gladness which belongs to the righteous is not to be regarded as a thing of the present. Their great store of pleasure is yet to come; it is light that is sown, not light that now gleams upon their eyes; it is a gladness that has been buried beneath the clods for a special purpose, not a gladness which is now spread upon the table as bread that has been baked in the oven. The believer’s greatest happiness is not like bread ready for food, it is seed buried by the sower. Brethren, let us remember that this world is not our rest.”...”To look for happiness here were to seek for the living among the dead. Christ is not here, for He hath risen; and our joy is not here, for our joy has risen with Him. Seed sown then is not within sight; and the great bulk of the Christian’s happiness is not a thing of present enjoyment, not what he can see with the eyes, and hear with the ears, and touch with the hands; it is a matter of faith; it is not to be feasted on to-day, but for a purpose it is withheld until patience has had her perfect work, and seen her joy blossom and bud, and open and ripen under the smile of the Lord her God.”

John Gill ; “Ver. 9. *For thou, Lord, art high above all the earth, &c.*] Above all the inhabitants of the earth, as the Targum; he is highly exalted above every name, men of the greatest name that is named in the world; he is made higher than the heavens, and the inhabitants of it; and has all power in heaven and earth, as Mediator; and, as a divine Person, he is the most high God, as

the word "Elion", here used, signifies; and all this lays a foundation for joy and gladness in the saints; even the dignity of Christ's person, and the exaltation of him in the human nature:

*thou art exalted far above all gods*: not only the fictitious deities of the Gentiles, or the greatest potentates upon earth, being made higher than the kings of the earth, who are called gods; but also than the angels in heaven; he is set down at the right hand of God, where they are not, and never were, nor shall be; angels, authorities, and powers, being subject to him, Hebrews 1:13 - 1Pe 3:22.”

Ezekiel 1:25-28 (vs.29a LXX note the different verse content order in the Greek Old testament or LXX),

verse 25 : “*And lo! a voice from above the firmament 26 that was over their head, there was as the appearance of a sapphire stone, and the likeness of a throne upon it: and upon the likeness of the throne was the likeness as an appearance of a man above.*”

[ft] Alex. +’when they stood their wings were let down.’

*27 And I saw as it were the resemblance of amber from the appearance of the loins and upwards, and from the appearance of the loins and under I saw an appearance of fire, and the brightness thereof round about.*”

[ft] Heb. and Alex. ‘as the appearance of fire within it round about.’ ”

*28 As the appearance of the bow when it is in the cloud in days of rain, so was the form of brightness round about.*

LXX Ezekiel 2:1 *This was the appearance of the likeness of the glory of the Lord. And I saw and fell upon my face, and heard the voice of one speaking: and he said to me, Son of man, stand upon thy feet, and I will*

*“speak to thee.”*

[ft] Reference to the glowing substance and the brilliant light and storm phenomena in vv. 27-28a echo in reverse order the occurrence of these phenomena in v. 4.(where this same commentator notes, interestingly enough) “The Hebrew term translated “glowing substance” is rendered as ἤλεκτρον (hlektron) by the LXX and the cognate electrum by the Vulgate.”

The Liddel-Scott Lexicon says of the (greek) word ἤλεκτρον ἤλεκτρον, to,, and ἤλεκτρον, ο` or h`, *electron*, a word sometimes used to denote *amber*, ...;-sometimes pale gold,”

The term glowing substance (hebrew given here) is used in Modern Hebrew for the word “electricity.”

Matthew Henry ; “the Spirit of prophecy is called the Spirit of Christ (1 Pt. 1:11) and the testimony of Jesus, Rev. 19:10. 1.

This glory of Christ that the prophet saw was above the firmament that was over the heads of the living creatures, v. 26. Note, The heads of angels

themselves are under the feet of the Lord Jesus; for the firmament that is over their heads is under His feet. Angels, principalities, and powers are made

subject to Him, 1 Pt. 3:22. This dignity and dominion of the Redeemer before His incarnation magnify His condescension in His incarnation, when He was made a little lower than the angels, Heb. 2:9. 2. The first thing He observed was a throne; for divine revelation comes backed and supported with a royal

authority. We must have an eye of faith to God and Christ as upon a throne.

The first thing that John discovered in His visions was a throne set in heaven (Rev. 4:2), which commands reverence and subjection. It is a throne of glory,

a throne of grace, a throne of triumph, a throne of government, a throne of judgment. The Lord has prepared His throne in the heavens, has prepared it

for His Son, whom He has set King on His holy hill of Zion. 3. On the throne He saw the appearance of a man. This is good news to the

children of men, that

the throne above the firmament is filled with one that is not ashamed to appear, even there, in the likeness of man. Daniel, in vision, saw the kingdom

and dominion given to One like the Son of man, who therefore has authority given Him to execute judgment because He is the Son of man (John v. 27), so

appearing in these visions. 4. He saw Him as a prince and judge upon this throne. Though He appeared in fashion as a man, yet He appeared in more

than human glory, v. 27. (1.) Is God a shining light? So is He: when the prophet saw Him he saw as the colour of amber, that is, a brightness round

about; for God dwells in light, and covers Himself with light as with a garment.

How low did the Redeemer stoop for us when, to bring about our salvation, He suffered His glory to be eclipsed by the veil of his humanity! (2.) Is God a

consuming fire? So is He: from His loins, both upward and downward, there was the appearance of fire. The fire above the loins was round about within

the amber; it was inward and involved. That below the loins was more outward and open, and yet that also had brightness round about.

Some make the

former to signify Christ's divine nature, the glory and virtue of which are hidden within the colour of amber; it is what no man has seen nor can see. The latter

they suppose to be His human nature, the glory of which there were those who saw; the glory as of the Only Begotten of the Father, full of grace and

truth, Jn. 1:14. He had rays coming out of His hand, and yet there was the hiding of His power, Hab. 3:4. The fire in which the Son of man appeared here

might be intended to signify the judgments that were ready to be executed upon Judah and Jerusalem, coming from that fiery indignation of the Almighty

which devours the adversaries. Nothing is more dreadful to the most daring sinners than the wrath of Him that sits upon the throne, and of the Lamb, Rev.

6:16. The day is coming when the Lord Jesus shall be revealed in flaming fire, 2 Th. 1:7, 8. It concerns us therefore to kiss the Son lest He be angry. 5.

The throne is surrounded with a rainbow, v. 28. It is so in St. John's vision, Rev. 4:3. The brightness about it was of divers colours, as the bow that is in

the cloud in the day of rain, which, as it is a display of majesty, and looks very great, so it is a pledge of mercy, and looks very kind; for it is a

confirmation of that gracious promise God has made that He will not drown the world again, and He has said, I will look upon the bow and remember the

covenant, Gen. 9:16. This intimates that He who sits upon the throne is the Mediator of the covenant, that His dominion is for our protection, not our

destruction, that He interposes between us and the judgments our sins have deserved, and that all the promises of God are in Him yea and amen. Now that

the fire of God's wrath was breaking out against Jerusalem bounds should be set to it, and He would not make an utter destruction of it, for He would look

upon the bow and remember the covenant, as He promised in such a case, Lev. 26:42. Lastly, We have the conclusion of this vision.

Observe, 1. What

notion the prophet himself had of it: This was the appearance of the likeness of the glory of the Lord. Here, as all along, he is careful to guard against all



gross corporeal thoughts of God, which might derogate from the transcendent purity of His nature. he does not say, 'This was the Lord'(for He is invisible),

but, 'This was the glory of the Lord, in which He was pleased to manifest Himself a glorious being; yet it is not the glory of the Lord, but the likeness of

that glory, some faint resemblance of it; nor is it any adequate likeness of that glory, but only the appearance of that likeness, a shadow of it, and not the

very image of the thing, Heb. 10:1. 2. What impressions it made upon him: 'When I saw it, I fell upon my face.' (1.) He was overpowered by it; the dazzling

lustre of it conquered him and threw him upon his face; for who is able to stand before this holy Lord God? Or, rather, (2.) He prostrated himself in a

humble sense of his own unworthiness of the honour now done him, and of the infinite distance which he now, more than ever, perceived to be between

him and God; he fell upon his face in token of that holy awe and reverence of God with which his mind was possessed and filled. Note, The more God is

pleased to make known of Himself to us the more low we should be before Him. He fell upon his face to adore the majesty of God, to implore His mercy

and to deprecate the wrath he saw ready to break out against the children of his people. 3. What instructions he had from it. All he saw was only to

prepare him for that which he was to hear; for faith comes by hearing. He therefore heard a voice of one that spoke; for we are taught by words, not

merely by hieroglyphics. When he fell on his face, ready to received the word, then he heard the voice of one that spoke; for God delights to teach the

humble.”

John Gill ; “ ‘was the likeness of a throne’; a symbol of Christ’s Kingly power and authority, who is the Person that sat upon it; as He is God, He is on the same throne with His Father; as Mediator, He is King of saints, and was so from eternity; He exercised His office before His incarnation; and as He was prophesied of as a King, He came as One, though little known, and His kingdom was not with observation [my ft]

**[ft] luke 17:20**

; upon His ascension He was declared Lord and Christ; and will appear on a throne, when He shall come to judge the world, and particularly in the New Jerusalem church state: and this throne was ‘as the appearance of a sapphire stone’; which is a stone very clear and transparent; very hard, solid, and durable; very precious and excellent; and of an azure sky colour; denoting the clear manifestation of Christ’s righteous judgments, in the ministration of his kingly office; the duration of his government; the excellency of it; and its heavenly nature and original:

‘ and upon the likeness of the throne was the likeness of the appearance of a man above upon it’; this was no other than Christ; Who, though He was not really man before His incarnation, yet often appeared in the form of a man [my ft]

[ft] theophanies

and, through His incarnation, He was found in fashion as a man; and was really man, though not a mere man; nor was the person here designed; for that was the appearance and likeness of the glory of the Lord, Eze 1:28; [my ft]

[ft] Ezekiel 1:28 “Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the glory of the LORD. So when I saw it, I fell on my face, and I heard a voice of One speaking.”

and this shows, that when Christ, as man, had done His work, He should sit down upon His throne above the firmament, being made higher than the heavens,”

Ver. 27. ‘And I saw as the colour of amber,’ &c.] That is, the Man upon the

throne looked like the colour of amber; of which see Gill on “Ezekiel 1:4”; as the appearance of fire round about within it; which may denote the deity of Christ, or Christ as God, who is a consuming fire to His enemies; a fire enlightening and warming to His people; as a wall of fire protecting them; and as a pillar of fire guiding and directing them, as he did the Israelites in the wilderness; and who has such light and glory in Him, as is incomprehensible to us; and therefore this fire appeared round about within, the colour of amber, and under His human nature, through which it broke forth: from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire; it reached upwards and downwards, as well as all around Him: and it had brightness round about; the fire; which shone through the human nature, and was upon it, in virtue of its union to the Son of God; and through the Gospel, in which, as in a glass, the glory of the Lord is seen; and which will be brighter and brighter in the latter day; which may be signified by the appearance of His loins downward.”

Ver. 28. ‘As the appearance of the bow that is in the cloud in the day of rain’, &c.] The rainbow, ... so was the appearance of the brightness round about it; so Christ is represented as clothed with a cloud, and a rainbow about His head, Re 10:1; which is a token of the covenant of grace, in which Christ is concerned; it is round about Him; He is the head Mediator, Surety, and Messenger of it; all the blessings and promises of it are in Him; and He is that itself, which is only a reverberation Him, the sun of righteousness; and it is also about the throne on which He sits, which is upheld by mercy and truth; and it is ever in His view and He is always mindful of it: this part of the vision agrees with Re 4:3; this was the appearance of the likeness of the glory of God: of the divine Shechinah; the Word of God that was made flesh and dwelt among us; whose glory is as the only begotten of the Father; and who is the brightness of His Father’s glory, and the express image of His person: and when I saw it, I fell upon my face; through fear and reverence of the glorious Person that appeared to him; see Re 1:17; and I heard a voice of one that spake: what is delivered in the following chapter; which contains Ezekiel’s commission from Christ, Who is the person that spake unto him.”

**Daniel 7:14,LXX(Charles Thomson version) , “ And I beheld in the vision of the night, and lo! with the clouds of heaven One like a son of man coming! And He advanced to the Ancient of Days and was introduced to Him.”** [my ft]

[ft] Webster’s (original 1828 Dictionary) gives the first definition of “introduce” as follows: “To lead or bring in; to conduct or usher into a place ; as, to *introduce* a person into a drawing room.” In other words under this definition it does not imply that the person being introduced was not acquainted with the other person.

The NRSV translates the last portion of this verse as ; “And he came to the Ancient One and was presented before him.”

**Daniel 7:14 LXX ; “And to Him was given the government, and the honour, and the kingdom; and all the peoples, tribes, and languages, shall serve Him: His dominion is an everlasting dominion, which shall never pass away, and His kingdom shall not be destroyed.”**

**Daniel 7:13-14 KJV/MTverse 13 ; “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.”**

**Daniel 7:14 KJV/MT ;”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.”**

Cross references :

Ezekiel 1:26 “And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.”

Isaiah 9:6-7, LXX ; vs.6 “For a child is born to us, and a son is given to us, whose government is upon his shoulder: and his name is called the Messenger of great counsel: for I will bring peace upon the

princes, and health to him.

7 His government shall be great, and of his peace there is no end: *it shall be* upon the throne of David, and *upon* his kingdom, to establish it, and to support *it* with judgement and with righteousness, from henceforth and forever. The seal of the Lord of hosts shall perform this.” [ft]

[ft] the Dead Sea Scrolls has ; “(5) Because a child shall be born to us and a son is given to us and the government shall be upon

24. his shoulders and he shall be called wonderful, counsellor, mighty God, everlasting father the prince of peace.

(6) Of the increase of his government and his peace there shall be no end. upon the throne of David and over his kingdom to order it and to establish it in judgement and in righteousness from and until eternity, The zeal of YHWH of Hosts will perform this.”

Luke 1:31 “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”

Cf. Ephesians 1:19-23, vs.19 “And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.”

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was revealed in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles, believed on in the world, received up into glory.

Matthew Henry ; “The Messiah is here called ‘the Son of man’- ‘one like unto the Son of man’; for He was made in the likeness of sinful flesh, was found in fashion as a man. I saw one like unto the Son of man, one exactly agreeing with the idea formed in the divine counsels of Him that in the fulness of time was to be the Mediator between God and man. He is like unto

the son of man, but is indeed the Son of God.

Our Savior seems plainly to refer to this vision when He says (Jn. 5:27) that the Father has therefore given Him authority to execute judgment because He is the Son of man, and because He is the person whom Daniel saw in vision, to whom a kingdom and dominion were to be given. 2. He is said to come with the clouds of heaven. Some refer this to His incarnation; He descended in the clouds of heaven, came into the world unseen, as the glory of the Lord took possession of the temple in a cloud. The empires of the world were beasts that rose out of the sea; but Christ's kingdom is from above: He is the Lord from heaven. I think it is rather to be referred to His ascension; when He returned to the Father the eye of His disciples followed Him, till a cloud received Him out of their sight, Acts 1:9. He made that cloud His chariot, wherein He rode triumphantly to the upper world. He comes swiftly, irresistibly, and comes in state, for He comes with the clouds of heaven. 3. He is here represented as having a mighty interest in Heaven. When the cloud received Him out of the sight of His disciples, it is worth while to enquire (as the sons of the prophets concerning Elijah in a like case) whither it carried Him, where it lodged Him; and here we are told, abundantly to our satisfaction, that He came to the Ancient of days; for He ascended to His Father and our Father, to His God and our God (Jn. 20:17); from Him He came forth, and to Him He returns, to be glorified with Him, and to sit down at His right hand. It was with a great deal of pleasure that He said, Now I go to Him that sent Me.

But was He welcome? Yes, no doubt, He was, for they brought Him near before Him; He was introduced into His Father's presence, with the attendance and adorations of all the angels of God, Heb. 1:6. God caused Him to draw near and approach to Him, as an advocate and undertaker for us (Jer. 30:21), that we through Him might be made nigh. By this solemn near approach which He made to the Ancient of Days it appears that the Father accepted the sacrifice He offered, and the satisfaction He made, and was entirely well pleased with all He had done. He was brought near, as our High Priest, who for us enters within the veil, and as our forerunner, 4. He is here represented as having a mighty influence upon this earth,..."

Jamieson, Fausset, Brown. "...Son of man"expresses His VISIBLE state

formerly in His humiliation hereafter in His

exaltation. He “comes to the Ancient of days” to be invested with the kingdom.

Compare Psalms 110:2: “The Lord shall send the Rod of thy Strength (Messiah) out of Zion.” This investiture was at His ascension “with the clouds of heaven”

(Acts 1:9, 2:33,34, Psalms 2:6-9, Matthew 28:18), which is a pledge of His return “in like manner” in the clouds” (Acts 1:11, Matthew 26:64), and “with clouds” (Revelation 1:7). The kingdom then was given to Him in title and invisible exercise; at His second coming it shall be in visible administration. He will vindicate it from the misrule of those who received it to hold for and under God, but who ignored His supremacy. The Father will assert His right by the Son, the Heir, Who will hold it for Him (Ezekiel 1:27, Hebrews 1:2, Revelation 19:13-16).”

John Gill ;

...’and I saw in the visions of the night’, and, behold, One like to the Son of man came with the clouds of heaven. He is said to be “as”, or “like the Son of man”, in agreement with the style of these visions, Daniel 7:4-6, or because as yet He was not really incarnate, only appeared in a human form; or this as is not a note of similitude, but of truth and reality, as in John 1:14 Mt 14:5 Phillipians 2:7,8 or because He was more than a man: and His coming with the clouds of heaven denotes the majesty, visibility, and swiftness, with which He came to take open possession of his kingdom and glory. Saadiah interprets them of the angels of heaven, with which He will be attended: ‘and came to the Ancient of days’; His divine Father, from whom, as man and Mediator, He receives His mediatorial kingdom, is invested with it, and insisted it, to it; see Revelation 5:7 this is not to be understood of His first coming in the flesh, which was from His Father, and not to Him; nor of His ascension to heaven, exaltation and session at the right hand of God, when He indeed received the kingdom from the Father, and was made and declared Lord and Christ; but this seems to respect what shall be upon the destruction of the fourth beast, when Christ shall receive and take to himself his great power, and reign, and morem visibly appear by his Father’s designation and appointment, and his open glory, to be King and Lord over all: ‘and they brought him near before him’; ... as by the Septuagint, Syriac, and Arabic

versions.”

Matthew Henry;” v. 14. When he went to be glorified with his Father he had a power given him over all flesh, John. 17:2, 5. With the prospect of this Daniel and his friends are here comforted, that not only the dominion of the church’s enemies shall be taken away (v. 12), but the church’s head and best friend shall have the dominion given him; to him every knee shall bow and every tongue confess. Phil. 2:9, 10. To him are given glory and a kingdom, and they are given by him who has an unquestionable right to give them, which, some think with an eye to these words, our Savior teaches us to acknowledge in the close of the Lord’s prayer, For thine is the kingdom, the power, and the glory. It is here foretold that the kingdom of the exalted Redeemer shall be, (1.) A universal kingdom, the only universal monarchy, whatever others have pretended to, or aimed at: All people, nations, and languages, shall fear him, and be under his jurisdiction, either as his willing subjects or as his conquered captives, to be either ruled or overruled by him. One way or other, the kingdoms of the world shall all become his kingdoms. (2.) An everlasting kingdom. His dominion shall not pass away to any successor, much less to any invader, and his kingdom is that which shall both be destroyed. Even the gates of hell, or the infernal powers and policies, shall not prevail against it. The church shall continue militant to the end of time, and triumphant to the endless ages of eternity.”

John Calvin ; “After Daniel has narrated how he saw God on the throne of judgment, openly exercising His power and laying open to the world what was formerly hidden from it, namely, His supreme authority in its government, he now adds the second part of the vision, As it were the Son of man appeared in the clouds. Without doubt this is to be understood of Christ, and the Jews, perverse as they are, are ashamed to deny it, although they differ afterwards about Christ. But the object of the vision was to enable the faithful certainly to expect the promised Redeemer in His own time. He had been endued with heavenly power, and was seated at His Father’s right hand. Hence Daniel says, He was intent on these nightly visions. And this repetition is by no means superfluous, as it informs us of the Prophet’s alertness when God shews Himself present. Daniel expresses this fully in his own words, for



he roused himself when he perceived important, and rare, and singular matters set before him. This attentive disposition of the Prophet ought to stir us up to read his prophecy without listlessness, and with awakened minds earnestly to derive from heaven true and sincere intelligence. I was, then, says he, attentive in visions of the night, and beheld as it were the Son of man. I have already said this passage cannot be otherwise taken than concerning Christ. ... Christ was in likeness as a man, (Philippians 2:7.) so also they may abuse the Prophet's testimony, when Christ is not said to be a man but only like one. With respect to Paul's words, he is not speaking of the essence of His human nature, but only of His state; for he is speaking of Christ being made man, of His condition being humble and abject, and even servile. But in the passage before us the reason is different. For the Prophet says, He appeared to him as the Son of man, as Christ had not yet taken upon Him our flesh. And we must remark that saying of Paul's: When the fullness of time was come, God sent his Son, made of a woman. Galatians 4:4.) Christ then began to be a man when He appeared on earth as Mediator, for He had not assumed the seed of Abraham before He was joined with us in brotherly union. This is the reason why the Prophet does not pronounce Christ to have been man at this period, but only like man; for otherwise he had not been that Messiah formerly promised under the Law as the son of Abraham and David. For if from the beginning He had put on human flesh, he would not have been born of these progenitors. It follows, then, that Christ was not a man from the beginning, but only appeared so in a figure. As also Irenaeus says: This was a "prelude," he uses that word. Tertullian also says: "Then the Son of God put on a specimen of humanity." This was a symbol, therefore, of Christ's future flesh, although that flesh did not yet exist. We now see how suitably this figure agrees with the thing signified, wherein Christ was set forth as the Son of man, although He was then the eternal Word of God. It afterwards follows, 'He came to the Ancient of days'. This, in my judgment, ought to be explained of Christ's ascension; for He then commenced his reign, as we see in numberless passages of Scripture. Nor is this passage contrary to what the Prophet had previously said - he saw the Son of man in the clouds. For by this expression he simply wishes to teach how Christ, although like a man, yet differed from the whole human race, and was not of the common order of men; but excelled the whole world in dignity. He expresses much more when he says, in the second clause, 'He came even

unto the Ancient of days'. For although the Divine Majesty lay hid in Christ, yet He discharged the duty of a slave, and emptied Himself, as Paul says, (Philippians 2:7.) So also we read in the first chapter of John, (John 1:14,) Glory appeared in Him as of the only begotten Son of God; [my ft]

[ft] a reference to a portion of John 1:14

that is, which belongs to the Only Begotten Son of God. Christ, therefore, thus put off His glory for the time, and yet by His miracles and many other proofs afforded a clear and evident; specimen of His celestial glory. He really appeared to Daniel in the clouds, but when he ascended to heaven, he then put off this mortal body, and put on a new life. Thus Paul also, in the sixth chapter to the Romans, says, He lives the life of God, (Romans 6:10;) and other phrases often used by our Lord Himself agree very well with this, especially in the Evangelist John, "I go to the Father." "It is expedient for me to go to the Father, for the Father is greater than I," (John 16:7; John 14:28;) that is, 'it is expedient for Me to ascend to that royal tribunal which the Father has erected for Me by His eternal counsel, and thus the whole world will feel the Supreme Power to have been entrusted to. Me.' Now, therefore, we understand the full meaning of the Prophet's words.

But as there are many fanatics who wrest what has been said of the person of the Mediator, as if Christ were not the true God, but had a beginning from the Father at some definite period of time, we must observe how the Prophet's expression are neither the human nor the divine nature of Christ properly speaking, but a Mediator is here set before us who is God manifest in flesh.

For if we hold this principle that Christ is described to us, not as either the Word of God, or the Seed of Abraham, but as Mediator, that is, Eternal God who was willing to become man, to become subject to God the Father, to be made like us, and to be our advocate, then no difficulty will remain. Thus He appeared to Daniel like the Son of Man, who became afterwards truly and really so. He was 'in the clouds', that is, separated from the common lot of mankind, as He always carried with Him some marks of deity, even in His humility. He now arrives as the Ancient of Days, that is, when He ascends to heaven, because His divine Majesty was then revealed. And hence He says, 'It is expedient for you, for Me to go to the Father, because the Father is greater than I.' (John 14:28.) Christ here detracts nothing from His deity, but as His nature was not known in the world, while His divine majesty lay hid in

the form of a servant, He calls the Father simply God; as if He had said, 'If I remain with you upon earth, what would the presence of my flesh profit you? But when I ascend to heaven, then that oneness which I have with the Father will become conspicuous. When, therefore, the world shall understand that I am One with the Father, and that the Deity is One, the hope of all the pious will become more firm and unconquered against all temptations; for they will know themselves to be equally under the protection of both God and man. If, therefore, Christ were always dwelling upon earth, and had borne witness a thousand times to His being given to us by His Father as the guardian of our salvation, yet there always would have been some hesitation and anxiety. But when we know Him to be seated at His Father's Right Hand, we then understand Him to be truly God, because all knees would not be bent before Him, unless He had been the eternal God. We must hold that passage of Isaiah, (Isaiah 42:8,) 'As I live, saith the Lord, my glory I will not give to another.' As, therefore, God's glory can never be transferred to either man or any other creature, the true unity and nature of God necessarily shines forth in the human nature of Christ, for every knee is bent before Him. Now, therefore, we understand the sense in which the Prophet says, Christ came as the Son of Man, that is, like a man, even to the Ancient of Days. For after Christ had passed through the period of His self-abasement, according to Paul, (Philippians 2:7,) He ascended into heaven, and a dominion was bestowed upon Him, as the Prophet says in the next verse. This passage, then, without the slightest doubt, ought to be received of Christ's ascension, after He had ceased being mortal man. He says, He was represented before God, namely, because He sits at His Right Hand. It follows, -

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 everlasting dominion, which shall not pass away, and His kingdom that shall not be destroyed."

The Prophet; confirms and explains more clearly in this verse what he had said in the former one. For we may collect from it how the personage previously mentioned arrived at the Ancient of Days, who is God, namely, because power was given to Him. For although Christ truly ascended into heaven, (Matthew 28:18,) yet we ought clearly to weigh the purpose of His doing so. It was to acquire the supreme power in heaven and in earth, as He Himself says. And Paul also mentions this purpose in the first and second

chapters of the Ephesians. (Ephesians 1:21; Ephesians 2:7.) Christ left the world and ascended to the Father; first, to subdue all powers to Himself, and to render angels obedient; next, to restrain the devil, and to protect and preserve the Church by His help, as well as all the elect of God the Father. So, therefore, Daniel now proceeds with what he formerly said concerning the approach of Christ to God. Thus the madness of those who argue against Christ; being true and Eternal God, because He is said to have come to the Ancient of Days, is refuted. First of all, as we have said, this is understood of the person of the Mediator; next, all doubt is taken away when the Prophet adds, Power was given unto Him. Behold, therefore, a certain explanation. We will not say it was bestowed with relation to His being, and being called God. It was given to Him as Mediator, as God manifest in flesh, and with respect to His human nature. We observe how well all these things agree, when the Prophet here says, The chief power was given to Christ. We must hold therefore its reference to that manifestation, because Christ was from the beginning the Life of men, the world was created by Him, and His energy always sustained it, (John 1:4;) but power was given to Him to inform us how God reigned by means of His Hand. If we were required to seek God without a Mediator, His distance would be far too great, but when a Mediator meets us, and offers Himself to us in our human nature, such is the nearness between God and us, that our faith easily passes beyond the world and penetrates the very heavens. For this reason:.. therefore, All power, honor, and kingdom was given to Christ. He adds also ‘All nations shall serve Him’[my ft]

[FT]”LXX (Thomson translation)”...are to serve Him”

that is:, they may serve Him; for the copula ought to be translated thus, - That all nations, people, and tongues should serve Him. We have shewn how this ought properly to be understood of the commencement of the reign of Christ, and ought not to be connected with its final close, as many interpreters force and strain the passage.

Meanwhile we must add, that the events which the Prophet here narrates are not yet complete; but this ought to be familiar to all the pious, for whenever the kingdom of Christ is treated of, His glory magnificently extolled, as if it

were now absolutely complete in all its parts. It is not surprising, if according to the frequent and perpetual usage of Scripture, the Prophet should say ‘power was given to Christ, to subdue all people, nations, and languages to Himself’, as it is said in Psalm 110:1, -

‘Jehovah said to my Lord, Sit thou on my Right Hand, until I make thy enemies the footstool of thy feet.’ We see, then, how Christ was raised to His own empire to govern His Church in the name and with the power of His Father, while at the same time many enemies rise up against Him. Still the obstinacy of the devil and of all impious men continues, although Christ governs heaven and earth, and is the Supreme King before Whom every knee is bent. We also know how marked the difference is between the beginning of His kingdom and its final completion. Whatever the meaning, this vision suits very well with many assertions of Christ, where He bears witness to the power given Him by the Father. (Matthew 28:18, and elsewhere) He does not here speak of the last judgment, but is only teaching us, the object of His ascension to heaven.

This view the Prophet confirms by saying, ‘His dominion is the dominion of an age, which is not taken away, and His kingdom can never be corrupted or abolished.’ [my ft]

[ft] LXX ; Daniel 6:26 (Thomson version) ; “From my presence this decree is established, that in every government of my kingdom men tremble and be struck with awe at the presence of the God of Daniel; for He is the Living God and endureth forever, and His kingdom can never be destroyed and His dominion will be to the end.”

For by these words he teaches familiarly and openly, why Christ is the Supreme King, namely, for the perpetual government of his Church in this world. We ought to look up to heaven in very deed whenever the state of the Church is under consideration, since its happiness is neither earthly, nor perishable, nor temporary, though nothing sublunary is either firm or perpetual. But when the Prophet says Christ’s dominion is eternal, he doubtless signifies the constant endurance of His monarchy, even to the end of the world, when He shall gather His people together to a happy life and an eternal inheritance. Although, therefore, celestial immortality is

comprehended under these words, yet in a former passage the Prophet pointed out the perpetual existence of the Church in this world, because Christ will defend it, although daily subject to numberless causes of destruction. And who would not assert the almost daily perishing of the Church, if God did not wonderfully preserve it by the Hand of His Only Begotten Son? Hence it is correct to understand the phrase, ‘ His kingdom shall be the kingdom of an age. And thus we receive no common consolation, when we see the Church tossed about amidst various fluctuations, and almost buried and devoured by continual shipwrecks, yet Christ is ever-stretching forth His hand to preserve it, and to save it from every sorrowful and horrible species of destruction.

Psalm 2:6-12 , LXX (Charles Thomson version) verse 6 *“But as for me, by him I am appointed king on Sion his holy mountain. I proclaim the decree of the Lord; to me the Lord said, ‘Thou art my Son, this day I have begotten thee, Ask of me, and I will give thee nations for thine inheritance, and the utmost parts of the earth for thy possession. Thou shalt rule them with a rod of iron. Thou shalt break them to pieces like a potter’s vessel.’*  
*Now therefore, O kings, be wise : Be instructed, all ye, who judge the earth. Serve the Lord with fear : and rejoice for him with trembling. Keep fast hold of instruction; the Lord may be angry and you may perish out of the right way. When his anger suddenly blazeth forth, happy are all they who have trusted in him.”*

Note on Psalm 2:6 LXX ; “But I have been made king by him on Sion his holy mountain,” [my FT]

[FT1] The greek (root) word for “have been made’ is from “ κατεστα,θην , meaning ; “ position in authority over others, set in an elevated position,..bring before a magistrate or king, ordain, establish, to

come before another's presence etc."

Cross references:

Psalm 45:6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Ps 89:27 Also I will make him my firstborn, higher than the kings of the earth.

Ps 89:36-37 His seed shall endure for ever, and his throne as the sun before me.

It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

Ps 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Ps 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Hebrews 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

Matthew Henry ; "(v.6): Yet have I set my king upon my holy hill of Zion." David was advanced to the throne, and became master of the strong-hold of Zion, notwithstanding the disturbance given him by the malcontents in his kingdom, and particularly the affronts he received from the garrison of Zion, who taunted him with their blind and their lame, their maimed soldiers, 2 Samuel 5:6. The Lord Jesus is exalted to the right hand of the Father, has all power both in heaven and in earth, and is head over all things to the church, notwithstanding the restless endeavours of his enemies to hinder his advancement. (1.) Jesus Christ is a King, and is invested by him who is the fountain of power with the dignity and authority of a sovereign prince in the kingdom both of providence and grace. (2.) God is pleased to call him his King, because he is appointed by him, and entrusted for him with the sole administration of government and judgment. He is his King, for he is dear to the Father, and one in whom he is well pleased. (3.) Christ took not this honour to himself, but was called to it, and he that called him owns him: I have set him; his commandment, his commission, he received from the

Father. (4.) Being called to this honour, he was confirmed in it; high places (we say) are slippery places, but Christ, being raised, is fixed: "I have set him, I have settled him." (5.) He is set upon Zion, the hill of God's holiness, a type of the gospel church, for on that the temple was built, for the sake of which the whole mount was called holy. Christ's throne is set up in his church, that is, in the hearts of all believers and in the societies they form. The evangelical law of Christ is said to go forth from Zion (Isa. 2:3, Mic. 4:2), and therefore that is spoken of as the head-quarters of this general, the royal seat of this prince, in whom the children of men shall be joyful. We are to sing these verses with a holy exultation, triumphing over all the enemies of Christ's kingdom (not doubting but they will all of them be quickly made his footstool), and triumphing in Jesus Christ as the great trustee of power; and we are to pray, in firm belief of the assurance here given, "Father in heaven, Thy kingdom come; let thy Son's kingdom come."

Keil and Delitzsch;"...Zion is mentioned as the royal seat of the Anointed One; there He is installed, that He may reign there, and rule from thence, 110:2. It is the hill of the city of David (2 Sam 5:7,9, 1Kings 8:1) [ft]

[ft] "LXX 2 Samuel 5:9 And David dwelt in the hold, and it was called the city of David, and he built the city itself round about from the citadel, and he built his own house."

including Moriah, that is intended. That hill of holiness, ie., holy hill, which is the resting-place of the divine Presence and therefore excels all the heights of the earth, is assigned to Him as the seat of His throne."

John Gill ; "by Zion is meant the church of God, especially under the Gospel dispensation; see Heb 12:22 Re 14:1; so called, because, as Zion was, it is the object of God's love and choice, the place of his habitation and residence; where divine worship is observed, and the word and ordinances of God administered; and wherethe Lord distributes his blessings of grace; and which is the perfection of beauty, through Christ's comeliness put upon her; and will be the joy of the whole earth: it is strongly fortified by the power and grace of God, and is immovable and impregnable, being built on Christ, the Rock of ages; and, like Zion, it is an high hill, eminent and visible; and more especially will be so when the mountain



of the Lord's house is established upon the tops of the mountains: and it is an Holy One, through the presence and worship of God in it, and the sanctification of his Spirit. And over this hill, the church, Christ is King; he is King of saints, and is acknowledged by them; and it is for their great safety and security, their joy, comfort, and happiness, that he is set over them: he is called by his Father "my King", because he who is King of Zion is his Anointed, as in Psalm 2:2; and his Son, his begotten Son, as in Psalm 2:7; his firstborn, his fellow and equal; and because he is his as King; not that he is King over him, for his Father is greater than he, as man and Mediator, or with respect to his office capacity, in which he is to be considered as King; and therefore he is rather King under him: but he is a King of his setting up, and therefore called his; he has appointed him his kingdom, given him the throne of his father David; put a crown of pure gold on his head, and crowned him with glory and honour, and the sceptre of righteousness in his hand, and has given him a name above every name. He did not make himself a King, nor was he made so by men; but he was set up, or "anointed" by God the Father, as the word {g} here used signifies; and may refer either to the inauguration of Christ into his kingly office, and his investiture with it from all eternity, as in Pr 8:23, where the same word is used as here; and anointing with oil being a ceremony performed at the instalment of kings into their office, the phrase is used for the thing itself: or rather, since Christ was anointed with the Holy Ghost in the human nature, at his incarnation and baptism, and especially at the time of his ascension, when he was made or declared to be LORD and CHRIST; this may refer to the time when he, as the ascended Lord and King, gave gifts to men, to his apostles, and qualified them in an extraordinary manner to carry his Gospel into the Gentile world, and spread it there, as they did with success; whereby his kingdom became more visible and glorious, to the great vexation of the Jews; for, in spite of all their opposition, Christ

being set by his Father King over his church and people, continued so, and his kingdom was every day more and more enlarged, to their great mortification.”

Matthew Henry comments on Verses 7-9 We have heard what the kings of the earth have to say against Christ’s kingdom, and have heard it gainsaid by him that sits in heaven; let us now hear what the Messiah himself has to say for his kingdom, to make good his claims, and it is what all the powers on earth cannot gainsay. I. The kingdom of the Messiah is founded upon a decree, an eternal decree, of God the Father. It was not a sudden resolve, it was not the trial of an experiment, but the result of the counsels of the divine wisdom and the determinations of the divine will, before all worlds, neither of which can be altered-the precept or statute (so some read it), the covenant or compact (so others), the federal transactions between the Father and the Son concerning man’s redemption, represented by the covenant of royalty made with David and his seed, Ps. 89:3. This our Lord Jesus often referred to as that which, all along in his undertaking, he governed himself by; This is the will of him that sent me, Jn. 6:40. This commandment have I received of my Father, Jn. 10:18; 14:31. II. There is a declaration of that decree as far as is necessary for the satisfaction of all those who are called and commanded to yield themselves subjects to this king, and to leave those inexcusable who will not have him to reign over them. The decree was secret; it was what the Father said to the Son, when he possessed him in the beginning of his way, before his works of old; but it is declared by a faithful witness, who had lain in the bosom of the Father from eternity, and came into the world as the prophet of the church, to declare him, Jn. 1:18. The fountain of all being is, without doubt, the fountain of all power; and it is by, from, and under him, that the Messiah claims. He has his right to rule from what Jehovah said to him, by whose word all things were made and are governed. Christ here makes a two-fold title to his kingdom:-1. A title by inheritance (v. 7): Thou art my Son, this day have I begotten thee. This scripture the apostle quotes (Heb. 1:5) to prove that Christ has a more excellent name than the angels, but that he obtained it by inheritance, v. 4. He is the Son of God, not by adoption, but his begotten Son, the only begotten of the Father, Jn. 1:14. And the Father owns him, and will have this declared to the world as the reason why he is constituted King upon the holy hill of Zion; he is therefore

unquestionably entitled to, and perfectly qualified for, that great trust. He is the Son of God, and therefore of the same nature with the Father, has in him all the fulness of the godhead, infinite wisdom, power, and holiness. The supreme government of the church is too high an honour and too hard an undertaking for any mere creature; none can be fit for it but he who is one with the Father and was from eternity by him as one brought up with him, thoroughly apprized of all his counsels, Prov. 8:30. He is the Son of God, and therefore dear to him, his beloved Son, in whom he is well pleased; and upon this account we are to receive him as a King; for because the Father loveth the Son he hath given all things into his hand, Jn. 3:35; 5:20. Being a Son, he is heir of all things, and, the Father having made the worlds by him, it is easy to infer thence that by him also he governs them; for he is the eternal Wisdom and the eternal Word. If God hath said unto him, "Thou art my Son," it becomes each of us to say to him, "Thou art my Lord, my sovereign."

Further, to satisfy us that his kingdom is well-grounded upon his sonship, we are here told what his sonship is grounded on: This day have I begotten thee, which refers both to his eternal generation itself, for it is quoted (Heb. 1:5) to prove that he is the brightness of his Father's glory and the express image of his person (v. 3), and to the evidence and demonstration given of it by his resurrection from the dead, for to that also it is expressly applied by the apostle, Acts 13:33. He hath raised up Jesus again, as it is written, Thou art my Son, this day have I begotten thee. It was by the resurrection from the dead, that sign of the prophet Jonas, which was to be the most convincing of all, that he was declared to be the Son of God with power, Rom. 1:4. Christ is said to be the first-begotten and first-born from the dead, Rev. 1:5; Col. 1:18. Immediately after his resurrection he entered upon the administration of his mediatorial kingdom; it was then that he said, All power is given unto me, and to that especially he had an eye when he taught his disciples to pray, Thy kingdom come.

2. A title by agreement, v. 8, 9. The agreement is, in short, this: the Son must undertake the office of an intercessor, and, upon that condition, he shall have the honour and power of a universal monarch; see Isa. 53:12, Therefore will I divide him a portion with the great, because he made intercession for the transgressors. He shall be a priest upon his throne, and the counsel of peace shall be between them both, Zec. 6:13. (1.) The Son must ask. This supposes his putting himself voluntarily into a state of inferiority to the Father, by taking upon him the human nature; for, as God,

he was equal in power and glory with the Father and had nothing to ask. It supposes the making of a satisfaction by the virtue of which the intercession must be made, and the paying of a price, on which this large demand was to be grounded; see Jn. 17:4, 5. The Son, in asking the heathen for his inheritance, aims, not only at his own honour, but at their happiness in him; so that he intercedes for them, ever lives to do so, and is therefore able to save to the uttermost. (2.) The Father will grant more than to the half of the kingdom, even to the kingdom itself. It is here promised him,

[1.] That his government shall be universal: he shall have the heathen for his inheritance, not the Jews only, to whose nation the church had been long confined, but the Gentiles also. Those in the uttermost parts of the earth (as this nation of ours) shall be his possession, and he shall have multitudes of willing loyal subjects among them. Baptized Christians are the possession of the Lord Jesus; they are to him for a name and a praise. God the Father gives them to him when by his Spirit and grace he works upon them to submit their necks to the yoke of the Lord Jesus. This is in part fulfilled; a great part of the Gentile world received the gospel when it was first preached, and Christ's throne was set up there where Satan's seat had long been. But it is to be yet further accomplished when the kingdoms of this world shall become the kingdoms of the Lord and of his Christ, Rev. 11:15. Who shall live when God doeth this? [2.] That it shall be victorious: Thou shalt break them (those of them that oppose thy kingdom) with a rod of iron, v. 9. This was in part fulfilled when the nation of the Jews, those that persisted in unbelief and enmity to Christ's gospel, were destroyed by the Roman power, which was represented (Dan. 2:40) by feet of iron, as here by a rod of iron. It had a further accomplishment in the destruction of the Pagan powers, when the Christian religion came to be established; but it will not be completely fulfilled till all

opposing rule, principality, and power, shall be finally put down, 1 Co. 15:24; Ps. 110:5, 6. Observe, How powerful Christ is and how weak the enemies of his kingdom are before him; he has a rod of iron wherewith to crush those that will not submit to his golden sceptre; they are but like a potter's vessel before him, suddenly, easily, and irreparably dashed in pieces by him; see Rev. 2:27. "Thou shalt do it, that is, thou shalt have leave to do it." Nations shall be ruined, rather than the gospel church shall not be built and established. I have loved thee, therefore will I give men for thee, Isa. 43:4.

“Thou shalt have power to do it; none shall be able to stand before thee; and thou shalt do it effectually.” Those that will not bow shall break. In singing this, and praying it over, we must give glory to Christ as the eternal Son of God and our rightful Lord, and must take comfort from this promise, and plead it with God, that the kingdom of Christ shall be enlarged and established and shall triumph over all opposition.

Verses 10-12 We have here the practical application of this gospel doctrine concerning the kingdom of the Messiah, by way of exhortation to the kings and judges of the earth. They hear that it is in vain to oppose Christ’s government; let them therefore be so wise for themselves as to submit to it. He that has power to destroy them shows that he has no pleasure in their destruction, for he puts them into a way to make themselves happy, v. 10. Those that would be wise must be instructed; and those are truly wise that receive instruction from the word of God. Kings and judges stand upon a level with common persons before God; and it is as necessary for them to be religious as for any others. Those that give law and judgment to others must receive law from Christ, and it will be their wisdom to do so. What is said to them is said to all, and is required of every one of us, only it is directed to kings and judges because of the influence which their example will have upon their inferiors, and because they were men of rank and power that opposed the setting up of Christ’s kingdom, v. 2. We are exhorted, I. To reverence God and to stand in awe of him, v. 11. This is the great duty of natural religion.

God is great, and infinitely above us, just and holy, and provoked against us, and therefore we ought to fear him and tremble before him; yet he is our Lord and Master, and we are bound to serve him, our friend and benefactor, and we have reason to rejoice in him; and these are very well consistent with each other, for, 1. We must serve God in all ordinances of worship, and all instances of a godly conversation, but with a holy fear, a jealousy over ourselves, and a reverence of him. Even kings themselves, whom others serve and fear, must serve and fear God; there is the same indefinite distance between them and God that there is between the meanest of their subjects and him. 2. We must rejoice in God, and, in subordination to him, we may rejoice in other things, but still with a holy trembling, as those that know

what a glorious and jealous God he is, whose eye is always upon us. Our salvation

must be wrought out with fear and trembling, Phil. 2:12. We ought to rejoice in the setting up of the kingdom of Christ, but to rejoice with trembling, with a

holy awe of him, a holy fear for ourselves, lest we come short, and a tender concern for the many precious souls to whom his gospel and kingdom are a savour of death unto death. Whatever we rejoice in, in this world, it must always be with trembling, lest we grow vain in our joy and be puffed up with the things we rejoice in, and because of the uncertainty of them and the damp which by a thousand accidents may soon be cast upon our joy. To rejoice with trembling is to rejoice as though we rejoiced not, 1 Co. 7:30. II. To welcome Jesus Christ and to submit to him, v. 12. This is the great duty of the Christian religion; it is that which is required of all, even kings and judges, and it is our wisdom and interest to do it. Observe here, 1. The command

given to this purport: Kiss the Son. Christ is called the Son because so he was declared (v. 7), Thou art my Son. He is the Son of God by eternal

generation, and, upon that account, he is to be adored by us. He is the Son of man (that is, the Mediator, Jn. 5:27), and, upon that account, to be

received and submitted to. He is called the Son, to include both, as God is often called emphatically the Father, because he is the Father of our Lord

Jesus Christ, and in him our Father, and we must have an eye to him under both considerations. Our duty to Christ is here expressed figuratively: Kiss

the Son, not with a betraying kiss, as Judas kissed him, and as all hypocrites, who pretend to honour him, but really affront him; but with a believing kiss.

(1.) With a kiss of agreement and reconciliation. Kiss, and be friends, as Jacob and Esau; let the quarrel between us and God terminate; let the acts of hostility cease, and let us be at peace with God in Christ, who is our peace.

(2.) With a kiss of adoration and religious worship. Those that worshipped idols kissed them, 1 Ki. 19:18; Hos. 13:2. Let us study how to do honour to the Lord Jesus, and to give unto him the glory due unto his name.

He is thy Lord, and worship thou him, Ps. 45:11. We must worship the Lamb, as well as him that sits on the throne, Rev. 5:9-13. (3.) With a kiss of affection and sincere love: "Kiss the Son; enter into a covenant of friendship with him, and let him be very dear and precious to you; love him above all, love him in sincerity, love him much, as she did to whom much was forgiven, and, in token of it, kissed his feet," Lu. 7:38. (4.) With a kiss of allegiance and loyalty, as Samuel kissed Saul, 1 Sa. 10:1. Swear fealty and homage to him, submit to his government, take his yoke upon you, and give up yourselves to be governed by his laws, disposed of by his providence, and entirely devoted to his interest. 2. The reasons to enforce this command; and they are taken from our own interest, which God, in his gospel, shows a concern for. Consider, (1.) The certain ruin we run upon if we refuse and reject

Christ: "Kiss the Son; for it is at your peril if you do not." [1.] "It will be a great provocation to him. Do it, lest he be angry." The Father is angry already; the Son is the Mediator that undertakes to make peace; if we slight him, the Father's wrath abides upon us (Jn. 3:36), and not only so, but there is an

addition of the Son's wrath too, to whom nothing is more displeasing than to have the offers of his grace slighted and the designs of it frustrated. The Son can be angry, though a Lamb; he is the lion of the tribe of Judah, and the wrath of this king, this King of kings, will be as the roaring of a lion, and will drive even mighty men and chief captains to seek in vain for shelter in rocks and mountains, Rev. 6:16. If the Son be angry, who shall intercede for us?

There remains no more sacrifice, no other name by which we can be saved. Unbelief is a sin against the remedy. [2.] It will be utter destruction to yourselves: Lest you perish from the way, or in the way so some, in the way of your sins, and from the way of your vain hopes; lest your way perish (as Ps.

1:6), lest you prove to have missed the way to happiness. Christ is the way; take heed lest you be cut off from him as your way to God. It intimates that they were, or at least thought themselves, in the way; but, by neglecting

Christ, they perished from it, which aggravates their ruin, that they go to hell from the way to heaven, are not far from the kingdom of God and yet never arrive there. (2.) The happiness we are sure of if we yield ourselves to Christ. When his wrath is kindled, though but a little, the least spark of that fire is enough to make the proudest sinner miserable if it fasten upon his conscience; for it will burn to the lowest hell: one would think it should therefore follow, “When his wrath is kindled, woe be to those that despise him;” but the Psalmist startles at the thought, deprecates that dreadful doom and pronounces those blessed that escape it. Those that trust in him, and so kiss him, are truly happy; but they will especially appear to be so when the wrath of Christ is kindled against others. Blessed will those be in the day of wrath, who, by trusting in Christ, have made him their refuge and patron; when the hearts of others fail them for fear they shall lift up their heads with joy; and then those who now despise Christ and his followers will be forced to say, to their own greater confusion, “Now we see that blessed are all those, and those only, that trust in him.” In singing this, and praying it over, we should have our hearts filled with a holy awe of God, but at the same time borne up with a cheerful confidence in Christ, in whose mediation we may comfort and encourage ourselves and one another. We are the circumcision, that rejoice in Christ Jesus.”

Jamison, Faucet, Brown “I have set—anointed, or firmly placed, with allusion in the Hebrew to “casting an image in a mould.” The sense is not materially varied in either case. my king—appointed by Me and for Me (Numbers 27:18). ‘upon my holy hill of Zion’—Zion, selected by David as the abode of the ark and the seat of God’s visible residence (1 Kings 8:1); as also David, the head of the Church and nation, and type of Christ, was called holy, and the Church itself came to be thus named (Psalms 9:11, 51:18, 99:2, Isaiah 8:18, 18:7, &c.).

7. The king thus constituted declares the fundamental law of His kingdom,



in the avowal of His Sonship, a relation involving His universal dominion. ‘this day have I begotten thee’—as 2 Samuel 7:14, “he shall be My son,” is a solemn recognition of this relation. The interpretation of this passage to describe the inauguration of Christ as Mediatorial King, by no means impugns the Eternal Sonship of His divine nature. In Acts 13:33, Paul’s quotation does not imply an application of this passage to the resurrection; for “raised up” in Acts 13:32 is used as in Acts 2:30, 3:22, &c., to denote bringing Him into being as a man; and not that of resurrection, which it has only when, as in Acts 2:34, allusion is made to His death (Romans 1:4). That passage says He was declared as to His divine nature to be the Son of God, by the resurrection, and only teaches that that event manifested a truth already existing. A similar recognition of His Sonship is introduced in Hebrews 5:5, by these ends, and by others in Matthew 3:17, 17:5.

8. The hopes of the rebels are thus overthrown, and not only so; the kingdom they opposed is destined to be coextensive with the earth. heathen—or, “nations” (Psalms 2:1). and the uttermost parts of the earth--(Psalms 22:27); denotes universality.

9. His enemies shall be subject to His terrible power (Job 4:9, 2 Thessalonians 2:8), as His people to His grace (Psalms 110:2,3). rod of iron—denotes severity (Revelation 2:27).

a potter’s vessel—when shivered cannot be mended, which will describe utter destruction.

10-12. kings . . . judges—For rulers generally (Psalms 148:11), who have been leaders in rebellion, should be examples of penitent submission, and with fear for His terrible judgments, mingled with trust in His mercy, acknowledge—

12. Kiss the Son—the authority of the Son. perish from the way—that is, suddenly and hopelessly. kindled but a little—or, “in a little time.”

put their trust in him—or take refuge in Him (Psalms 5:11). Men still cherish opposition to Christ in their hearts and evince it in their lives. Their ruin, without

such trust, is inevitable (Hebrews 10:29), while their happiness in His favor is equally sure.”

John Gill ; “ Ver. 6. “Yet have I set my King upon my holy hill of Zion”.] Or, “behold, I have set”, &c. so Noldius by Zion is meant the church of God, especially under the Gospel dispensation; see “Hebrews 12:22, Revelation 14:1”; so-called, because, as Zion was, it is the object of God’s love and choice, the place of his habitation and residence; where divine worship is observed, and the word and ordinances of God administered; and where the Lord distributes his blessings of grace; and which is the perfection of beauty, through Christ’s comeliness put upon her; and will be the joy of the whole earth: it is strongly fortified by the power and grace of God, and is immovable and impregnable, being built on Christ, the Rock of ages; and, like Zion, it is an high hill, eminent and visible; and more especially will be so when the mountain of the Lord’s house is established upon the tops of the mountains: and it is an Holy One, through the presence and worship of God in it, and the sanctification of his Spirit. And over this hill, the church, Christ is King; he is King of saints, and is acknowledged by them; and it is for their great safety and security, their joy, comfort, and happiness, that he is set over them: he is called by his Father “my King”, because he who is King of Zion is his Anointed, as in “Ps 2:2”; and his Son, his begotten Son, as in “Ps 2:7”; his firstborn, his fellow and equal; and because he is his as King; not that he is King over him, for his Father is greater than he, as man and Mediator, or with respect to his office capacity, in which he is to be considered as King; and therefore he is rather King under him: but he is a King of his setting up, and therefore called his; he has appointed him his kingdom, given him the throne of his father David; put a crown of pure gold on his head, and crowned him with glory and honour, and the sceptre of righteousness in his hand, and has given him a name above every name.”

Psalm 2:6-12, continued (part2)

John Gill (contd.) “... He did not make himself a King, nor was he made so

by men; but he was set up, or “anointed” by God the Father, as the word {ft}  
{ft} Strong’s Lexicon ; “5258 שָׁקַח {naw-sak’} a primitive root; TWOT -  
1375,1377; v

AV - pour out 12, pour 4, cover 3, offer 2, melteth 1, molten 1, set 1, set up  
1; 25

1) to pour out, pour, offer, cast 1a) (Qal) 1a1) to pour out 1a2) to cast  
metal images 1a3) to anoint (a king) 1b) (Niphal) to be anointed 1c) (Piel) to  
pour out (as a libation) 1d) (Hiphil) to pour out libations 1e) (Hophal) to be  
poured out 2) to set, install 2a) (Qal) to install 2b) (Niphal) to be installed

08804 Stem - Qal (See 08851) Mood - Perfect (See 08816) Count - 12562 “  
in the greek it means to “present as established” (see Liddel-Scott Lexicon);  
Thomson’s LXX (revised) has ; “...I am appointed King...” here used  
signifies; and may refer either to the inauguration of Christ into His Kingly  
office, and His investiture with it from all eternity, as in

Pr 8:23, where the same word is used as here; and anointing with oil being a  
ceremony performed at the instalment of kings into their

office, the phrase is used for the thing itself: or rather, since Christ was  
anointed with the Holy Ghost in the human nature, at his

incarnation and baptism, and especially at the time of his ascension, when he  
was made or declared to be LORD and CHRIST; this may refer to

the time when he, as the ascended Lord and King, gave gifts to men, to his  
apostles, and qualified them in an extraordinary manner to carry his Gospel  
into the Gentile world, and spread it there, as they did with success; whereby  
his kingdom became more visible and glorious, to

the great vexation of the Jews; for, in spite of all their opposition, Christ  
being set by his Father King over his church and people, continued so, and  
his kingdom was every day more and more enlarged, to their great  
mortification.

Ver. 7. ‘I will declare the decree’, &c.] These are the words of Jehovah’s  
Anointed and King, exercising his kingly office, according to

the decree and commandment of the Father: for these words refer not to the  
following, concerning the generation of the Son, which does not

depend on the decree and arbitrary will of God, but is from his nature; but these words relate to what go before. The Septuagint, Vulgate Latin, and Oriental versions, place this clause at the end of Ps 2:6; some render it, “declaring his commandment”, or “the commandment of the Lord”; the laws that he would have observed, both by him and by the subjects of his kingdom. The Syriac and Arabic versions, “that he might declare the commandment of the Lord”; as if this was the end of his being appointed King. The word qx is differently rendered; by many, “the decree”, the purpose of God concerning Christ as Mediator, and the salvation of his people by him; and who so fit to declare this as he who lay in the bosom of the Father, and was privy to all his secret thoughts and designs, and in when the eternal purpose was purposed.

Joh 1:18 Eph 3:11. The Chaldee paraphrase renders it by amyq, “the covenant”, the everlasting covenant of grace; and who so proper to declare this as he with whom the covenant was made, and who is the covenant itself, in whom all the blessings and promises of it are, and the messenger of it. Mal 3:1. It may not be unfitly applied to the Gospel, which is the sum and substance of both the decree and covenant of God; it is what was ordained before the world for our glory. This Christ was appointed to preach, and did declare it in the great congregation; the same with the counsel of God, Ac 20:27. The words will bear to be rendered, “I will declare” ... “to the command”..; or according to the order and rule prescribed by Jehovah, without adding to it or taking from it: agreeably to which he executed his office as King, and Prophet also. The doctrine was not his own, but his Father’s he preached; he spake not of himself, but as he taught and enjoined him; the Father gave him commandment what he should say and speak, Joh 12:49; and he kept close to it, as he here says he would: and he ruled in his name, and by his authority, according to the law of his office; and which might be depended upon from the dignity of his person, which qualified him both for his kingly and prophetic offices, expressed in the following words: ‘the Lord hath said unto me, thou art my

Son'; not by creation, as angels and men; nor by adoption, as saints; nor by office, as civil

magistrates; nor on account of his incarnation or resurrection; nor because of the great love of God unto him; but in such a way of filiation as cannot be said of any creature nor of any other, Heb 1:5; He is the true, proper, natural, and eternal Son of God, and as such declared, owned, and acknowledged by Jehovah the Father, as in these words; the foundation of which relation lies in what follows: 'this day have I begotten thee'; which act of begetting refers not to the nature, nor to the office, but the person of Christ; not to his nature, not to his divine nature, which is common with the Father and Spirit; wherefore if his was begotten, theirs must be also: much less to his human nature, in which he is never said to be begotten, but always to be made, and with respect to which he is without father: nor to his office as Mediator, in which he is not a Son, but a servant; besides, he was a Son previous to his being Prophet, Priest, and King; and his office is not the foundation of his sonship, but his sonship is the foundation of his office; or by which that is supported, and which fits him for the performance of it: but it has respect to his person; for, as in human generation, person begets person, and like begets like, so in divine generation; but care must be taken to remove all imperfection from it, such as divisibility and multiplication of essence, priority and posteriority, dependence, and the like: nor can the "modus" or manner of it be conceived or explained by us. The date of it, "today", designs eternity, as in Isa 43:13, which is one continued day, an everlasting now. And this may be applied to any time and case in which Christ is declared to be the Son of God; as at his incarnation, his baptism, and transfiguration upon the mount, and his resurrection from the dead, as it is in Ac 13:33; because then he was declared to be the Son of God with power, Ro 1:4; and to his ascension into heaven, where he was made Lord and Christ, and his divine sonship more manifestly appeared; which seems to be the time and case more especially referred to here, if it be compared with Heb 1:3-5."

Ver. 8. *Ask of me, &c.*] Jehovah is either here again introduced speaking, or these words are a continuation of the Son's account of what his Father said unto him; which do not suppose any superiority in the one, or inferiority in the other; but are only expressive of the Father's great respect and affection for his Son, as such a way of speaking among men shows, #Es 5:3 Mt 14:7; and of the great interest the Son had in his Father, who could ask nothing but

he had it; and shows the perfect harmony, agreement, and unity between them: see #1Ki 3:5; Christ, in the council and covenant of grace and peace, asked many things of his Father, which were granted; he asked for the persons of all the elect to be his bride and spouse, and his heart's desire was given him, and the request of his lips was not withheld from him: he asked for all the blessings of grace for them; for spiritual life here, and eternal life hereafter; and all were given him, and put into his hands for them, #Ps 20:2-4; and here it is promised him,

*and I shall give [thee] the Heathen [for] thine inheritance*, and the uttermost parts of the earth [for] thy possession; by "the Heathen", and "the uttermost parts of the earth", are meant God's elect among the Gentiles, and who live in the distant parts of the world; which are Christ's other sheep, the Father has given to him as his portion, and whom he has made his care and charge: as if it was not enough that he should be King of Zion, or have the government over his chosen ones among the Jews, he commits into his hands the Gentiles also; see #Isa 49:6; and these are given him as his inheritance and possession, as his portion, to be enjoyed by him; and who esteems them as such, and reckons them a goodly heritage, and a peculiar treasure, his jewels, and the apple of his eye. These words respect the calling of the Gentiles under the Gospel dispensation; and the amplitude of Christ's kingdom in all the earth, which shall be from sea to sea, and from the rivers to the ends of the earth.

Ver. 12. *Kiss the Son, &c.*] The Son of God, spoken of in Ps 2:7; the word used is so rendered in Pr 31:2; and comes from another which signifies to "choose", and to "purify", or "to be pure"; hence some render it "the elect" or "chosen One", or "the pure One"..*}*; and both agree with Christ, who is God's elect, chosen to be the Redeemer and Saviour of his people, and who is pure free from sin, original and actual. And whereas a kiss is a token of love among friends and relations, at meeting and parting, Ge 33:11 Ru 1:14; it may here design the love and affection that is to be expressed to Christ, who is a most lovely object, and to be loved above all creatures and things; or, as it sometimes signifies, homage and subjection, 1Sa 10:1: and it is the custom of the Indians to this day for subjects to kiss their kings: it may here also denote the subjection of the kings and judges and others to Christ, who is Lord of all; or else, as it has been used in token of adoration and worship, Job 31:26,27 Ho 13:2; it may design the worship which is due to him from all

ranks of creatures, angels and men, Heb 1:6; and the honour which is to be given to him, as to the Father, Joh 5:22; which shows the greatness and dignity of his person, and that he is the true God and eternal life:...

*‘lest he be angry’*; though he is a Lamb, he has wrath in him, and when the great day of his wrath comes in any form on earth, there is no standing before him; and how much less when he shall appear as the Lion of the tribe of Judah, and shall be revealed from heaven in flaming fire; then kings and freemen will call to the rocks to fall upon them, and hide them from him; and ye perish from the way; the Syriac version renders it “from his way”, the Son’s way; and the Septuagint and Vulgate Latin versions “from the righteous way”; and the Arabic version “from the way of righteousness”; or “as to the way”, as others .., the good way; all to one sense; meaning that way of righteousness, salvation and eternal life by Jesus Christ, which being missed by persons, they are eternally lost and undone: some render it “because of the way” ..; that is, because of their sinful course of life; for the way of the ungodly shall perish itself, and therefore they that pursue it shall perish also: others render it “in the way” ..; and then the sense is, lest they perish in the midst of their course of sin, in their own evil way, they have chosen and delighted in, or, to use the words of Christ, “die in their sins”, Joh 8:21,24, and everlastingly perish; for this perishing is to be understood not of corporeal death, in which sense righteous men perish, but of everlasting destruction: or the word which is rendered “from the way” may be translated “suddenly” .., “immediately”, or “straightway”, and our English word “directly” is almost the same; and so may design the swift and sudden destruction of such persons who provoke the Son to wrath and anger; which sense is confirmed by what follows; *‘when his wrath is kindled but a little’*; either to a small degree, or but for a little while; for the least degree and duration of it are intolerable, and who then can dwell in everlasting burnings, or abide the devouring flames? or when it is kindled .., “suddenly” .., in a moment, as Jarchi interprets it; and so sudden wrath brings sudden destruction; *‘blessed are all they that put their trust in him’*; not in horses and chariots, in riches and honours, in their own wisdom, strength, and righteousness; but in the Son of God, the Lord Jesus Christ, and who is truly and properly God; or otherwise faith and trust would not be required to be put in him: and happy are those who betake themselves to him as to their strong hold and place of defence; who look to him and believe in him for pardon,

peace, righteousness, every supply of grace and eternal life; these are safe and secure in him, nor shall they want any good thing needful for them; and they have much peace, joy, and comfort here, and shall have more grace as they want it, and hereafter eternal glory and happiness.”

Adam Clarke on verse 12 ; “.’ Kiss the Son, lest he be angry’ - It is remarkable that the word son ( rb bar, a Chaldee word) is not found in any of the versions except the Syriac, nor indeed any thing equivalent to it.”

The Chaldee, Vulgate, Septuagint, Arabic, and AEthiopic, have a term which signifies doctrine or discipline: “Embrace discipline, lest the Lord be angry with you,” etc. ...

“...in Psalm 2:12, Kiss the Son lest he be angry,-close in with him, embrace affectionately, the offers of mercy made unto you through Christ Jesus, lest he (the Lord) be angry with you, and ye perish:...” And again

“II. At [Ps 2:6](#) begins the exaltation of Christ to his kingdom, which is the SECOND PART of the Psalm? in which the prophet, by a prosōpopoia, or *personification*, brings in God the Father speaking, and the Son answering.

*First*, The words of the Father are, "I have set my king?" where we have the inauguration of Christ, or his vocation to the crown.

*Secondly*, The answer of the Son, "I will preach the law?" which sets forth his willing obedience to publish and proclaim the laws of the kingdom? of which the chief is, "Thou art my Son, this day have I begotten thee."

*Thirdly*, The reply of the Father, containing the reward that Christ was to have upon the publication of the Gospel? which was,

1. An addition to his empire by the conversion and accession of the Gentiles: "Ask of me, and I will give thee the heathen for thine inheritance," shalt break them," who would not have thee reign, that did rage and stand up against thee, "with a rod of iron? and break them in pieces as a potter's vessel."

**Clarke** cites Matthew 26:49 (the woman who kissed Jesus’ feet) as an example of one who obeyed this command.



**Augustine** (an early ‘father’ who had access to very ancient manuscript and the ability to read them -especially greek of which he preferred over the Hebrew texts of his day, already controversial as to the authenticity)

“Lay hold of discipline, lest at any time the Lord be angry, and ye perish from the righteous way” (ver. 12). This is the same as, “understand,” and, “be instructed.” For to understand and be instructed, this is to lay hold of discipline. Still in that it is said, “lay hold of,” it is plainly enough intimated that there is some protection and defense against all things which might do hurt unless with so great carefulness it be laid hold of. “Lest at any time the Lord be angry,” is expressed with a doubt, not as regards the vision of the prophet to whom it is certain, but as regards those who are warned; for they, to whom it is not openly revealed, are wont to think with doubt of the anger of God. This then they ought to say to themselves, let us “lay hold of discipline, lest at any time the Lord be angry, and we perish from the righteous way.” Now, how “the Lord be angry” is to be taken, has been said above. And “ye perish from the righteous way.” This is a great punishment, and dreaded by those who have had any perception of the sweetness of righteousness; for he who perisheth from the way of righteousness, in much misery will wander through the ways of unrighteousness.

...“When His anger shall be shortly kindled, blessed are all they who put their trust in Him;” that is, when the vengeance shall come which is prepared for the ungodly and for sinners, not only will it not light on those “who put their trust in” the Lord, but it will even avail for the foundation and exaltation of a kingdom for them. For he said not, “When His anger shall be shortly kindled,” safe “are all they who put their trust in Him,” as though they should have this only thereby, to be exempt from punishment; but he said, “blessed ;” in which there is the sum and accumulation of all good things. Now the meaning of “shortly” I suppose to be this, that it will be something sudden, whilst sinners will deem it far off and long to come.”

*Zechariah 6:13, LXX ; “ And he shall receive power, and shall sit and rule upon his throne; and there shall be a priest on his right hand, and a peaceable counsel shall be between them both.”*

Cross-references :

Daniel 7:13, LXX ; “I beheld in the night vision, and, lo, one coming with the clouds of heaven as the Son of man, and he came on to the Ancient of days, and was brought near to him.”

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

Matthew Henry ; “He shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both.”  
Zechariah 6:13.

LET us first look at the historical setting of this passage. It would seem that three Jews of the captivity had come from Babylon with a contribution towards the building of the temple at Jerusalem under Zerubbabel and Joshua. Their names are given in the tenth verse of the chapter before us.

Now, the Jews at Jerusalem had become exceedingly exclusive, and in some measure rightly so. They would not accept help for the building of the temple from the Samaritans because they were a mixed race, but they said to them “Ye have nothing to do with us to build a house unto our God, but we ourselves together will build unto the Lord God of Israel.”

Possibly they had begun to feel some coolness with reference to the captivity at Babylon that inasmuch as they did not come back to their own land their descent must be proved before they acknowledged them. If they would not quit the ease and comfort of the towns in which they were settled, and come up to Jerusalem to work with their brethren could they be sure that they were really Israelites. At any rate there would need to be some enquiry into their pedigree that they might not be receiving help from Samaritan pretenders. There was, however, no difficulty about the acceptance of the offerings in this case, for the prophet Zechariah was bidden to hasten down that same day and meet the three worthy Jews from Babylon. He was to accept for the Lord

the tribute which they had brought, and make of it crowns of silver and gold. He was then to go with these brethren and Josiah, the son of Zephaniah, their host, down to the temple,

call for the high priest, Joshua, or Jesus, the son of Josedech, and place these coronets of silver and gold upon his head. This was to be done, not as an honor to the individual, but as a prophetic token that there would in due time arise one who would be a priest crowned with many crowns. This illustrious personage, who is called “the Branch,” was to spring out of the decayed house of David, like a shoot from a tree which has been cut down even to the stump: according to the prophecy of Isaiah, “and there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” (Isaiah 11:1). He was to be both a priest and a king even as David had prophesied in the hundred and tenth Psalm-“The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchizedek.” Now Melchizedek combined the king and the priest in one person, as also doth our Lord Jesus of whom Zechariah spoke.”

C.H. Spurgeon ; “...Try not to judge of the magnificence of Christ by the pomp of kings, or by the reverence paid to mighty men on earth. His glory far surpasses all the glory of this time and space. The honor which shall be bestowed upon him is as the brightness of the sun, the honors of earth are but the twinklings of a fading star. Before him, at this very day, principalities and powers do bow themselves. Ten thousand times ten thousand seraphim wait at his footstool. “The chariots of the Lord are twenty thousand, even thousands of angels,” and all these wait his beck and his command. And as for his redeemed, how do they magnify him? never staying, never changing, never wearying; they raise their shout higher, and higher, and higher, and yet louder, and louder still, the strain is lifted up, and evermore it is the same. “To him that liveth and was dead and is alive for evermore, unto him be glory, world without end.” And again:

“...if I should ever be privileged to behold his blessed face with joy, I shall want nothing but to be allowed to approach his throne, and cast what little honor I may have before his feet, and then be there and ever more adore the matchless splendor of his love, the marvels of his might. Suppose some one entering were to say to the redeemed, “Suspend your songs for a moment! Ye have been praising Christ, lo, these six thousand years; many of you have

without cessation praised him now these many centuries! Stop your song a moment; pause and give your songs to some one else for an instant.” Oh, can you conceive the scorn with which the myriad eyes of the redeemed would smite the tempter? “Stop from praising him! No, never.

Time may stop, for it shall be no more; the world may stop, for its revolutions must cease; the universe may stop its cycles and the movings of its world but for us to stop our songs — never, never!” — and it shall be said, “Hallelujah, hallelujah, hallelujah, the Lord God Omnipotent reigneth.” He shall have all the glory, and he shall have it for ever; his name shall endure for ever; his name shall continue as long as the sun; men shall be blessed in him, and all generations shall call him blessed; therefore shall they praise him for ever and ever.”

*Isaiah 55:4-5 LXX, verse 4 ; “Behold I have made him a testimony among the Gentiles, a prince and commander to the Gentiles.”*

*vs.5 “ Nations which know thee not, shall call upon thee, and peoples which are not acquainted with thee, shall flee to thee for refuge, for the sake of the Lord thy God, the Holy One of Israel; for He has glorified Thee.”*

*Dead Sea Scroll ; Isaiah 55 verse 4-5 ; vs 4 “ Behold I have given Him for a witness to the people, a leader and a commander to the people.”*

*vs.5 “ Behold, a nation that you do not know you shall call, and a nation that you have not known shall run to you because YHWH your God and the Holy One of Israel ; for He has glorified You.”*

*Cross references :*

Isaiah 49:10 “ They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.”

Micah 5:3-4, LXX, vs.3 “Therefore shall he appoint them *to wait* till the time of her that travails: she shall bring forth, and *then* the remnant of their brethren shall return to the children of Israel.

4 And the Lord shall stand, and see, and feed his flock with power, and they shall dwell in the glory of the name of the Lord their God: for now shall they be magnified to the ends of the earth.”

Matthew 28:18-20, vs. 18 ; “And Jesus came and spoke to them, saying, All authority is given to me in heaven and upon earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:

20 Teaching them to observe all things whatever I have commanded you: and, lo, I am with you always, *even* to the end of the world. Amen.”

**Hengstenberg** ; “ Here and in verse 5, we have the expansion of the mercies of David. Their greatness and glory appear from the circumstance that, around His Scion, the whole heathen world, which hitherto was hostile and pernicious to the Church of God, will gather. The suffix in (hebrew word ‘give’) can refer only to David, or the family of David. From the connection with chapter 53, it appears that it is in his descendant, the Righteous One, to Whom the heathen and their kings do homage, that David will attain to the dignity here announced.”

Matthew Henry on verse 5 ; “...’Nations that knew not Thee shall run unto Thee; those that had long been afar off from Christ shall be made nigh’; those that had been running from Him shall run to Him, with the greatest speed and alacrity imaginable. There shall be a concourse of believing Gentiles to Christ, who, being lifted up from the earth, will draw all men to him. Now see the reason, (1.) Why the Gentiles will thus flock to Christ; it is because of the Lord His God, because He is the Son of God, and is declared to be so with power”,.. “and He has promised to glorify Him by giving Him the heathen for His inheritance. When Greeks began to enquire after Christ He said, The hour has come that the Son of Man should be glorified, John. 12:22, 23. And his being glorified in His resurrection and ascension was the great argument by which multitudes were wrought upon to run to Him.”

**John Gill** ; “ both Jews and Gentiles, even all His elect, to whom Christ is a “witness”, both of His father and of Himself: of His father, of His good will to men, in forming the scheme of their salvation; of His love to sinners, in the mission of Him; of His justice and holiness, which appear in His being the propitiation for sin; of His truth in His promises; of His whole mind and will, with respect to doctrine and worship: He is a witness of Himself; of His deity and perfections; of His divine and eternal Sonship; of His existence before His incarnation; of His Messiahship; of the end of His coming into the world; of His sufferings, death, and resurrection; of His second coming; and of the several characters He bears: He is a witness of the covenant itself, as well as the surety, Mediator, and Messenger of it, and of truth in general; to which He has bore witness by His word and doctrines; by His works and miracles; by His sufferings and death; by the Scriptures of truth; by His Gospel, and the ministers of it; and by His spirit, and a Faithful Witness He is: ‘a Leader and Commander to the people’; He is a “Leader”, as He is a Teacher of His people, Who teaches them to profit, and leads them in the way they should go; as a king that guides His subjects with the skilfulness of His hands, as David the type of Him did; as a general leads out and on His armies to battle; as a shepherd leads His flock to good pastures; as a guide to those that know not the way; and as one that goes before others by way of example: Christ leads His people out of their own ways into His ways; and He leads them in a right way to the city of their habitation, to heaven at last; and He leads them on gradually and gently, as they are able to bear. He is a “Commander” in a military way, a wise, powerful, valiant, and courageous one, and always victorious; and in a political sense, as a King commands His subjects, whose commands are to be obeyed; and indeed they are written on the hearts of His people; they are not grievous, though they cannot be performed in their own strength; nor is it designed that life and salvation should be obtained by the observance of them, but are done to testify subjection to Christ, and gratitude to Him. The Targum is, ‘behold, I have appointed Him a Prince to the people, a King, and a ruler over all kingdoms.’ ”

*Jeremiah 23:5 “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.”*

*LXX (Thomson version) “Behold, the days are coming, saith the Lord, when I will raise up for David a righteous shoot, Who shall reign as king and shall understand, and execute judgment and justice on the earth.”*

### Cross references:

1 Timothy 3:16 “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

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

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.”

Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Luke 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Calvin ; “ He shall rule as a King, i.e., He shall rule gloriously ; so that there do not merely appear some relics of former glory, but that He flourish and be powerful as a King, and attain to a perfection, such as existed under David and Solomon ; and even much more excellent.”

John Gill ; “ „,and a King shall reign and prosper; the King Messiah, the same with David’s righteous Branch, his son and offspring; who was appointed by God the Father “King” over Zion, the church, from all eternity; was always promised and spoken of as a King, and came as such, though his kingdom was not with observation, it being not of this world; and when he

ascended to heaven, he was declared Lord and Christ; and now “reigns” on the same throne with his Father, and will till all enemies are put under his footstool: and as he prospered in his priestly office, by obtaining the redemption and salvation of his people, which is the “pleasure of the Lord” that was to “prosper in his hand”, Isaiah 53:10; so likewise in his kingly and prophetic offices, by going forth in his Gospel conquering and to conquer; riding forth therein prosperously, and subduing his enemies, and causing his ministers to triumph in him”

Spurgeon ; “...He who died on the cross was the ever living, the everlasting One. As a man he died, as God he lives. As Mary’s son he bled, as the son of the Eternal God he had the sway and the dominion over all the world.”

Adam Clarke ; “...the passage has been understood to refer to our blessed Lord, Jesus Christ, who was a branch out of the stem of Jesse; a righteous king; by the power of his Spirit and influence of his religion reigning, prospering, and executing judgment and justice in the earth.”

**Psalm 8:5-6, LXX, verse 5 ; “Thou madest Him a little less than angels, thou hast crowned Him with glory and honour;”**

**6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:”**

Cross references:

Hebrews 2:5-10, vs. 5 ; “5 For unto the angels hath he not put in subjection the world to come, whereof we speak.



6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”

Revelation 1:6 “And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Jude 1:25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

Isaiah 42:10 LXX (Charles Thomson version) “Sing to the Lord a new song, ye, his government! Praise his name, ye from the utmost border of the earth, ye who go down on the sea and navigate it, ye islands, and ye who dwell therein.”

John Gill ; “...’*and hast crowned Him with glory and honour*’; by raising Him from the dead, and setting Him at His own right hand, committing all judgment to Him; and requiring all creatures, angels and men, to give worship and adoration to Him. And this being in consequence of His sufferings, after He had run the race, and endured a fight of afflictions; and because of the greatness of His glory and honour, with which He was as it were on all sides surrounded, He is said to be “crowned” with it; who a little before was crowned with thorns, and encompassed with the terrors of death and hell. This respects His mediatorial glory.”

“Ver. 6. ‘*Thou madest Him to have dominion over the works of Thy hands*’, &c.] All power in heaven and in earth being given to Him: when He was raised from the dead, and when He ascended on high, and was set down at the right hand of God, he was made or declared Lord and Christ; Lord of the hosts of heaven, of all the angels there, King of saints, King of kings, and

Lord of lords. All things in heaven and earth, which God has made, are put into His hands, to subserve His cause and glory, and for the good of His people; for He is Head over all things to the church. The Ethiopic version reads, "all the works of thy hands"; among whom are angels. This is a greater dominion than was given to the first man, Adam, Genesis 1:25;

*'thou hast put all [things] under his feet'*; or put them in subjection to him, as the phrase signifies, and as it is interpreted, # Heb 2:8. Good angels are subject to him, as appears by their ministration to him, their dependence on him, and adoration of him, # 1Pe 3:22; devils are subject to him, whether they will or not; and so are wicked men, whose power and wrath he is able to restrain, and does; and the church is subject to Christ, as her head; and so all good men, willingly and heartily, and from a principle of love, obey his commands: yea, all creatures in the earth, air, and sea, are in subjection to him; an enumeration of which is given in the following verses."

**Matthew Henry** ; “ *‘Thou hast crowned him with glory and honour’*... But this refers, in a particular manner, to Jesus Christ. Of Him we are taught to expound it, Heb 2:6-8, where the apostle, to prove the sovereign dominion of Christ both in heaven and in earth, shows that He is that Man, that Son of Man, here spoken of, whom God has crowned with glory and honour and made to have dominion over the works of His hands. And it is certain that the greatest favour that ever was shown to the human race, and the greatest honour that ever was put upon the human nature, were exemplified in the incarnation and exaltation of the Lord Jesus; these far exceed the favours and honours done us by creation and providence, though they also are great and far more than we deserve. We have reason humbly to value ourselves by it and thankfully to admire the grace of God in it,

(1.) That Jesus Christ assumed the nature of man, and, in that nature, humbled Himself. He became the Son of Man, a partaker of flesh and blood; being so, God visited Him, which some apply to His sufferings for us, for it is said (Heb 2:9), For the suffering of death, a visitation in wrath, He was crowned with glory and honour. God visited Him; having laid upon Him the iniquity of us all, He reckoned with Him for it, visited Him with a rod and with stripes, that we by them might be healed. He was, for a little while (so the apostle interprets it), made lower than the angels, when He took upon

Him the form of a servant and made Himself of no reputation.

(2.) That, in that nature, He is exalted to be Lord of all. God the Father exalted Him, because He had humbled himself, crowned Him with glory and honour, the glory which he had with him before the worlds were, set not only the Head of the church, but Head over all things to the church, and gave all things into His hand, entrusted Him with the administration of the kingdom of providence in conjunction with and subserviency to the kingdom of grace. All the creatures are put under His feet; and, even in the days of His flesh, He gave some specimens of His power over them, as when He commanded the winds and the seas, and appointed a fish to pay His tribute. With good reason therefore does the psalmist conclude as He began, Lord, how excellent is thy name in all the earth, which has been honoured with the presence of the Redeemer, and is still enlightened by His gospel and governed by his wisdom and power!

In singing this and praying it over, though we must not forget to acknowledge, with suitable affections, God's common favours to mankind, particularly in the serviceableness of the inferior creatures to us, yet we must especially set ourselves to give glory to our Lord Jesus, by confessing that he is Lord, submitting to Him as our Lord, and waiting till we see all things put under Him and all His enemies made His footstool."

**Tertullian** ; "...made a little lower" by Him "than angels," He pronounces Himself "a worm, and not a man, an ignominy of man, and the refuse of the People." Which evidences of ignobility suit the FIRST ADVENT, just as those of sublimity do the SECOND; when He shall be made no longer "a stone of offence nor a rock of scandal," but "the highest corner-stone," after reprobation (on earth) taken up (into heaven) and raised sublime for the purpose of consummation, and that "rock" - so we must admit - which is read of in Daniel as forecut from a mount, which shall crush and crumble the image of secular kingdoms. Of which second advent of the same (Christ) Daniel has said: "And, behold, as it were a Son of man, coming with the clouds of the heaven, came unto the Ancient of days, and was present in His sight; and they who were standing by led (Him) unto Him. And there was given Him royal power; and all nations of the earth, according to their race,

and all glory, shall serve Him: and His power is eternal, which shall not be taken away, and His kingdom one which shall not be corrupted.” Then, assuredly, is He to have an honorable mien, and a grace not “deficient more than the sons of men;” for (He will then be) “blooming in beauty in comparison with the sons of men.” “Grace,” says the Psalmist, “hath been outpoured in Thy lips: wherefore God hath blessed Thee unto eternity. Gird Thee Thy sword around Thy thigh, most potent in Thy bloom and beauty!” while the Father withal afterwards, after making Him somewhat lower than angels, “crowned Him with glory and honor and subjected all things beneath His feet.” And then shall they “learn to know Him whom they pierced, and shall beat their breasts tribe by tribe;” of course because in days bygone they did not know Him when conditioned in the humility of human estate. Jeremiah says: “He is a human being, and who will learn to know Him?” because, “His nativity,” says Isaiah, “who shall declare?” So, too, in Zechariah, in His own person, nay, in the very mystery of His name withal, the most true Priest of the Father, His own Christ, is delineated in a twofold garb with reference to the TWO ADVENTS. First, He was clad in “sordid attire,” that is, in the indignity of passable and mortal flesh, when the devil, withal, was opposing himself to Him - the instigator, to wit, of Judas the traitor - who even after His baptism had tempted Him. In the next place, He was stripped of His former sordid raiment, and adorned with a garment down to the foot, and with a turban and a clean miter, that is, (with the garb) of the SECOND ADVENT; since He is demonstrated as having attained “glory and honor.” Nor will you be able to say that the man (there depicted) is “the son of Jozadak,” who was never at all clad in a sordid garment, but was always adorned with the sacerdotal garment, nor ever deprived of the sacerdotal function. But the “Jesus” there alluded to is CHRIST, the Priest of God the most high Father; who at His FIRST ADVENT came in humility, in human form, and passable, even up to the period of His passion; being Himself likewise made, through all (stages of suffering) a victim for us all; who after His resurrection was “clad with a garment down to the foot,” and named the Priest of God the Father unto eternity. So, again, I will make an interpretation of the two goats, which were habitually offered on the fast-day. Do not they, too, point to each successive stage in the character of the Christ who is already come? A pair, on the one hand, and consimilar (they were), because of the identity of the Lord’s general appearance, inasmuch as He is not to

come in some other form, seeing that He has to be recognized by those by whom He was once hurt. But the one of them, begirt with scarlet, amid cursing and universal spitting, and tearing, and piercing, was cast away by the People outside the city into perdition, marked with manifest tokens of Christ's passion; who, after being begirt with scarlet garment, and subjected to universal spitting, and afflicted with all contumelies, was crucified outside the city. The other, however: offered for sins, and given as food to the priests merely of the temple, gave signal evidences of the second appearance; in so far as, after the expiation of all sins, the priests of the spiritual temple, that is, of the church, were to enjoy a spiritual public distribution (as it were) of the Lord's grace, while all others are fasting from salvation."

Spurgeon ; "Jesus Christ taking upon Himself the form of a servant, and being made in the likeness of men, toiling and suffering here. This is the name which, from its very weakness, is fuller of strength than any other; for, in as much as Jesus descended into the depths of our humanity, now has He ascended to the highest place in glory. Though he came down, and was lower than the angels for the suffering of death, yet, because of that very descent, God has highly exalted Him, and crowned Him with glory and honor Blessed be the love that has raised so high Him who was known here as "Jesus Christ of Nazareth."-

"The Great Shepherd reigns. The Lord is King. As Joseph was made ruler over all the land of Egypt, even so, according unto the word of Jesus, all the people are ruled. He hath all things put under His feet; for it was of Him the prophet sang of old, "Thou hast made Him a little" - (or as the margin has it, a little while) - "lower than the angels, and hast crowned Him with glory and honor; thou hast put all things under His feet, all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Though we see not yet all things put under man, yet we see Jesus, who, for the suffering of death was made, for a little while, lower than the angels, crowned with glory and honor. At this hour He rules on earth. Death and hell are under His scepter."

Augustine ;""Thou hast lowered Him a little lower than the Angels" (ver. 5). But that glorifying is added, in which

He rose and ascended up into heaven; "With glory," he says, "and with honor hast Thou crowned Him; and hast set Him over the works of Thine

hands” (ver. 6). Since even Angels are the works of God’s hands, even over Angels we understand the Only-begotten Son to have been set; whom we hear and believe, by the humiliation of the carnal generation and passion, to have been lowered a little lower than the Angels. 12. “Thou hast put,” he says, “all things in subjection under His feet.” When he says, “all things,” he excepts nothing. And that he might not be allowed to understand it otherwise, the Apostle enjoins it to be believed thus, when he says, “He being excepted which put all things under Him.”

And to the Hebrews he uses this very testimony from this Psalm, when he would have it to be understood that all things are in such sort put under our Lord Jesus Christ,...

**Genesis 14:18-20, LXX ; “18 And Melchisedec king of Salem brought forth loaves and wine, and he was the priest of the most high God.**

**19 And he blessed Abram, and said, Blessed be Abram of the most high God, who made heaven and earth,**

**20 and blessed be the most high God who delivered thine enemies into thy power. And Abram gave him the tithe of all.”**

Cross references:

Jeremiah 23:5 “ Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

Revelation 11:11-13 <sup>11</sup> And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them who saw them. <sup>12</sup> And they heard a great voice from heaven, saying to them, Come up hither. And they ascended to heaven in a cloud; and their enemies beheld them. <sup>13</sup> And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were killed of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.”

1 Corinthians 15:22-28 <sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive. <sup>23</sup> But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. <sup>24</sup> 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. <sup>25</sup> For he must reign, till he hath put all enemies under his feet. <sup>26</sup> The last enemy {that} shall be destroyed {is} death. <sup>27</sup> 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 who did put all things under him. <sup>28</sup> And when all things shall be subdued to him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all.

Will Pound ; “Jesus is not only our Great High Priest, but He is also the Divine Melchizedek, King of Righteousness and King of Peace. Oh come and worship Him who is the sovereign king whose “name is above every name.” “For this reason also,” writes the Apostle Paul, “God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 1:9-11). In the person of Jesus Christ, the Son God and our blessed Savior, Lovingkindness and truth have met together; Righteousness and peace have kissed each other (Psalm 85:10).”

Matthew Henry ; “...As priest of the most high God, he blessed Abram, which we may suppose a greater refreshment to Abram than his bread and wine were. Thus God, having raised up his Son Jesus, has sent him to bless us, as one having authority; and those whom he blesses are blessed indeed. Christ went to heaven when he was blessing his disciples (Luke 24:51); for this is what he ever lives to do.”

“...Jesus Christ, our great high priest, is the Mediator both of our prayers and praises, and not only offers up ours, but his own for us. See Luke 10:21.”...

Dr. Lightfoot ; “...Melchizedek was a type of Christ, who comforts and refreshes his hungry and weary people with himself, the bread of life, and with the wine of his love, as well as his name and title agree with him, who is a righteous King and Prince of Peace,” see cf. Jeremiah 23:5 Isaiah 9:6:

John Gill ; “and he [was] the priest of the most high God; a priest as well as a king, as in many countries princes were both ...; and in this he was a type of Christ in his kingly and priestly offices, who is a priest upon the throne, both king and priest, Zechariah 6:13, [my ft]

[ft] Zechariah, 6:13, LXX, “And He shall receive power, and shall sit and rule upon His throne; and there shall be a Priest on His right hand, and a Peaceable Counsel shall be between *them* both.”

Melchizedek was a priest not of any of the Phoenician deities, but of the true and living God, who is above all gods, dwells in the highest heaven, and is the most High over all the earth; by him was he called to this office and invested with it, and he ministered to him in it.”

“...Ver. 19. And he blessed him, &c.] Melchizedek blessed Abram, which was one part of his office as a priest, to wish and pray for a blessing on others, see # Nu 6:23, &c. and herein typified Christ, who really blesses or confers blessings on all his people, even spiritual blessings, such as redemption, remission of sins, and justifying righteousness, adoption, and eternal life:...”

**1 Samuel 2:10 (LXX) Thomson Version ; “ The Lord will make His adversary weak. Holy is the Lord. Let not the wise man boast of his wisdom, Nor the mighty man boast of his power; Nor let the rich man boast of his riches : But let him who boasteth, boast of this-That the Lord understandeth, and knoweth, And that He executeth judgment and justice**



in the land. **The Lord ascendeth up to heaven and thundered;** He will judge the highest on 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, ”

Cross references:

Revelation 10:1-3 And I saw another mighty Angel come down from heaven, clothed with a cloud: and a rainbow *was* upon His head, and His face *was* as it were the sun, and his feet as pillars of fire:

And He had in His hand a little book open: and He set His right foot upon the sea, and *his* left *foot* on the earth,

And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.”

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

Revelation 6:1-2 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living beings saying, Come and see. <sup>2</sup> And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given to him: and he went forth conquering, and to conquer.

Matthew Henry ; “And here is the first time that we meet with the name Messiah, or his Anointed. The ancient expositors, both Jewish and Christian, make it to look beyond David, to the Son of David. Glorious things are here spoken of the kingdom of the Mediator, both before and since his incarnation; for the method of the administration of it, both by the eternal Word and by that Word made flesh, is much the same. Concerning that kingdom we are

here assured,

(1.) That all the loyal subjects of it shall be carefully and powerfully protected (1Samuel 2:9): He will keep the feet of his saints. There are a people in the world that are God's saints, his select and sanctified ones; and he will keep their feet, that is, all that belongs to them shall be under his protection, down to their very feet, the lowest part of the body. If he will keep their feet, much more their head and hearts. Or he will keep their feet, that is, he will secure the ground they stand on, and establish their goings; he will set a guard of grace upon their affections and actions, that their feet may neither wander out of the way nor stumble in the way. When their feet are ready to slip (Ps 73:2) his mercy holdeth them up (Ps 94:18) and keepeth them from falling, Jude 1:24. While we keep God's ways he will keep our feet. See Ps 37:23,24.

(2.) That all the powers engaged against it shall not be able to effect the ruin of it. By strength shall no man prevail. God's strength is engaged for the church; and, while it is so, man's strength shall not prevail against it. The church seems destitute of strength, her friends few and feeble, but prevalence does not go by human strength, Ps 33:16. God neither needs it for him (Ps 147:10) nor dreads it against him.

(3.) That all the enemies of it will certainly be broken and brought down: The wicked shall be silent in darkness, 1Sa 2:9. They shall be struck both blind and dumb, not be able to see their way nor have any thing to say for themselves. Damned sinners are sentenced to utter darkness, and in it they will be for ever speechless, Mt 22:12,13. The wicked are called the adversaries of the Lord, and it is foretold (1Sa 2:10) that they shall be broken to pieces. Their designs against his kingdom among men will all be dashed, and they themselves destroyed; how can those speed better that are in arms against Omnipotence? See Lu 19:27. God has many ways of doing it, and, rather than fail, from heaven shall he thunder upon them, and so, not only put them in terror and consternation, but bring them to destruction. Who can stand before God's thunderbolts?

(4.) That the conquests of this kingdom shall extend themselves to distant regions: The Lord shall judge the ends of the earth. David's victories and dominions reached far, but the uttermost parts of the earth are promised to the Messiah

for his possession (Ps. 2:8), to be either reduced to his golden sceptre or ruined by his iron rod. God is Judge of all, and he will judge for his people against his and their enemies, Ps. 110:5, 6. (5.) That the power and honour of Messiah the prince shall grow and increase more and more: He shall give strength unto his king, for the accomplishing of his great undertaking (Ps. 89:21, and see Lu. 22:43), strengthen him to go through the difficulties of his humiliation, and in his exaltation he will lift up the head (Ps. 110:7), lift up the horn, the power and honour, of his anointed, and make him higher than the kings of the earth, Ps. 89:27. This crowns the triumph, and is, more than any thing, the matter of her exultation. Her horn is exalted (v. 1) because she foresees the horn of the Messiah will be so. This secures the hope. The subjects of Christ's kingdom will be safe, and the enemies of it will be ruined, for the anointed, the Lord Christ, is girded with strength, and is able to save and destroy unto the uttermost."

Note that the portion of this verse found only in the LXX ; "...The Lord has gone up to the heavens,..." has accordant scripture found in Acts 2:34. The Apostle Luke demonstrates Christ's glorification and to show that in accompaniment with Psalm 110, this portion of 1 Samuel chapter 2, verse 10 (as found only in the Greek O.T. or LXX) is not a reference to David but to Christ's exaltation alone. In the phrase "...Lord has gone up to the heavens" in the LXX 1 Samuel 2:10 the greek wording is nearly identical to that in Acts 2:34.

Since this is only found solely in the greek Old Testament, I was unable to find any commentary on this phrase that seems to be nearly unknown to the church yet it must be emphasized that it is found in Acts 2:34 in the context as scriptural witness to Christ's exaltation corresponding with Psalm 110:1."

Jamiesson, Faucet, Brown with respect to " His Christ" at the latter portion of this verse says ; " This is the first place in Scripture where the word "anointed," or Messiah, occurs; and as there was no king in Israel at the time, it seems the best interpretation to refer it to Christ. There is, indeed, a remarkable resemblance between the song of Hannah and that of Mary (Luke 1:46).

**Leviticus 21:10 LXX And the priest that is chief among his brethren, the oil having been poured upon the head of the anointed one, and he having been consecrated to put on the garments, shall not take the mitre off his head, and shall not rend his garments:”**

### Cross references:

Colossians 1:18 And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all {things} he may have the pre-eminence.

Ephesians 1:22 And put all {things} under his feet, and gave him {to be} the head over all {things} to the church,

1 Samuel 16:13 “And Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: and Samuel arose, and departed to Armathaim.”

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.”

Hebrews 9:11 “But Christ became an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;”

Hebrews 10:19-21 <sup>19</sup> Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, <sup>20</sup> By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; <sup>21</sup> And *having* an high priest over the house of God;”

Hebrews 8:1-6 , vs.1 “Now of the things which we have spoken *this is* the sum: We have such an high priest, who is seated on the right hand of the throne of the Majesty in the heavens; <sup>2</sup> A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. <sup>3</sup> For every high priest is appointed to offer gifts and sacrifices: therefore *it is* of necessity that this man should have somewhat

also to offer. <sup>4</sup> For if he were on earth, he should not be a priest, seeing there are priests that offer gifts according to the law: <sup>5</sup> Who serve to the example and shadow of heavenly things, as Moses was admonished by God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shown to thee in the mount. <sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.”

Adam Clarke ; Verse 10. “ He that is the high priest- This is the first place where this title is introduced; the title is very emphatic, ...(Hebr.), ‘that priest’, ‘the great one’. ...

“ As the chief or high priest was a representative of our blessed Lord, therefore he was required to be especially holy; and he is represented as God’s king among the people.

Verse 12. The crown of the anointing oil is upon him-

By his office the priest represented Christ in his sacrificial character; by his anointing, the prophetic influence; and by the crown, the regal dignity of our Lord.”

John Gill ;”... he was a type of Christ, the great High Priest, as he is often called, who is greater than his brethren in all the above things, the high priest exceeded his brethren, except in worldly riches; and yet the earth also is his, and the fulness thereof, well as he is fairer than the children of men, stronger than the strong man armed, and the treasures of wisdom and knowledge are hid in him; he is anointed also with the oil of gladness above his fellows; and all his garments smell of myrrh, aloes, and cassia, and is consecrated an high priest for evermore.”

Matthew Henry ; “ More was expected from a priest than from other people, but more from the high priest than from other priests, because upon his head the anointing oil was poured, and he was consecrated to put on the garments (v. 10), both which were typical of the anointing and adorning of the Lord Jesus, with all the gifts and graces of the Holy Spirit, which he received without measure. It is called the crown of the anointing oil of his God (v. 12); for the anointing of the Spirit is, to all that have it, a crown of glory, and a

diadem of beauty. ...”

**Psalm 61:1-2 LXX (from Augustine’s Septuagint version); “Unto the end, in hymns, to David himself. Hearken, O God, to my supplication, give heed to my prayer. From the ends of the earth to Thee I have cried, while my heart was being vexed. On the Rock Thou hast exalted me.”**

**Psalm 61:1-2 LXX Psalm 61:1-2 (Brenton’s version); “For the end, among the Hymns of David. O God, hearken to my petition; attend to my prayer. <sup>2</sup> From the ends of the earth have I cried to thee, when my heart was in trouble: thou liftedst me up on a rock thou didst guide me:”**

Cross references:

Romans 9:33 As it is written, Behold, I lay in Zion a stumblingstone and rock of offence: and whoever believeth on him shall not be ashamed.

Psalm 2:6-12 , LXX (Charles Thomson version) verse 6 “But as for me, by him I am appointed king on Sion his holy mountain. I proclaim the decree of the Lord; to me the Lord said, ‘Thou art my Son, this day I have begotten thee, Ask of me, and I will give thee nations for thine inheritance, and the utmost parts of the earth for thy possession. Thou shalt rule them with a rod of iron. Thou shalt break them to pieces like a potter’s vessel.’

Now therefore, O kings, be wise : Be instructed, all ye, who judge the earth.

Serve the Lord with fear : and rejoice for him with trembling. Keep fast hold of instruction; the Lord may be angry and you may perish out of the right way. When his anger suddenly blazeth forth, happy are all they who have trusted in him.”

Psalm 68:18 LXX (Charles Thomson version) “In this holy place having ascended on high thou hast

led captivity captive; and received gifts in the manner of man in token (for some were incredulous) of thy dwelling there.”

Psalm 40:1-3 LXX, Thomson version, verse 1 ; “ I waited patiently for the Lord and He attended to Me and heard my prayer:

v. 2 and brought Me up from a horrible pit and from the miry clay ; and set My feet upon a rock and directed my steps,

v.3 and put in my mouth a new song-a hymn to our God. Many will see and be struck with awe, and trust in the Lord.”

Hebrews 7:26-27 “For such an high priest was befitting for us, *who is* holy, blameless, undefiled, separate from sinners, and made higher than the heavens;:

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

Hebrews 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Heb 9:23-26 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Vs.24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

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

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

Hebrews 9:Vss.11-14 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

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

Vs.13 From henceforth expecting till his enemies be made his footstool.

Vs.14 For by one offering he hath perfected for ever them that are sanctified.”

**1 Peter 2:4-8** <sup>4</sup> “To whom coming, *as to* a living stone, rejected indeed by men, but chosen by God, and precious, <sup>5</sup> Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. <sup>6</sup> Therefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. <sup>7</sup> To you therefore who believe *he is* precious: but to them who are disobedient, the stone

which the builders rejected, the same is made the head of the corner, <sup>8</sup> And a stone of stumbling, and a rock of offence, *even to them* who stumble at the word, being disobedient: to this also they were appointed.”

Augustine; “ ‘On the Rock Thou hast exalted me.’ “Now therefore here we perceive who is crying from the ends of the earth.(the Church) Let us call to mind the Gospel: “Upon this Rock I will build My Church.” Therefore She crieth from the ends of the earth, whom He hath willed to be builded upon a Rock. But in order that the Church might be builded upon the Rock, who was made the Rock? Hear Paul saying: “But the Rock was Christ.” On Him therefore builded

we have been. For this reason that Rock whereon we have been builded, first hath been smitten with winds, flood, rain, when

Christ of the devil was being tempted. Behold on what firmness He hath willed to stablish thee. With reason our voice is not in vain, but is hearkened unto: for on great hope we have been set: “On the Rock Thou hast exalted me.” ...[my ft]

[ft} it should not be lost upon the reader that Augustine makes no reference to Peter (Cephas) the Apostle/disciple as being the rock that Christ’s Church is founded upon in this exposition of the Psalm! On the contrary, he states; ‘But the Rock was Christ.’ On Him therefore builded we have been.”

Augustine agrees with Paul on the point of who is the Rock as is written in Holy Scripture: “And all drank the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” 1 Corinthians 10:4

John Gill “...Christ is meant, the Rock of Israel, the Rock of our salvation, and our refuge. He is higher than David, and all the kings of the earth; higher than the angels in heaven, and than the heavens themselves, Hebrews 7:26; and who by his height is able to protect and defend his people from all their enemies; and by the shade he casts to refresh and comfort them; and by the sufficiency in him to supply all their wants; for he is as a rock impregnable, and well stored, Isaiah 33:16. And here gracious souls desire to be led by the Spirit of God always, and especially when in distressing circumstances; and he does lead them to his blood for pardon and cleansing, and to his



righteousness for justification and acceptance with God, and to his fulness for fresh supplies.”

Spurgeon; “...Cry out, sinner, when Satan is dragging thee down to the pit, ‘ Lord save me from the devouring flames, and lead me to the Rock that is higher than I.’ And then, thank God, Christ is a Rock, not a mound that is raised by man ; and that Rock shall stand for ever ;...”

Micah 7:15-19 LXX (Charles Thomson version) ; “And as in the days of thy coming out of Egypt, you shall see wonderful things. [16] Nations shall see and be confounded, and because of all the mighty power of these, they will lay their hands on their mouths. Their ears will be stopped. [17] They will lick dust like serpents trailing on the ground; they will be confounded in their enclosure.

At the Lord our God let them be confounded and struck with terror because of thee. [18] Who is a God like unto Thee, taking away iniquities, and passing by the transgressions of the remnant of His heritage? He hath not kept His anger in remembrance; because He delighteth in mercy; [19] He will turn and have compassion on us: He will bury deep our iniquities, they shall be whelmed in the depths of the sea,-all our sins he will give up for truth to Jacob, as an act of mercy to Abraham as He swore to our fathers according to the days which have been here heretofore.”

Cross references:

Isaiah 65:1 LXX (Thomson version) ; “I BECAME manifest to them who inquired not for Me; I was found by them who sought Me not. I said, Behold here I am, to the nation which did not invoke My name.”

**Romans 15:18-21** <sup>18</sup> For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient -- <sup>19</sup>

in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ. <sup>20</sup> And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation, <sup>21</sup> but as it is written: "To whom He was not announced, they shall see; And those who have not heard shall understand."

**Matthew 8:7-13** <sup>7</sup> "And Jesus saith to him, I will come and heal him. <sup>8</sup> The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant will be healed. <sup>9</sup> For I am a man under authority, having soldiers under me: and I say to this {man}, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth {it}. <sup>10</sup> When Jesus heard {it}, he marveled, and said to them that followed, Verily I say to you, I have not found so great faith, no, not in Israel. <sup>11</sup> And I say to you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. <sup>12</sup> But the children of the kingdom shall be cast out into utter darkness: there shall be weeping and gnashing of teeth. <sup>13</sup> And Jesus said to the centurion, Depart; and as thou hast believed, so be it done to thee. And his servant was healed in the same hour."

Spurgeon ; "How well he deserves to be exalted and extolled for his matchless prudence! Too highly he cannot be esteemed. At the present time you will say the name of Christ is not honored; but wait awhile, and he shall be very

high. His name is even now more honored than in former days, when it was the jest of the nations. The prudent plans which the Lord has adopted are surely working out the growth of his kingdom, and will certainly result in bringing to the front his name, and person, and teaching. Perhaps you think that certain doctrines are hindrances to the success of the gospel: you know not what you say. In the end it shall be seen that every part of his teachings, and procedure, and every act of his life, and all his government in providence were so wisely ordered, that as a whole they secured in the best and speediest manner the exalting and extolling of his holy name. The

star of Jesus rises higher every hour; the twilight of Calvary brightens towards millennial day. He was despised and rejected of men, but now tens of thousands adore him; and, according to the omnipotent promise of the Father, to him every knee shall bow and every tongue confess that he is Lord. The

Spirit of God is at work glorifying Jesus, and providence is bending all its forces to the same end. In heaven Jesus is exalted and extolled; in his church he is very high; and even in the world itself his name is a word of power already, and destined to be supreme in ages to come.”

“...To-day he has risen from the grave and gone into his glory, but the offense of the cross has not ceased, for upon his gospel there remains the image of his marred visage, and therefore (unbelievers) need despise it. The preaching of the cross is foolishness to many.”

“...The wounds of Jesus are precious jewels which should charm our eyes, eloquent mouths which should win our hearts. Be attracted by him, all of you! Hide not your faces from him! Look on him and live and love. That crown of thorns has far more true glory about it

than any crown of gold; those hands pierced and nailed it should be your delight to kiss; before that once sorrowing person you should bow with joyful alacrity. Jesus, thou marred One, thy cross, instead of being a stumbling-block to us is the glory of our faith.”

“...The text, then, claims for Jesus Christ that the influence of his grace and the power of his work shall be extended over many nations, and shall have power not over the common people only, but over their leaders and rulers.

‘The kings shall shut their mouths at him;’ they shall have no word to say against him; they shall be so subdued by the majesty of his power that they shall silently pay him reverence, and prostrate themselves before his throne. Kings, mark you. I am always glad to hear of noblemen being converted, though I am by no means inclined to flatter the great, or to think more of one man’s soul than of another’s. I am glad, however, to hear of the salvation of peers and princes, for it indicates the wide spread of the gospel when all classes are affected by it, and when those who usually stand aloof yield themselves to its power.

“...Assuredly the day will come when the mightiest prince shall count it his highest honor to have his name enrolled as a member of the church of Christ. “Yea, all kings shall fall down before him; all nations shall serve him.” The little handful of corn in the earth upon the top of the mountains is yet to increase till the fruit thereof shall shake like Lebanon. “They shall not teach

every man his neighbor, and every man his brother, saying, know the Lord;  
for all shall

know him from the least to the greatest.”

D.T. Thomas (Pulpit Commentary) referencing verse 15 ; “ IT INVOLVES THE EXHIBITION OF THE MARVELLOUS. There were “marvellous things” shown when the Hebrews were delivered from Egypt; marvellous things when they were brought out of Babylonian captivity; but these marvellous things are but mere shadows of the marvels displayed in the moral redemption of mankind. The *incarnation of Christ*; the wonders that his mighty hand performed; the extraordinary phenomena connected with his death, his resurrection, and ascension to heaven; the revolutions in the moral character and institutions of mankind; — all these are, in truth the wonders of the wonderful, the marvels of the marvellous.”

*Genesis 49:22-26, LXX (Thomson version)*

*[22] Joseph is a fruitful son.*

*My fruitful son was envied.*

*Abide with me, my younger son,*

*Against whom calumniators brought false accusations.*

*[23] Though the masters of bows took aim at him;*

*Yet their bows and their strength were broken,*

*And the sinewy arms of their hands enfeebled*

*By the hand of the mighty one of Jacob.*

*[24] Thence he who hath strengthened Israel*

*Is from the God of thy father;*  
*[25] And my God hath helped thee; and blessed thee*  
*With the blessing of heaven from above,*  
*And with the blessing of a land having all things.*  
*By reason of the blessing of breasts and womb,*  
*[26] He hath made the blessings of thy father and mother,*  
*More durable than the blessings of perpetual mountains,*  
*And more permanent than the blessings of everlasting hills.*  
*They shall be on the head of Joseph*  
*And on the crown of the head of brothers*  
*Of whom he was the leader.”*

[my ft]

[ft] The early “father” Hippolytus follows a version much closer to the LXX than the KJV/Massoretic Text which reads ; “ Genesis 49:21-26. “ Joseph is a goodly son; my goodly, envied son; my youngest son. Turn back to me. Against him the archers took counsel together, and reviled him, and pressed him sore. And their bows were broken with might, and the sinews of the arms of their hands were relaxed by the hand of the Mighty One of Jacob. Thence is he who strengthened Israel from the God of thy father. And my God helped thee, and blessed thee with the blessing of heaven above, and with the blessing of the earth which possesseth all things, with the blessing of the breasts and womb, with the blessing of thy father and thy mother. It prevailed above the blessings of abiding mountains, and above the blessings of everlasting hills; which (blessings) shall be upon the head of Joseph, and upon the temples of his brothers, whose chief he was.”

### Cross references:

Psalm 105:17-22, LXX, vs 17 “He sent a man before them; Joseph was sold for a slave.

18 They hurt his feet with fetters; his soul passed into iron,

19 until the time that his cause came on; the word of the Lord tried him as fire.

20 The king sent and loosed him; *even* the prince of the people, and let him go free.

21 He made him lord over his house, and ruler of all his substance;

22 that **he like himself** might instruct princes, and teach his elders wisdom.”

Matthew 3:17 “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

Matthew 28:1-6 “In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.”

W. Roberts (Pulpit Commentary) ; “...IN HIS EVIL FORTUNES. Joseph was hated, sold, and practically given over to death by his brethren. So was Christ not only despised and rejected by his brethren, but separated from all mankind in the character of his sufferings and death.”... “IN HIS FUTURE EXALTATION. Joseph became the governor of Egypt, and the savior of his family. And Christ after his resurrection was exalted to be a Prince, and a Savior for mankind.”

Spurgeon ; “Why, beloved, all that there is in heaven is given to us! There is God the Father in heaven, and he is our Father. “The blessings of heaven above” must include the blessing of him who has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Our dear Father’s own benediction comes to us warm out of his infinite heart, — the heart that gave us Jesus, and now can deny us nothing. Oh, what a blessing we have in that love of our Father in heaven!

But Jesus is there, too.

***“He who on earth as man was known,***

***And bore our sins and pains,***

***Now seated on th’ eternal throne,***

***The God of glory reigns;”***

and all the blessing there is in him comes streaming down to his people.

There is not one of the children of God who has any idea of a thousandth part of the blessing that he is continually receiving from the Lord Jesus Christ. “It pleased the Father that in him should all fullness dwell,” and of his fullness we are daily receiving, and grace for grace. There, also, in heaven is the blessed Spirit, the Comforter, and he blesses us, for he is here as well as there. He is in us, and with us, and abides with us henceforth and for ever, to illuminate, to comfort, to direct, to refresh, to sanctify, to make perfect. Every form of his blessing is ours. Then, as you look again up to heaven, you may rest assured that there is not an angel there but is bound to bless you. When the triune God becomes your God, then for certain all the courtiers of the King’s palace are your ministers, “sent forth to minister for them who shall be heirs of salvation.”

“...Jesus says, “I am the resurrection and the life.” But there could not be any resurrection if there was not death first; and it is not an ill thing that this body should lie in the grave, and have fellowship with Christ in death, that it may afterwards have fellowship with him in his resurrection. Do not be content with looking at the top of the soil of truth, but think of the vast deep of infinite mercy and love that lies underneath it.

But what is at the bottom of all? I answer, *God himself*. “The deep that lieth under” is God, for “underneath are the everlasting arms.” God’s mercy, God’s love, God’s grace, — this is the deep that lieth under everything. This deep is unsearchable; as no man can see the great deep that lies under the earth, so we cannot search out or measure the great deeps of everlasting love. This we know, the great deeps under the world are always there; as they were there in Noah’s day, and answered to God’s call, and destroyed the earth at his bidding, so they are there still, and will be while the earth remaineth; and there is ever in the heart of God the immutable deep of divine love and faithfulness towards his own Joseph.”

elsewhere Spurgeon says ; “...Jesus is your covenant head, and God has been pleased to give himself and all his infinite riches to the Lord Jesus Christ as your federal representative; and as your covenant head the Lord Jesus assures you that the stores laid up in him on your behalf are sufficient for you. Can you limit the mediatorial power of Christ? Do you not know that God giveth not the Spirit by measure unto him? Be ye, then, assured that Christ’s grace is

sufficient for you.”

*Amos 9:11-12, LXX, vs. 11 ; “ In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days:*

*Vs. 12 that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek me, saith the Lord who does all these things.”*

Cross references:

Acts 15:15-17 <sup>15</sup> “And to this agree the words of the prophets; as it is written, <sup>16</sup> After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again its ruins, and I will set it up: <sup>17</sup> That the rest of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.”

Ezekiel 34:23 LXX “And I will raise up one shepherd over them, and he shall tend them, *even* my servant David, and he shall be their shepherd;”

Isaiah 11:10 LXX “And in that day there shall be a root of Jesse, and he that shall arise to rule over the Gentiles; in him shall the Gentiles trust, and his rest shall be glorious.”

Jeremiah 23:5 LXX “Behold, the days come, saith the Lord, when I will raise



up to David a righteous branch, and a king shall reign and understand, and shall execute judgment and righteousness on the earth.”

John Gill: “...the Apostle James quotes it, and applies it to the first times of the Gospel, Act\_15:15. The Targum interprets this "tabernacle" of the kingdom of the house of David: this was in a low estate and condition when Jesus the Messiah came, he being the carpenter's son; but it is to be understood of the spiritual kingdom of Christ, the church; Christ is meant by David, whose son he is, and of whom David was an eminent type, and is often called by his name, Eze\_34:23; and the church by his "tabernacle", which is of his building, where he dwells, and keeps his court; and which in the present state is movable from place to place: and this at the time of Christ's coming was much fallen, and greatly decayed, through sad corruption in doctrine by the Pharisees and Sadducees; through neglect of worship, and formality in it, and the introduction of things into it God never commanded; through the wicked lives of professors, and the small number of truly godly persons; but God, according to this promise and prophecy, raised it up again by the ministry of John the Baptist, Christ and his apostles, and by the conversion of many of the Jews, and by bringing in great numbers of the Gentiles, who coalesced in one church state, which made it flourishing, grand, and magnificent; and thus the prophecy was in part fulfilled, as the apostle has applied it in the above mentioned place: but it will have a further and greater accomplishment still in the latter day, both in the spiritual and personal reign of Christ: and though this tabernacle or church of Christ is fallen to decay again, and is in a very ruinous condition; the doctrines of the Gospel being greatly departed from; the ordinances of it changed, or not attended to; great declensions as to the exercise of grace among the people of God; and many breaches and divisions among them; the outward conversation of many professors very bad, and few instances of conversion; yet the Lord will raise it up again, and make it very glorious: he will

*close up the breaches thereof, and will raise up his ruins; the doctrines of the Gospel will be revived and received; the ordinances of it will be administered in their purity, as they were first delivered; great numbers will be converted, both of Jews and Gentiles; and there will be much holiness, spirituality, and*

brotherly love, among the saints:

*and I will build it as in the days of old; religion shall flourish as in the days of David and Solomon; the Christian church will be restored to its pristine glory, as in the times of the apostles.”*

Amos 9:12 - That they may possess the remnant of Edom, and of all the Heathen, which are called by my name,.... Or that these may be possessed; that is, by David or Christ, who shall have the Heathen given him for his inheritance, and the uttermost parts of the earth for his possession, Psa\_2:8; when the remnant, according to the election of grace, in those nations that have been the greatest enemies to Christ and his Gospel, signified by Edom, shall be converted, and call upon the name of the Lord, and worship him; and be called by his name, Christians, and so become his inheritance and possession.”

Matthew Henry comments on Amos 9:11-15 – “To him to whom all the prophets bear witness this prophet, here in the close, bears his testimony, and speaks of *that day*, those days that shall come, in which God will do great things for his church, by the setting up of the kingdom of the Messiah, for the rejecting of which the rejection of the Jews was foretold in the foregoing verses. The promise here is said to agree to the planting of the Christian church, and in that to be fulfilled, Act\_15:15-17. It is promised,

I. That in the Messiah the kingdom of David shall be restored (Amo\_9:11); the *tabernacle of David* it is called, that is, his house and family, which, though great and fixed, yet, in comparison with the kingdom of heaven, was mean and movable as a tabernacle. The church militant, in its present state, dwelling as in shepherds' tents to feed, as in soldiers' tents to fight, is the *tabernacle of David*. God's tabernacle is called the tabernacle of David because David desired and chose to *dwell in God's tabernacle for ever*, Psa\_61:4. Now, 1. These tabernacles had fallen and gone to decay, the royal family was so impoverished, its power abridged, its honour stained, and laid in the dust; for many of that race degenerated, and in the captivity it lost the imperial dignity. Sore breaches were made upon it, and at length it was laid in ruins. So it was with the church of the Jews; in the latter days of it its glory

departed; it was like a tabernacle broken down and brought to ruin, in respect both of purity and of prosperity. 2. By Jesus Christ these tabernacles were raised and rebuilt. In him God's covenant with David had its accomplishment; and the glory of that house, which was not only sullied, but quite sunk, revived again; the *breaches* of it were *closed* and its *ruins raised up, as in the days of old*; nay, the spiritual glory of the family of Christ far exceeded the temporal glory of the family of David when it was at its height. In him also God's covenant with Israel had its accomplishment, and in the gospel-church the tabernacle of God was set up among men again, and raised up out of the ruins of the Jewish state. This is quoted in the first council at Jerusalem as referring to the calling in of the Gentiles and God's *taking out of them a people for his name*. Note, While the world stands God will have a church in it, and, if it be fallen down in one place and among one people, it shall be raised up elsewhere...”

“...Two things secure the perpetuity of the church: - 1. God's grants to it: It *is the land which I have given them*; and God will confirm and maintain his own grants. The part he has given to his people is that good part which shall never be taken from them; he will not revoke his grant, and all the powers of earth and hell shall not invalidate it. 2. Its interest in him: He is *the Lord thy God*, who has said it, and will make it good, *thine, O Israel!* who shall *reign for ever as thine unto all generations*. And because he lives the church shall live also.”

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Men inspired by the Holy Spirit have written all these scriptures of prophecy and proclamation. These prophecies were fulfilled by Jeshua (Jesus) Himself in accordance to the scriptures, and yet it seems that relatively few have

believed in God's Servant, the Christ, and His exaltation that we must ask the same question as did Isaiah ; "Who hath believed our report? and to whom is the arm of the LORD revealed?" Isaiah 53:1

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## ADDITIONAL NOTES FROM VARIOUS AUTHORS

The Exaltation of Jesus, Who is called Christ is according to a Bible encyclopedia [ft]

[ft] Zondervan's Pictorial Encyclopedia of the Bible volume 2 p.421, R. Nicole

"...starting with the resurrection and including His ascension, His session at the right hand of the Father and His glorious second coming." It is not within the scope of this study to research the Lord's second coming. This same source says (in part) ; "...The resurrection of Christ is the first notable stage of His exaltation (Acts 2:32, Romans 1:4). By the resurrection not only was Christ's body re-animated (as had been the case, eg., for Lazarus), but His whole human nature was constituted incorruptable, glorious, powerful, and spiritual ; that is to say, adapted to the purpose of the spirit ( 1 Corinthians 15:42-45) [my ft]

[ft] 1 Corinthians 15:42-45, vs. 42 ; "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.”

In the ascension of Christ we see a perfecting of the glory inaugurated by the resurrection.

In entering heaven Christ, the Mediator, initiates a new form of relationship with His people, and prepares their ultimate reunion with Him.(John 14:2,3)  
[my ft]

[ft] John 14:2,3; vs.2 ; “In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

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.”

“...at the Second Coming of Christ the ascended Lord will return to bring to completion His redemptive work, raise the dead, judge mankind and the angels, fulfill His union with the Church as the heavenly Bridegroom, and inaugurate His eternal reign.”

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John Gill ; from his “A Body of Doctrinal Divinity Book 5—Chapter 7  
Of the Ascension of Christ to Heaven

“The ascension of Christ to heaven was, at his death, burial, and resurrection, according to the scriptures; he himself gave hints of it to his disciples, even before his death, as well as after his resurrection; “What and if ye shall see the Son of man ascend up where he was before?” (John 6:62; 16:28; 20:17). It was pre-signified both by scripture prophecies, and by scripture types.

1. First by scripture prophecies; of which there are many; some more obscurely, others more clearly point unto it. As,

1a. First, A passage in Psalm 47:5 “God is gone up with a shout, the Lord

with the sound of a trumpet.” The whole Psalm is applied, by some Jewish writers, to the times of the Messiah, and this verse particularly, who is the great King over all the earth (Ps. 47:2,7), and more manifestly appeared so at his ascension, when he was made and declared Lord and Christ; and who subdued the Gentile world (Ps. 47:3), through the ministration of his gospel; by which, after his ascension, he went into it, conquering and to conquer; and caused his ministers to triumph in it. And though it was in his human nature that he went up from earth to heaven; yet it was in that, as in union with his divine Person; so that it may be truly said, that God went up to heaven; in like sense as God is said to purchase the church with his blood; even God in our nature; God manifest in the flesh; Immanuel, God with us: and though the circumstance of his ascension, being attended with a shout, and with the sound of a trumpet, is not mentioned in the New Testament, in the account of it; yet there is no doubt to be made of it, since the angels present at it, told the disciples on the spot, that this same Jesus should so come, in like manner as they saw him go into heaven: now it is certain, that Christ will descend from heaven with the voice of an archangel, and with the trump of God: and also, since he was attended in his ascension with the angels of God, and with some men who rose after his resurrection; there is scarce any question to be made of it, that he ascended amidst their shouts and acclamations; and the rather, since he went up as a triumphant conqueror, over all his and our enemies, leading captivity captive.

1b. Secondly, The words of the Psalmist, in Psalm 110:1. “The Lord said unto my Lord, Sit thou at my right hand;” though they do not express, yet they plainly imply, the ascension of Christ to heaven; for unless he ascended to heaven, how could he sit down at the right hand of God there? and hence the apostle Peter thus argues and reasons upon them; “For David is not ascended into the heavens;” not in his body, and therefore the words are not spoken of him, but of one that is ascended; “But he himself saith,” not of himself, but another, even of his Lord the Messiah; “The Lord said unto my Lord,” &c. (Acts 2:34,35).

1c. Thirdly, The vision Daniel had of the Son of man, in Daniel 7:13,14 is thought by some to have respect to the ascension of Christ to heaven; he is undoubtedly meant by “one like unto the Son of man;” that is, really and truly man; as he is said to be “in the likeness of men,” and to be “found in fashion as a man;” the same “came in the clouds of heaven;” so a cloud

received Christ, and conveyed him to heaven, at his ascension; and he was “brought near to the Ancient of days,” to God, who is from everlasting to everlasting; and was received with a welcome by him; and there were given him “dominion, glory, and a kingdom;” as Christ, at his ascension, was made, or made manifest, openly declared Lord and Christ, Head and King of his church. Though this vision will have a farther accomplishment at the second coming of Christ, when his glorious kingdom will commence in the personal reign; who will deliver up the kingdom until that reign is ended. Once more,

1d. Fourthly, The prophecy in Micah 2:13[my ft]

[ft] Douey-Rheims Micah 2:13 “For he shall go up that shall open the way before them: they shall divide and pass through the gate, and shall come in by it: and their king shall pass before them, and the Lord at the head of them.”

NKJV Micah 2:13 The one who breaks open will come up before them; They will break out, Pass through the gate, And go out by it; Their king will pass before them, With the LORD at their head.”

understood as referring to this matter; “The breaker up is come up before them;” which, in the latter part of the verse, is thus explained; “And their King shall pass before them, and the Lord on the head of them;” so that a divine Person is meant, who is head and king of the church, and plainly points to Christ, who may be called Phorez, “the breaker;” as Pharez had his name from the same word, because he broke forth before his brother; as Christ, at his birth, broke forth into the world in an uncommon way, being born of a virgin; and at his death, [my ft]

[ft] or rather His resurrection birth being the “Firstborn from the dead” cf. Colossians 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

broke through the troops of hell, and spoiled principalities and powers; broke down the middle wall of partition, that stood between Jews and Gentiles; and at his resurrection, broke the cords of death, as Samson did his withs,[my ft]

[ft] bowstrings

with which he could be no more nor longer held by them, than he with them; and at his ascension he broke up, and broke his way through the region of the air, and through legions of devils; at the head of those that were raised with

him when he rose, angels and men shouting as he passed along. But,

1e. Fifthly, What most clearly foretold the ascension of Christ to heaven, is in Psalm 68:18 which is, by the apostle Paul, quoted and applied to the ascension of Christ (Eph. 4:8-10) and all the parts of it agree with him: he is spoken of in the context, in the words both before and after. He is the Lord that was among the angels in Sinai, who spoke to Moses there; and from whom he received the oracles of God, to give to Israel: and he is the God of salvation, the author of it to his people. And of him it may be truly said, that he “ascended on high,” far above all heavens, the visible heavens, the airy and starry heavens, and into the third heaven, the more glorious seat of the divine Majesty: he has led “captivity captive;” either such as had been prisoners in the grave, but freed by him, and who went with him to heaven; or the enemies of his people, who have led them captive, as Satan and his principalities; the allusion is to leading captives in triumph for victories obtained. Christ “received,” upon his ascension, “gifts for men;” and, as the apostle expresses it, “gave” them to men; he received them in order to give them; and he gave them, in consequence of receiving them: and even he received them for, and gave them to, “rebellious” men, as all by nature are “foolish and disobedient;” and even those be to whom he gives gifts fitting for public usefulness; and such an one was the apostle Paul, as the account of him and his own confessions show, who received a large measure of those gifts of grace; the end of bestowing which gifts was, “That the Lord God might dwell among men,” gathered out of the world, through the ministry of the word, into gospel churches, which are built up for an habitation for God, through the Spirit.

2. Secondly, The ascension of Christ was pre-signified by scripture types; personal ones, as those of Enoch and Elijah. The one in the times of the patriarchs, before the flood, and before the law; the other in the times of the prophets, after the flood, and after the law was given. Enoch, a man that walked with God, and had communion with him, “was not;” he was not on earth, after he had been some time on it; “God took him” from thence up to heaven, soul and body (Gen. 5:24). Elijah went up to heaven in a whirlwind, in a chariot, and horses of fire; was carried up by angels, who appeared in such a form; when he and Elisha had been conversing together (2 Kings 2:11). So Christ was carried up to heaven, received by a cloud, attended by angels, while he was blessing his disciples: more especially, the high priest



was a type of Christ in this respect, when he entered into the holiest of all once a year, with blood and incense; which were figures of Christ's entering into heaven with his blood, and to make intercession for men (Heb 9:23,24). The ark in which the two tables were, was a type of Christ, who is the fulfilling end of the law for righteousness; and the bringing up of the ark from the place where it was to mount Zion, which some think was the occasion of penning the twenty fourth Psalm, in which are these words, "Be ye lift up, ye everlasting doors, and the King of Glory shall come in;" and of the forty seventh Psalm, where are the above words, "God is gone up with a shout," &c. the bringing up of which ark to Zion, may be considered as an emblem of Christ's ascension to heaven, sometimes signified by mount Zion. Now as it was foretold by prophecies and types, that Christ should ascend to heaven, so it is matter of fact, that he has ascended thither; concerning which may be observed,

2a. First, The evidence of it; as the angels of God, who were witnesses of it; for as Christ went up to heaven in the sight of his apostles, "two men stood by them in white apparel," who were angels, that appeared in an human form, and thus arrayed, to denote their innocence and purity; and other angels attended him in his ascent, when it was that he was seen "of angels," who were eyewitnesses of his ascension; (see Acts 1:10; 1 Tim. 3:16). The eleven apostles were together, and others with them, when this great event was; and while he was pronouncing a blessing on them, he was parted from them, and carried up to heaven; they beheld him, and looked stedfastly towards heaven, as he went up, until a cloud received him out of their sight (Luke 24:33,50,51; Acts 1:9,10). Yea, after this, when he had ascended to heaven, and had entered into it, and was set down on the right hand of God, he was seen by Stephen the proto-martyr, and by the apostle Paul: while Stephen was suffering, looking stedfastly to heaven, he saw the glory of God, and Jesus standing at the right hand of God; and at the same time declared it to the Jews, that he saw the heavens opened, and the Son of man standing on the right hand of God (Acts 7:55,56). Christ "appeared" to the apostle Paul at his conversion, when he was caught up into the third heaven, and heard and saw things not to be uttered; and afterwards, when in a trance in the temple, he says, "I saw him" (Acts 26:16; 22:18 see also 1 Co 15:8). Moreover, the extraordinary effusion of the Spirit, on the day of Pentecost, is a proof of Christ's ascension to heaven (Acts 2:33), for before this time, the Spirit was

not given in an extraordinary manner; “Because Jesus was not yet glorified;” but when he was glorified, and having ascended to heaven, and being at the right hand of God, then the Spirit was given; and the gift of him was a proof of his ascension and glorification (John 7:39).

2b. Secondly, The time of Christ’s ascension, which was forty days from His resurrection; which time He continued on earth that His disciples might have full proof, and be at a certainty of the truth of His resurrection; “to whom He showed Himself alive after His passion, by many infallible proofs, being seen of them forty days;” not that He was with them all that forty days, but at several times in that interval: on the first day He appeared to many, and on that day week again to His disciples; at another time at the sea of Tiberias; and again on a mountain in Galilee. Now by these various interviews the apostles had opportunities of making strict and close observation, of looking wisely at Him, of handling Him, of conversing with Him, of eating and drinking with Him, of reasoning upon things in their own minds, and of having their doubts resolved, if they entertained any; and had upon the whole infallible proofs of the truth of His resurrection: in this space of time also He renewed their commission and enlarged it, and sent them into the whole world to preach and baptize, and further to instruct those that were taught and baptized by them; now it was He opened the understandings of His apostles, that they might more clearly understand the scriptures concerning Himself, which He explained unto them, that so they might be the more fitted for their ministerial work; He also spoke to them “of the things pertaining to the kingdom of God,” the gospel church state; of the nature of a gospel church, of the officers of it, of ordinances in it, and discipline to be observed therein; wherefore all that they afterwards delivered out and practiced, were according to the directions and prescriptions given by Him: and as all this required time, such a length of time was taken as that of forty days; yet longer it was not proper He should continue with them in this state, lest His apostles should think He was about to set up a temporal kingdom on earth, which their minds were running upon, and inquiring after and expecting (Acts 1:5,6), and besides, it was proper that they should be endued with the Holy Ghost in an extraordinary manner, to qualify them for the important work Christ gave them a commission to do; and which they could not receive until Christ was ascended and glorified.

2c. Thirdly, The place from whence, and the place whither Christ ascended,

may next be considered.

2c1. The earth on which He was when He became incarnate, the world into which He came to save men, out of which He went when He had done His work (John 16:28), the particular spot of ground from whence He ascended was mount Olivet, as appears from Acts 1:12 a place He frequented much in the latter part of his life; and it was in a garden at the bottom of the mount where His sufferings began, where His soul was exceeding sorrowful, even unto death; and where He put up that prayer, “Father, if it be possible, let this cup pass from Me;” and where He was in such an agony, that His sweat was as drops of blood falling to the ground; and from this very spot He ascended to His God and Father, to enjoy His presence, and all the pleasures of it, and partake of the glory promised Him (Luke 21:37; 22:39,44). One of the evangelists tells us, that He led His disciples as far as Bethany, and there blessed them, and was parted from them; which must not be understood of the town of Bethany, but of a part of mount Olivet near to Bethany, and which bore that name, and which signifies the house of affliction, from whence Christ went to heaven; and as it was necessary He should suffer the things He did, and enter into His glory, so His people must through many tribulations enter the kingdom (Luke 24:50,51; 21:26; Acts 14:22).

2c2. The place whither He ascended, heaven, even the third heaven; hence Christ is often said to be carried up into heaven, taken up into heaven, towards which the disciples were gazing as He went up; passed into heaven, and was received into heaven, where He remains; and which is to be understood, not merely of a glorious state, into which He passed, exchanging a mean, uncomfortable, and suffering one, for a glorious, happy, and comfortable one; which is meant by the two witnesses ascending to heaven, even a more glorious state of the church (Rev. 11:12), but a place in which He is circumscribed in His human nature, where He is, and not elsewhere, nor everywhere; which has received him, and where he is, and will be retained until the times of the restitution of all things; from whence He is expected, and from whence He will descend at the last day; He is gone to His Father there, and has taken His place at His right hand; who, though everywhere, being omnipresent, yet heaven is more especially the place where He displays His glory; and who is called “Our Father,” and Christ’s Father, who is “in heaven;” and of going to Him at His ascension He often spoke (John 16:10,16,17,28; 20:17).

2d. Fourthly, The manner of Christ's ascension, or in what sense He might be said to ascend; not "figuratively," as God is sometimes said to go down and to go up (Gen. 11:6; 17:22) which must be understood consistent with the omnipresence of God; not of any motion from place to place, but of some exertion of His power, or display of Himself; nor in appearance only, as it might seem to beholders, but in reality and truth; nor was it a "disappearance" of Him merely, as in Luke 24:31 for He was seen going up, and was gazed at till a cloud received Him out of sight; nor was it in a "visionary" way, as the apostle Paul was caught up into the third heaven, not knowing whether in the body or out of the body; nor in a "spiritual" manner, in mind and affections, in which sense saints ascend to heaven, when in spiritual frames of soul; but "really, visibly," and "locally": this ascension of Christ was a real motion of His human nature, which was visible to the apostles, and was by change of place, even from earth to heaven; and was sudden, swift, and glorious, in a triumphant manner: and He went up as He will come again, in a cloud, in a bright cloud, a symbol of His divine majesty, either literally taken; or if understood of the appearance of angels in the form of a bright cloud, as by Dr. Hammond, it is expressive of the same; nor does it at all affect the reality, locality, and visibility of Christ's ascension, so to understand it: nor can Luke, as an historian, be chargeable with an impropriety in his relation of it in such sense, any more than in the same account by representing angels as appearing in an human form, and in white apparel; nor than that the author of the book of Kings is, in relating the ascent of Elijah to heaven in a chariot and horses of fire, generally understood of angels in such a form (2 Kings 2:11), as the horses and chariots of fire also are in 2 Kings 6:17 which yet were really and visibly seen; and the rather it may be thought that the angels are intended in the account of Christ's ascension, since as the Lord makes the clouds His chariots (Ps. 104:3) so certain it is, the angels are the twenty thousand chariots of God among whom Christ was, and enclosed, as in a bright cloud when He ascended on high (Ps. 68:17,18), all which serve to set forth the grandeur and majesty in which Christ ascended.

2e. Fifthly, The cause or causes of Christ's ascension; it was a work of almighty power to cause a body to move upwards with such swiftness, and to such a distance; it is ascribed to the right hand of God, that is, of God the Father; to the power of God, by which He is said to be lifted up and exalted

(Acts 2:33; 5:31), and therefore it is sometimes passively expressed, that He was “carried up, taken up,” and “received up” into heaven; and sometimes actively, as done by Himself, by His own power; so it is said, “He went up,” He lifted up His own body through the union of it to His divine person, and carried it up to heaven; so “God went up with a shout;” (see Acts 1:10), and often He speaks of it as His own act, “What if the son of man ascend,” &c. “I ascend to my God,” &c. the “efficient” cause of it is God; and being a work “ad extra,” Father, Son, and Spirit were concerned in it. The “procuring” or “meritorious” cause of it was the “blood” of Christ; by which He made full satisfaction to divine justice, and obtained eternal redemption for His people: and therefore having done the work He engaged to do, it was but fit and just that He should be, not only raised from the dead, but ascend to heaven, and be received there; hence it is said, “by His own blood,” through the virtue of it, and in consequence of what He had done by it, “He entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9:12). The “instrumental” or ministering causes, were the “cloud” and the attending angels.

2f. Sixthly, The effects of Christ’s Ascension, or the ends to be answered, and which have been answered, are,

2f1. To fulfil the prophecies and types concerning it, and particularly that of the high priest’s entering into the holiest of all once a year, to officiate for the people; and so Christ has entered into heaven itself, figured by the most holy place, there to make, and where He ever lives to make, intercession for the saints.

2f2. To take upon Him more openly the exercise of His Kingly office; to this purpose is the parable of the nobleman (Luke 19:12) by the “nobleman” is meant Christ Himself; (see Jer. 33:21), by the “far country” He went into, heaven, even the third heaven, which is far above the visible ones; His end in going there, was “to receive a kingdom for Himself,” to take possession of it, and exercise Kingly power; to be made and declared Lord and Christ, as He was upon His ascension (Acts 2:36), which kingdom will be delivered up at the close of His personal reign, and not before.

2f3. To receive gifts for men, both extraordinary and ordinary; and this end has been answered, He has received them, and He has given them; extraordinary gifts He received for, and bestowed upon the apostles on the

day of Pentecost; and ordinary ones, which He has given since, and still continues to give, to fit men for the work of the ministry, and for the good of His churches and interest in all succeeding ages (Eph. 4:8-13).

2f4. To open the way into heaven for His people, and to prepare a place for them there; He has by His blood entered into heaven himself, and made the way into the holiest of all manifest; and given boldness and liberty to His people through it to enter thither also, even by a new and living way, consecrated through the vail of His flesh (Heb. 9:8,12; 10:19,20), He is the forerunner for them entered, and is gone beforehand to prepare by His presence and intercession mansions of glory for them in His Father's house (Heb. 6:20; John 14:2,3).

2f5. To assure the saints of their ascension also; for it is to His God and their God, to His Father and their Father, that He is ascended; and therefore they shall ascend also, and be where He is, and be glorified together with Him; and all this is to draw up their minds to heaven, to seek things above, where Jesus is; and to set their affections, not on things on earth, but on things in heaven; and to have their conversation there; and to expect and believe that they shall be with Christ for evermore.”

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“Therefore believer, think much of your Master's excellent greatness. Study Him in His heavenly glory, before He took upon Himself your nature. Think of the mighty love which drew Him from His throne to die upon the cross. Admire Him as He conquers all the power of hell. See Him risen, crowned, and glorified. Bow before Him as the Wonderful, the Counselor, the Mighty God, for only in this way will your love for Him be as it should.” **Charles Haddon Spurgeon**

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F.B. Meyer ; “The revelation in the Old Testament was given in fragments (or portions) . Tjos os the ,eamomg pf the wprd rendered in the Old Version *sundry times*, and in the Revised (version) *divers portions*. It refers, not to the successive ages over which it was spread, but to the numerous ‘portions’

into which it was broken up. No one prophet could speak out all the truth. Each was intrusted with one or two syllables in the mighty sentences of God's speech. At the best the view caught of God, and given to men through the prophets, though true, was partial and limited.

But in Jesus there is nothing of this piecemeal revelation. "In Him dwelleth all the fullness of the Godhead bodily." He hath revealed the Father. Whosoever hath *seen* Him hath seen God; and to hear His words is to get the full-orbed revelation of the Infinite.

***The earlier revelation was in many forms.*** The earthquake, the fire, the tempest, and the still small voice—each had its ministry. Symbol and parable, vision and metaphor, type and historic foreshadowing, all in turn served the divine end; like the ray which is broken into many prismatic hues. But in Jesus there is the steady shining of the pure ray of His glory, one uniform and invariable method of revelation."

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## HaMelech: The Coronation of the King

By Jim Briody

### "...Messianic Understanding

A theme and term associated with Rosh HaShanah in Hebrew is HaMelech (the King). It was mentioned earlier in this chapter that the shofar blown on Rosh HaShanah is known as the last trump, which Rav Sha'ul (the apostle Paul) mentioned in First Thessalonians 4:16-17. At this time, the believers in the Messiah who are righteous (tzaddikim) according to Yom HaDin (the Day of Judgment) will escape the tribulation (Chevlai shel Mashiach) on earth and will be taken to Heaven in the rapture (natzal) along with the righteous who had died before this time. What happens to the believers in the Messiah when they are taken to Heaven at this time? One of the events that will take place is the coronation of the Messiah Yeshua as King, which will happen in Heaven

(Revelation 5). Yeshua, who had come to earth during His first coming to play the role of the suffering Messiah, Messiah ben Joseph (Yosef), will be crowned as King over all the earth in preparation for His coming back to earth to reign as King Messiah (Messiah ben David) during the Messianic age, the Millennium, or in Hebrew eschatology, the Athid Lavo (Revelation 19:16; 20:4).

Daniel 7:9-14 speaks of this in the Tanach.

I beheld till the thrones were cast down, and the Ancient of days did sit...the judgment was set, and the books were opened. [This is Rosh HaShanah, Yom HaDin, the Day of Judgment. The books are the book of the righteous, the book of the wicked, and the book of remembrance] ... I saw... one like the Son of man [this is understood to be the Messiah Yeshua (Matthew 24:30; 26:64)] coming with the clouds of heaven [the clouds are the believers in the Messiah (Hebrews 12:1; Revelation 1:7)] ...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 7:9-10,13-14).

John (Yochanan) saw this same thing in the Book of Revelation.

After this I looked, and, behold, a door was opened in heaven [the gates of Heaven are opened on Rosh HaShanah, according to Isaiah (Yeshayahu) 26:2 and Psalm (Tehillim) 118:19-20]: and the first voice which I heard was as it were of a trumpet [Rosh HaShanah is known as the last trump] talking with me [Rosh HaShanah is known as Yom Teruah, the Day of the Awakening Blast or loud shout(1Thessalonians 4:16-17)]..And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne [this is HaMelech, the coronation of the Messiah; the coronation ceremony is described in Revelation 5] (Revelation 4:1-2).

The description given here in Revelation matches the account in Daniel



7:9-14.

## The Enthronement Ceremony of a King

There are four parts to the enthronement of a Jewish king.

1.The giving of the decree. Associated with this is a declaration. This can be seen in Psalm (Tehillim) 2:6-7, as it is written, "Yet have I set my king upon My holy hill of Zion. I will declare the decree...." Next, a rod/scepter is given, which is an emblem of a king. Scriptures that refer to the scepter include Genesis (Bereishit) 49:17; Numbers (Bamidbar) 24:17; Esther 4:11; 5:2; 8:4; Psalm 45:6; and Hebrews 1:8. Scriptures that refer to a rod are in Psalm (Tehillim) 2:9; Isaiah (Yeshayahu) 11:1,4; and Revelation 2:27; 12:5; 19:16. The scepter is an emblem of a king or royal office and a rod refers to the king ruling and reigning righteously in all matters (Isaiah 11:1,4-5). Yeshua is the King Messiah (Isaiah 11:1,4-5; Jeremiah 23:5-6; Zechariah 9:9; Luke 1:32-33; John [Yochanan] 1:47-49).

2.The ceremony of the taking of the throne (Revelation 5). The king sits on the throne and is anointed as king. The word Christ in English comes from the Greek word Christos and in Hebrew is Mashiach, meaning "the anointed one." Yeshua came as a prophet during His first coming (Deuteronomy [Devarim] 18:15), was resurrected as the priest (John [Yochanan] 20:9,17), and is coming back to earth again as King. Kings in Israel were anointed (2 Samuel 5:3-4; 1 Kings [Melachim] 1:39-40, 45-46; 2 Kings 9:1-6).

3.The acclamation. During the acclamation, all the people shout, "Long live the king!" (1 Kings [Melachim] 1:28-31). Next, all the people clap (Psalm [Tehillim] 47:1-2). Psalm 47 is a coronation psalm. Psalm 47:5 is the shout and trumpet of Rosh HaShanah. Verse 6 is the shouting and praising of the king. Verse 8 is the ceremony of the throne. In verse 9, the believers in the Messiah Yeshua are gathered in His presence.

4.Each of the subjects coming to visit the king after he has taken the throne.

In this, they will acknowledge their allegiance to him and receive their commissioning from him as to what their job will be in the kingdom (Isaiah [Yeshayahu] 66:22-23; Zechariah 14:16-17; Matthew [Mattityahu] 2:2).”

**Psalm 99:5 Exalt ye the Lord our God, and worship *at* his footstool; for he is holy.”**

John Gill instructs us ; “*Exalt ye the Lord our God, &c.*] Christ, who is Lord of all, and Immanuel, God with us, God in our nature, our Lord and our God; exalt him in his person, as God over all, blessed for ever; in his offices of Prophet, Priest, and King, by hearkening to his word, by trusting in his blood, righteousness, and sacrifice, and by submitting to his ordinances, and obeying his commands; exalt him in heart, thought, and affection, thinking highly of him, and affectionately loving him; exalt and extol him in words, speak of his love and loveliness, and of the great things he has done; exalt him in private and in public, in the family and in the house of God; make mention of him everywhere, that his name be exalted:”

§§§

David gives us a an anointed conclusion to this “Exaltation” portion of the study:

Psalm 145:1 David's *Psalms* of praise.

1 I will exalt thee, my God, my king; and I will bless thy name for ever and ever.

2 Every day will I bless thee, and I will praise thy name for ever and ever.

3 The Lord is great, and greatly to be praised; and there is not end to his greatness.

4 Generation after generation shall praise thy works, and tell of thy power.

5 And they shall speak of the glorious majesty of thy holiness, and recount thy wonders.

6 And they shall speak of they power of thy terrible *acts*; and recount thy greatness.

7 They shall utter the memory of thy abundance of thy goodness, and shall exult in thy righteousness.

8 The Lord is compassionate, and merciful; long suffering and abundant in mercy.

9 The Lord is good to those that wait *on him*; and his compassions are over all his works.

10 Let all thy works, O Lord, give thanks to thee; and let thy saints bless thee.

11 They shall speak of thy glory of thy kingdom, and talk of thy dominion;

12 to make known to the sons of men thy power, and the glorious majesty of thy kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion *endures* through all generations. The Lord is faithful in his words, and holy in all his works.

14 The Lord supports all that are failing, and sets up all that are broken down.

15 The eyes of all wait upon thee; and thou givest *them* their food in due season.

16 Thou openest thine hands, and fillest every living thing with pleasure.

17 The Lord is righteous in all his ways, and holy in all his works.

18 The Lord is near to all that call upon him, to all that call upon him in truth.

19 He will perform the desire of them that fear him: and he will hear their supplication, and save them.

20 The Lord preserves all that love him; but all sinners he will utterly destroy.

21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever”

## §

### **The admonition and declaration is true:**

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of {things} in heaven, and {things} on earth, and {things} under the earth; And {that} every tongue should confess that Jesus Christ {is} Lord, to the glory of God the Father.” Philippians 2:5-11

note ; all “Treasury of David” references : *The Treasury of David*, by Charles Haddon Spurgeon. Published by Guardian Press, 1976

# The end of “Prophecies of the Exaltation of Yeshua ie. Jesus Christ the Messiah”

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[1]Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.

[2]Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964.