

The Gospel According to Matthew

Supplements

Part III
Chapters VIII -IX

Biblical Commentary Series

B. P. Harris

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Assembly Bookshelf
Sacramento

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SUPPLEMENTS

I.	An Excursus on Entering the Kingdom of Heaven	2
II.	An Excursus on the Location of the Two Demoniacs and the Herd of Swine in Matt. 8:28-34	33
III.	An Excursus on the Son of the Man who is the Promised Seed of the Woman in Gen. 3:15	84
IV.	An Excursus on the Son of David, the Man who is the Lord God, in II Samuel 7:19	164

Matthew

An Excursus on Entering the Kingdom of Heaven

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. ²² Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? ²³ And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” **Matt. 7:21-23**

We spoke before in Part II (beginning on page 324 under Matt. 7:21-23) that the appellation “Lord Lord” was an affirmation of the Deity of Christ, and that those who recognized Jesus, as such, were true believers, especially since the Day wherein they would be saying “Lord Lord” was the day wherein all Christians would stand before the Judgment Seat of Christ.

We mentioned that unbelievers, who were pretending to be true believers, could not be present at that judgment seat, for all false Christians from the time of Christ until the time of that judgment of Christ would not even be resurrected until later, i.e. after the Millennial Kingdom at what is called the Second Resurrection. And yet, Scripture says that some of those who say “Lord Lord” are from the first century, and they are present at the Judgment Seat of Christ!

Luke 13:25-26 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: ²⁶ Then shall ye begin to say, **We have eaten and drunk in thy presence, and thou hast taught in our streets.** KJV

So, if they were truly unbelievers, who were pretending to be Christians, how could they be present at that Judgment Seat of Christ, for their time of judging would not even come until after the thousand year reign of Christ at the Great White Throne Judgement (Rev. 20:11-15)? The answer is they could not.

Matthew

Rev. 20:11-15 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.¹² And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.¹³ And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.¹⁴ And death and hell were cast into the lake of fire. This is the second death.¹⁵ And whosoever was not found written in the book of life was cast into the lake of fire. KJV

Nevertheless, what if our interpretation regarding those who say “Lord Lord” is not correct? That would leave us with the most common interpretation, which affirms that Matt. 7:21-23 refers to false Christians. Let’s consider this view, but first let me say this.

Of course, as we have already mentioned in Part II, there is a general application of those verses to everyone who falsely professes faith in Christ, and/or to false prophets who infiltrate the Church in order to teach their false doctrines and lifestyles (cf. Jude 1:12). There is no doubt this aspect can be applied in a general way to such portions of Scripture as these. And in that general application, unbelievers, who think they are Christians, calling out Lord Lord, should still be warned! Why?—Because if Christians calling out Lord Lord can be deceived as to their “service,” certainly the unsaved, calling out Lord Lord, can be deceived as to their “salvation!” Even though Matt. 7:21-23 applies to Christians, unbelievers should still realize they have their own Judgement coming, the Great White Throne Judgment at the end of the Millennium. And they should know that that results in an eternal judgement in the lake of fire, not in a temporary censure in the darkness outside! So if you call out Lord Lord make sure of your salvation, and make sure the one you call Lord is the LORD as defined in the Holy Faith (II Pet. 1:10; Jude 1:20)!

Howbeit, with this view above, one still needs to explain how such false Christians can be resurrected in the first resurrection and so be present at the Judgment Seat of Christ, since all unbelievers throughout Church History, who have so acted, are said to not be judged until the end of the thousand year reign of Christ. We know those who say, “Lord Lord,” include those who were alive in the first century and after, for they speak of eating and drinking in the Lord’s presence, and of Him preaching in their streets as we already showed in Luke 13:25-26. So again, if we take it out of the realm of general application and view it from a strictly literal view, if they were false Christians, unbelievers, one would need to

Matthew

explain from Scripture how they could be resurrected at that time to be upbraided by the Lord at His Judgment Seat.

But, on the other hand, if they were not false believers, but were true Christians, yet Christians who served Christ for their own purposes, who thought they were truly serving Christ in accordance with His will, but they were not, then one needs to explain how a true believer, seemingly, could be hindered from entering into the Millennial Kingdom of God. In order to examine that question, we must compare the various verses that use the phrase of “entering into the kingdom of God,” or heaven, i.e. those verses that refer to entering the Millennial form of the kingdom of God (for every believer is already in the mystery form of the kingdom of God that already exists in this dispensation of the Church).

There are 14 verses which utilize some form of the phrase, “entering the Kingdom of God or Heaven,” when it refers to entering into the Millennial Kingdom in the New Testament. These verses are Matt. 5:20; 7:21; 18:3; 19:23, 24; Mark 9:47; 10:15, 23, 24, 25; Luke 18:17, 24, 25; and John 3:5.

These fourteen are distinguished from each other in that four contextually use an aorist active subjective verb for “enter,” and four contextually use a future middle indicative verb for “enter” (See Fig. 1 on next page). And then there are six which use an aorist infinitive.

Also we must also realize that the phrase, “entering into the kingdom of heaven,” is used in two ways. First of all it is used in regard to entering the future Millennial Kingdom of heaven because of salvation, and second of all it is used of entering into the future Millennial Kingdom of heaven for rewards. It is equated with salvation and it is equated with rewards.

Every believer enters the Millennial Kingdom of heaven because of salvation, for entrance is based upon grace through faith, and not on any works the Christian may have done while still alive upon earth. A believer is there because he or she belongs to Christ, and when one dies they are present with the Lord, never to be separated from Him for all of eternity. But when it comes to entering the Millennial Kingdom of heaven for rewards, some believers will not be able to enter right away into to that kingdom with the same approbation as others when it comes to their rewards.

Matthew

At that time some Christians will think they deserve a certain level of rewards and so attempt to enter in of their own will, if you will, but they will soon find out they must wait while other believers go in before them. We see these two distinctions in these fourteen verses which bespeak one entering into the kingdom.

Fig. 1—Entering the Millennial Kingdom

Entering the Millennial Kingdom in Reference to Salvation	Entering the Millennial Kingdom in Reference to Rewards
Εἰσερχομαι (Enter) as Aorist Active Voice	Εἰσερχομαι (Enter) as Future Middle Voice
<p>Matt. 5:20 For I say unto you, That except your righteousness shall exceed <i>the righteousness</i> of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.</p> <p>Matt. 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.</p> <p>Mark 10:15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.</p> <p>Luke 18:17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.</p>	<p>Matt. 7:21 Not every one that saith unto me, “Lord, Lord” , shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.</p> <p>Matt. 19:23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.</p> <p>Mark 10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!</p> <p>Luke 18:24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!</p>

We will shortly discuss these eight verses above, but first less discuss the other six verses of the fourteen that utilize an aorist infinitive.

Four of these six verses that use an aorist infinitive (Matt. 19:24; Mark 10:24, 25; Lu 18:25) are contextually joined to the verses using a future middle indicative verb that we have shown above in the second column. They are referring to the difficulty of a rich man entering into the kingdom of God, and so these four verses with an aorist infinitive must

Matthew

be understood in light of those verses in the second column above, which we will soon discuss.

Of the remaining two verses of the six with aorist infinitive, Mark 9:47 and John 3:5, they are dealing with a different subject matter which we will now discuss below, before we discuss all eight verses shown in the chart (Fig. 1 above).

As for Mark 9:47, it reads—

Mark 9: 41-42, 47 For whosoever shall give you a cup of water to drink in my name, because **ye belong to Christ**, verily I say unto you, he shall not lose his reward. ⁴² And whosoever shall offend one of *these* little ones **that believe in me**, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. ⁴⁷ And if thine eye offend thee, pluck it out: it is better for thee **to enter into the kingdom of God** with one eye, than having two eyes to be cast into hell fire: KJV

This verse must be understood, not in the light of any of the verses in the second column of our chart on page 5, but in light of salvation and specifically Matthew 18: 3-9 in the first column, which we will fully discuss when we reach that verse. However, it should be briefly mentioned at this point that Mark 9:47 must refer to one's eternal state, since it referenced hell in the verse 47 and in the previous verses 43 and 44. It speaks of hell fire where the worm "dieth not, and the fire is not quenched." But it should be mentioned that Jesus is not stating that one's eternal state is governed by maiming one's self.

These verses must first be understood within the context, which begins in verse 41 with "belonging" to Christ, or quite literally, one who is "of Christ," and then in verse 42 with those who are "believing" in Christ. Next it bespeaks things which can prevent one from believing in Christ, such as an eye that offends, which is a Hebrew idiom, referring to lust and covetousness.

In other words, if a life of lust and greed cause you to reject Christ, wherein you choose the pleasures of sin over salvation in Christ, or you choose the riches of this world rather than the riches of grace, then pluck out the eye that offends. In other words, it's an idiom of the day which means stop your greed, stop your lust and instead believe! These verses are not speaking literally, but are using idiomatic language. It is similar to one saying, "Repent ye and believe the gospel!"

Matthew

Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. KJV

Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: KJV

Acts 26:20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. KJV

In other words, one could say, “Repent of your evil lifestyle, of laying stumbling blocks before those who believe, and of all your lust and covetousness, and, instead, believe!” It still refers to being justified by faith—not by an act of self-mutilation, and so this verse must be understood in relation to salvation and not of reward.

In other words, if one refuses to believe because he or she prefers a life of sin, then do not think you will be saved; rather, you will be delivered to an everlasting punishment in hell. So Jesus, is asking his hearers to ask themselves, which is better, living a life of sin on this earth, or to repent and give up such a life of sin, believing in Him and thereby enter into the kingdom of heaven!

And as for the second verse, John 3:5 it speaks of regeneration or being born again, and so is also used in a different manner than any of the four verses in the second column of the chart above. The verse reads—

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. KJV

It too is speaking of salvation and not any reward during the Millennium. The context clearly shows this in verse 3 and then in verses 14 and 15 of the same chapter.

First, we must see that entering into the kingdom is being equated with “seeing” the kingdom of God in John 3:3.

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot **see** the kingdom of God. KJV

Why is this significant? It is significant because Jesus is speaking of how one is saved. A few verses later in verses 14-15, Jesus introduces the story of the serpent in the wilderness

Matthew

John 3:14-15 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: ¹⁵ That whosoever believeth in him should not perish, but have eternal life. KJV

This story speaks of the time that the children of Israel sinned against God, speaking against God and Moses, thereby being judged by God with death by fiery serpents, which then led to their repentance and cry out to God for deliverance.

In answer to their repentance and cry out to God, God then provided a remedy for the bite of the serpent which He called “looking.”

Numbers 21:5-8 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there* is no bread, neither *is there any* water; and our soul loatheth this light bread. ⁶ And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. ⁷ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. ⁸ And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, **when he looketh upon it, shall live.** KJV

Thus we can see that one escaped the judgment of death, by looking off unto the serpent that was lifted up in the wilderness, which Jesus is telling Nicodemus is the way people are to be saved today once He is lifted up. He is equating “seeing” with “believing,” in that the children of Israel had to believe the word of the Lord to “look” upon the serpent to be saved from death, and so, in the same way, Nicodemus is being told that people today need to “look” unto Jesus to be saved from everlasting death.

Isaiah also speaks of the *seeing* in Isa. 45:22, which in John 3:15 our Lord equates it with *believing* unto eternal life.

Isaiah 45:22 Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. KJV

John 3:15 That whosoever believeth in him should not perish, but have eternal life. KJV

And so clearly John 3:3, which speaks of “seeing” the kingdom, is equated in John 3:5 with “entering” the kingdom of God by faith, since it

Matthew

is construed contextually with verses 14-15, which refers to one believing in the Lord Jesus Christ unto salvation and eternal life.

So these last two references using an aorist infinitive that speak of entering into the kingdom of God must not be equated with works or rewards, but rather with the fact that everyone who believes in Christ will enter into the Millennial Kingdom of God.

This should be a comfort to every Christian who trusts in Christ Jesus for their salvation. They will be in present mystery form of the kingdom and in the future Millennial Kingdom with their Saviour because of their faith in Christ.

But, if that is true, it then brings us back to our verse in Matt. 7:21 of the second column in the chart and the question as to why our Lord says that not everyone who says, ““Lord Lord,” shall enter into the kingdom of God. We will now look into this aspect of entering the kingdom of God from the perspective of all those eight verses that are shown in both columns in the chart.

As we already mentioned, four of these verses use an aorist active subjective verb in the first column, and four use a future middle indicative voice in the second column. What we must discuss is why the Holy Spirit utilized a middle voice for some of these verses and an active voice for the rest.

Now it must first be stated that the second column that shows the future middle voice form of the verb εἰσερχομαι is what is called a deponent verb, meaning there is not a future active voice form of the verb. Therefore, one cannot make a distinction between Matthew using a future indicative middle verb instead of an future indicative active verb for there is no future indicative active 3rd person form of εἰσερχομαι. But it is important to mention that even though this is called a deponent verb, it still retains the force of Greek middle voice, even though deponents are usually translated into English by active verbs. (A deponent verb in Greek is a verb which does not have active voice form of the verb. The term deponent comes from the Latin *deponere* and means “to lay aside.” Some believe the active forms fell into disuse, and so were “laid aside,” since the middle form functioned adequately as an active voice. But many now believe these deponent verbs never lost their middle voice meanings and so should still be understood as a true middle and not active voice. And, indeed, some reject the term deponent all together

Matthew

believing these verbs never had an active form, and so were never laid aside. In this light, many call these verbs lexical middles.)

Therefore, there is, indeed, some type of distinction between those verses in the first column and those in the second column in that Matthew decides to switch from the aorist subjective active verb, when referencing one entering into the kingdom of heaven in Matt. 5:20, to a future indicative middle voice verb in Matt. 7:21, when referencing entering into the kingdom of God based, not upon salvation, but rather based upon our works subsequent to salvation, especially since the verse could have been written in such a way to also utilize a 3rd person singular aorist subjective active form of the verb instead of a middle voice form of the verb (of course, if he was so inspired by the Holy Spirit—e.g. see εἰσέλθῃ in Mark 14:14; Luke 18:17; I Cor. 14:23-24). So the question that we must examine is why Matthew would switch to this middle voice form of the verb in Matt. 7:21, as well as in Matt. 19:23; Mark 10:23 and Luke 18:24, when speaking of entering the kingdom.

The first thing we must do is to explain the difference between the Greek active voice and the Greek middle voice. Basically, the main difference is that the active voice emphasizes the subject being the agent of the action, especially when a direct object is involved, whereas the middle voice emphasizes, not the action itself, but the subject's participation in the action. One of the most common examples used in English to show this difference is if one says, "I washed my shirt," one would focus on the action of washing another object. But what if the same person said, "I washed." One would think that person meant they took a bath; they washed themselves. The emphasis would be more on the subject's involvement or association with the action. This second example would show that in some way the subject initiated or performed the act to benefit himself. Therefore to say, "He entered the kingdom," in the active voice, would simply mean the subject entered the kingdom with the focus being on the act of entering and not on the one who initiated the act of entering. It simply bespeaks the fact of entering into the Millennial Kingdom. But if one was to say that he entered into the kingdom in the middle voice, it would mean that the subject initiated the act of entering into the Millennial Kingdom to obtain some benefit for himself. In some way, it would show that the act of entering was in some way specifically related back to the subject, wherein the emphasis is placed upon the subject himself.

Matthew

A. T. Robertson helps explain the difference between the two voices as follows—

“The only difference between the active and middle voices is that the middle calls especial attention to the subject. In the active voice the subject is merely acting; in the middle the subject is acting in relation to himself somehow. What this precise relation is the middle voice does not say. That must come out of the context or from the significance of the verb itself...Sometimes the variation from the active is too minute for translation into English. This ‘word for one’s self’ is often very difficult of translation, and we must not fall into the error of explaining the force of the middle by the English translation.”¹

And William Hersey Davis says this in regard to those verbs called deponents inflected as middles.

“These verbs have been called “deponents” (middle or passive) because it was difficult to see the distinctive force of the voice. Yet it is not hard to recognize the personal interest of the subject in the verbs in the middle voice.”²

One example that not only demonstrates this aspect of the middle, but also shows a contrast between the future middle form of the same verb with the aorist subjective active form of the same verb is found in John 10:9. I will include each Greek verb in parenthesis and then we will discuss it, for even though the verb is translated as “go in,” rather than “enter into,” it is the same Greek verb used in Matt. 7:21, as well as in those other verses in the second column of our chart (Fig. 1 on pg. 5).

John 10:9 “I am the door: if any one **enters in** (aorist subjective active εἰσέλθῃ) through Me, he shall be saved, and shall **enter in** (future indicative middle εἰσελεύσεται) and shall go out (future indicative middle ἐξελεύσεται), and find pasture.”

As one can see, the aorist active verb is used in this context to refer to our salvation. The focus is on the act of entering into the fold which occurs only once, theologically speaking, i.e. when one first enters through the door that is Christ. But once one so enters in and is saved, becoming a part of the fold, one then has the subsequent privilege of “entering in” and “going out” to find pasture, which speaks of one’s life after they are saved. One can go out to find pasture and then enter back in to find protection and rest. To bespeak these two different acts, John uses the active form of the verb (εἰσέλθῃ), when speaking of the first entering in so as to emphasize the “act” which makes one a part of the fold, i.e. one must exercise faith in Christ by entering through Him as the door.. This focuses the reader’s attention on the actual act of entering, i.e.

Matthew

entering by faith, rather than an emphasis on how the subject was involved in the act, perhaps putting a slight emphasis on the fact that our effort or works has nothing to do with our salvation.

But then, John next uses the middle form of the verb to put the focus not on the act of entering, but on how the subject (sheep) is involved in its own entering in, and its going out, or, if we might use the words of Davis above, the focus is placed upon “the personal interest of the subject” in entering and going out. In this case, the focus is placed upon the subject entering into (εἰσελεύσεται) the fold bringing itself protection, and then the subject going out (ἐξελεύσεται) for sustenance. (The Greek verb translated “go out” is formed with the Greek preposition “out,” [ἐκ], which becomes ἐξ before a vowel, rather than the preposition “into,” [εἰς] for entering in or going into.)

Now, this does not mean the active voice might not have been used in place of the middle form of the verb. I believe John could have written it in a different way (if so inspired by the Holy Spirit) and used εἰσέλθῃ for “go in,” or “enter in,” which is the same Greek 3rd person verb inflected as an aorist active verb used in the first part of the verse. But the fact is that John did not. Thus, more than likely, the purpose for using the middle form of the verb was to emphasize how a subject benefits or becomes affected from his or her subsequent entering in and going out, which would, perhaps, provide an emphasis on how we are to follow Christ in fellowship after we are saved, and how we benefit from following Him.

This same distinction could be true of Matthew’s switch to the middle voice of the verb in all the passages in the second column above.

By switching to the middle voice he is putting emphasis upon what a subject hopes to gain by his or her entering into the kingdom of heaven, and an emphasis on how the subject is involved in that entering. Of course, in Matt. 7:21 such benefit of “entering” is denied to certain ones (at least for the time being) and in the case of those other verses dealing with the rich, such expected benefits are not automatically gained without much difficulty. But the problem in all this is that this emphasis is sometimes difficult for to bring out in an English translation, as Dana and Mantey relate in their Greek Grammar. They write:

"It is impossible to describe it [Greek middle voice], adequately or accurately, in terms of English idiom for English knows no approximate parallel. It is

Matthew

imperative that the student abandon, as far as possible, the English point of view and comprehend that of the Greek. We can never hope to express exactly the Greek middle voice by an English translation, but must seek to acclimate ourselves to its mental atmosphere, and feel its force, though we cannot express it precisely...The middle voice is that use of the verb which describes the subject as *participating in the results of the action*. Thus βουλευώ means *I counsel*, but βουλεύομαι means *I take counsel*: the subject acting with a view to participation in the outcome. While the active voice emphasizes the action, the middle stresses the agent. It, in some way, relates the action more intimately to the subject. Just how the action is thus related is not indicated by the middle voice, but must be detected from the context or the character of the verbal idea (cf. R. 804)...So ‘the middle is, strictly speaking, never used without some sort of reference to the subject’ (Bt. 193)...‘The essence of the middle therefore lies in its calling attention to the agent [subject] as in some way clearly concerned with the action’ (M.153).”³

And William Hersey Davis succinctly put it this way with a most basic example that clearly shows the shift of emphasis between a verb in the active voice and a verb in a middle voice.

“52. The middle voice represents the subject as acting with reference to himself. Thus: 1. As acting directly on himself (direct middle): λούω, *I wash*; λούομαι, *I wash myself*. 2. As acting for himself or for his own interest in some way: ἀγοράζω, *I buy*; ἀγοράζομαι, *I buy for myself*...Often it is impossible to translate the shade of meaning given by the middle. Yet in some verbs there is a bold change in meaning.”⁴

Also, in a Greek Grammar W.H. Davis co-authored with A. T. Robertson, a nice example is given where all three voices appear in one verse.

“So the force of the voice must be noted according to the actual facts of history and context. In 1 Cor. 13:12 we find three voices of the same verb (γινώσκω [active] *I know*, ἐπιγινώσκομαι [middle] *I shall fully know for myself*, ἐπεγνώσθη [passive] *I was fully known*). Never neglect the voice if you wish to understand the Greek Verb.”⁵

And, finally, Gerald L. Stevens, a Professor of New Testament and Greek at New Orleans Baptist Theological Seminary, writes:

“A *lexical middle* is a verb entered into the dictionary as -μαι such as ἔρχομαι. This entry signals that the verb occurs only as a middle voice in the New Testament. Such verbs are not ‘deponent.’ The middle voice simply may or may not be difficult to bring out in translation. Thus, ἔρχομαι is glossed as ‘I come’ or ‘I go,’ because the middle voice idea (‘I bring myself along’) is awkward to try to render smoothly in English.”⁶

Matthew

Consequently, we see that Matthew switches to a middle form of the verb in those verses listed in the second column of the chart (Fig. 1, on page 5) to provide a different emphasis and basis regarding entrance into the kingdom of heaven than those verses found in the first column. In Greek this would be understood, but in English such emphasis is difficult to see. But, if we adapt Gerald L. Stevens' suggestion of the middle voice idea for ἔρχομαι to be "I bring myself along," and then apply that idea to the compound verb εἰσερχομαι (inflected as εἰσελεύσεται in Matt. 7:21), the nuance can be better understood in English.

Thus, if we paraphrase the verse with the nuance of this middle voice, it would then read as follows (adapting the KJV)—"Not every one that saith unto me, 'Lord Lord,' shall *bring themselves along* into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." As one can see, this understanding of the middle voice changes the whole import of the verse. Our Lord is not, necessarily, saying that such ones will never enter the kingdom, but that such ones will not be able to "bring themselves along" into the Millennial Kingdom, meaning that they will not be able to initiate the act of entering for, and unto, themselves, wherein the focus is on them. With this thought, perhaps it could also be rendered as follows: "Not every one that saith unto me, 'Lord Lord,' will be able to usher themselves into the kingdom of heaven." More than likely, such ones would be thinking they had the right to do this, because they fully expected to receive great praise from the Lord for their service and work. In this sense, perhaps the English phrase, "walk right in" may also convey the idea in the middle where it could then be paraphrased as: "Not every one that saith unto me, 'Lord Lord,' will "walk right in" into the kingdom of Heaven".

It is interesting to note that in the Old Testament we have a similar example of certain ones wishing to enter into a place (presumably because they too believed they had a right to enter); in that case, it was entering into the house of the LORD. But these attempting to enter were then stopped and prohibited by the porters. (The verse tells us they were forbidden from entering, at least for the time being, because of some uncleanness within them.)

II Chronicles 23:19 And he set the doorkeepers at the gates of the house of Jehovah, that no one unclean in anything should enter in. Darby's Version

Perhaps, the porter might have personally known that the person trying to enter the house of the LORD was unclean, or, maybe he knew he had

Matthew

been in a house where one had died, and so the porter knew the person was still unclean (see Num.19:14), .

Now, of course, the question must be asked as to why a person who was unclean would try to enter the house of the LORD? They knew such a thing was not allowed, so why would they attempt to do so. The answer would have to be that they did not know they had some uncleanness within them, or they did not care, believing they still had a right to enter. Such may be the case with those crying out, “Lord Lord,” who were attempting to enter into the Millennial Kingdom. Either they were blind, much like those Christians in Laodicea who said, “I am rich, and increased with goods, and have need of nothing,” not knowing they were in reality “wretched, and miserable, and poor, and blind, and naked” (Rev, 3:17), or, maybe, they were just filled with spiritual pride, thinking they were so holy that they believed most certainly nothing would ever hinder them from walking right into the kingdom of heaven. (Remember the mindset of King Uzziah in II Chron. 26:16-20.)

But the point in the matter is that certain things in the Old Testament that may have hindered one from entering into the house of the LORD, or in other cases, into the camp of Israel, did not mean they were forever forbidden from ever entering in. In many cases, after a certain amount of time, wherein their uncleanness was cleansed, they were then allowed to enter.

For example, a person would not be able to enter the house of the LORD if he was unclean through contact with a dead body, or of a bone, or a grave, but then, after a process proscribed in the law, such a person would then be considered cleansed, and so would then be allowed to enter.

Numbers 19:16-20 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. ¹⁷ And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: ¹⁸ And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: ¹⁹ And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. KJV

Matthew

Or consider the example of Miriam in Numbers 12:10-15; she sinned in her confrontation with Moses. And so she was refused entry into the camp of Israel for seven days. But she was only forbidden the right to from enter for only seven days; afterwards, she was then allowed to enter.

Numbers 12:10-15 and the cloud departed from off the tent. And behold, Miriam was leprous as snow; and Aaron turned toward Miriam, and behold, she was leprous. ¹¹ Then Aaron said to Moses, Alas, my lord, I beseech thee, lay not this sin upon us, wherein we have been foolish, and have sinned! ¹² Let her not be as one stillborn, half of whose flesh is consumed when he comes out of his mother's womb. ¹³ And Moses cried to Jehovah, saying, O God, heal her, I beseech thee! ¹⁴ And Jehovah said to Moses, But had her father anyways spat in her face, should she not be shamed seven days? She shall be shut outside the camp seven days, and afterwards she shall be received in *again*. ¹⁵ And Miriam was shut outside the camp seven days; and the people did not journey till Miriam was received in *again*. Darby's Version

The same thing applied to those who might kill someone in battle. They had to remain outside the camp for seven days until they were cleansed; but after that period they were then allowed to enter into the camp.

Numbers 31:21-24 And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses; (Num. 31:21 KJV) ²² Only the gold, and the silver, the brass, the iron, the tin, and the lead, ²³ Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water. ²⁴ And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp. KJV

In all these cases, certain ones were not allowed to enter into, i.e. “walk right into” the camp of Israel, nor into the house of the LORD until they were cleansed of their uncleanness. But it is important to note that being forbidden to enter at one point, did not mean they could not then enter at a later point, i.e. after being cleansed.

Well, beloved, in a similar manner, even though certain ones in Matt. 7:21, and also others listed in those verses in the second column above, could not “bring themselves along into,” the kingdom of Heaven upon earth, or “walk right into” the kingdom of Heaven upon earth, that did not mean that after being held accountable by the Lord for the failure of their service to the Him at the Judgment Seat of Christ, and after any of their unconfessed sins were brought to their attention by the Lord, and

Matthew

also after they acknowledged such failure of service, and acknowledged such certain unconfessed sins, they then would not be able to enter into the Millennial Kingdom.

Their confession of their sin and failures would cleanse them from all unrighteousness left unconfessed. In the Old Testament, those who needed cleansing would be cleansed by a prescribed process. In the New Testament, those still in need of cleansing at the Judgment Seat of Christ, would be cleansed by the acknowledgement of their failures and sin. As John says: “If we confess our sins, he is faithful and just to forgive us our sins, **and to cleanse us from all unrighteousness**” (I John 1:9).

Unconfessed sin is uncleanness, and failure in service is the wood, hay and stubble that will burn, which the apostle Paul declares that every believer will face fire at the Judgment Seat of Christ, giving account of their whole life.

I Corinthians 3:10-15 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. ¹¹ For other foundation can no man lay than that is laid, which is Jesus Christ. ¹² Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; ¹³ Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. ¹⁴ If any man’s work abide which he hath built thereupon, he shall receive a reward. ¹⁵ If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. KJV

II Corinthians 5:10 For we must all appear before the Judgment Seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. KJV

Colossians 3:23-25 whatsoever ye do, work heartily, as unto the Lord, and not unto men; ²⁴ knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ. ²⁵ For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons. ASV

At the Judgment Seat of Christ all our works and life will be brought under the penetrating eyes of the Lord Jesus, whose “eyes” are like “a flame of fire” Rev. 1:14. At that time, any undealt sin or uncleanness will be dealt with by Him and then immediately forgiven by Him thereby paving the way for all His disciples to enter the Millennial Kingdom.

Matthew

We must not forget that—yes, every believer is washed clean by the blood of the Lamb in total, and, yes, all sins past present and future have been covered by the blood of Christ when we were first saved. That is an objective and eternal reality, which cannot change, which sometimes is called positional truth, for it bespeaks the truth of what and who we are through our position of being “in Christ.”

But that does not mean that we are not also called to never forget that truth and heritage that is ours in Christ Jesus, and so always be humble in our daily walk to every acknowledge and confess our sins and unrighteousness *that does not measure up to that gracious position* that is ours in Christ Jesus.

Experientially, every failure to live up to the objective truth of our position in Christ in the heavenlies (Eph. 2:6), must be acknowledged and forsaken by us, at which time, that objective truth of our position in Christ becomes our subjective possession while yet upon earth.

What is the difference between experiential truth and positional truth? Experiential truth is simply positional truth applied in our life by faith. Experiential truth does not affect or change our positional truth, for that truth is secured forever, being secured forever for us in Christ Jesus. But experiential truth is the subjective possession of positional truth in our daily walk, or to put it another way, it is the amount of positional truth that is bearing fruit in our lives by our exercise of faith.

Positional truth bespeaks the fullness and the “end result” of our justification and sanctification, i.e. our glorification, whereas experiential truth bespeaks the beginning and the progress of our present salvation, i.e. our sanctification that will one day end with our glorification. Or one could say positional truth bespeaks our future glorification based upon our justification, and experiential truth bespeaks our present sanctification based upon that surety of that future glorification.

Therefore, when a Christian sins, and so is not living up to that positional truth or objective and eternal reality in Christ, their experiential truth suffers and so they are in need of further sanctification, which occurs in our present state when he or she confesses their sins and lawlessness so as to be forgiven and so receive the faithful application of the blood of Christ that will forgive and cleanse them from all unrighteousness in their life here upon earth. It is for this reason that Scripture says that the Father disciplines those who are His.

Matthew

In that light, the Christian's temporal experience of that everlasting and objective truth will become their permanent and eternal experience after the Judgment Seat of Christ, wherein we all will give our last and final accounting of our lives and service to God while we lived on earth.

At the Judgment Seat of Christ the full reality of the power of the blood will be experienced by each and every believer who has been saved by His grace. At the Judgment Seat of Christ every believer will experience the full measure of the New Covenant in His blood wherein all our sins will be remembered no more, and every believer will then enter the Millennial Kingdom with the full reality of our position in Christ for all of eternity.

Hebrews 10:10-17 And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins:¹² but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;¹³ henceforth expecting till his enemies be made the footstool of his feet.¹⁴ For by one offering he hath perfected for ever them that are sanctified.¹⁵ And the Holy Spirit also beareth witness to us; for after he hath said,¹⁶ This is the covenant that I will make with them After those days, saith the Lord: I will put my laws on their heart, And upon their mind also will I write them; *then saith he,*¹⁷ **And their sins and their iniquities (lawless deeds—ἀνομιῶν) will I remember no more.** ASV

Failure in our service to Christ, i.e. the wood, hay and stubble, is our lawless deeds, which Heb. 10:17 declares will be remembered no more once they are brought to our attention by the Lord at His Judgment Seat.

Such lawless deeds are those deeds claimed by those in Matt. 7:21-22 as being done in our Lord's Name, but which deeds, in reality, were not done in His Name, meaning done with His authorization. This is what causes the Lord at His Judgment Seat to declare such ones as being those "who practice lawlessness" (Matt. 7:23—please see comments under that passage for a reminder of what that judgment of our Lord really means).

But since those being judged are true believers with the Spirit of Christ within them, they will, with tears and shame, admit their sins and their failures in their service to Christ, and so will have the remaining remnants of any uncleanness or unrighteousness (I John 1:9) fully cleansed by His precious blood no more to ever be remembers. What grace, love and forgiveness will be ours on that day!

Matthew

You see, beloved, as we already mentioned, Scripture tells us that at the Judgment Seat of Christ we must all give an account of our life and walk before God in Rom. 14:10-12. After which judgement, Paul says each man will have the praise of God, after those hidden things of darkness, we have been discussing, will be brought to light as declared in I Cor. 4:3-5

Romans 14:10-12 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the Judgment Seat of Christ. ¹¹ For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* ¹² **So then every one of us shall give account of himself to God.** KJV

I Corinthians 4:3-5 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. ⁴ For I know nothing by myself; **yet am I not hereby justified: but he that judgeth me is the Lord.** ⁵ Therefore judge nothing before the time, until the Lord come, **who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.** KJV

The apostle Paul clearly tells us that those things truly done in His Name, i.e. in accordance with His will (i.e. the good), and those things, perhaps still done for him, but not done according to His will (i.e. the bad and the wrong), in II Cor. 5:10 and Col. 3:25 will be rightly judged by Christ.

II Corinthians 5:10 For we must all appear before the Judgment Seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. KJV

Colossians 3:23-25 whatsoever ye do, work heartily, as unto the Lord, and not unto men; ²⁴ knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ. ²⁵ For he that doeth wrong shall receive again for the wrong that he hath done: and there is no respect of persons. ASV

Everything not done in accordance with His will are those things and deeds that were not “authorized” by the Lord, and so were not done in His power by the Holy Spirit, and so, as a result, are a form of lawlessness, which, of course, is a form of uncleanness.

Such type of lawlessness by a Christian would be “sins of presumption,” which are things either done in blindness and ignorance, or, even worse, things which are done in self-righteous pride, wherein one thinks God

Matthew

must be pleased with what they accomplished for Christ. Such self-blindness can only be known in the light of His judgment.

Psalm 19:12-13 Who can understand *his* errors? cleanse thou me from secret faults.¹³ Keep back thy servant also from **presumptuous sins**; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression KJV

Paul also speaks to this in I Cor. 3:10-15 and also I Cor. 4:1-4—

I Corinthians 3:10-15 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. **But let every man take heed how he buildeth thereupon.** 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. KJV

I Corinthians 4:1-4 Let a man regard us in this manner, as servants of Christ, and stewards of the mysteries of God.² In this case, moreover, it is required of stewards that one be found trustworthy.³ But to me it is a very small thing that I should be examined by you, or by *any* human court; **in fact, I do not even examine myself.**⁴ **For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord.** NASB77

Paul warns us that not everything that is done for the kingdom is necessarily good! Much building can be done for the Lord, just like those who in Matt. 7:22 will say: “but we have done this in your name and we have done that in your name!” And yet, the Lord essentially makes known to them that He did not authorize those things that they did in His Name, and so were not of His will, nor did He approve their motives for doing those things, nor the power by which they did those things, for those things only brought glory to themselves.

Those would be the things done wrongly, as Paul says in Col. 3:25, and as such would not be the works made up of gold, silver, and precious stones, but rather the wood, hay and stubble (I Cor. 3:12) that would be burnt up at the Judgment Seat of Christ. Moreover, he says that one may not even be aware that their works will be burnt up because they were completely ignorant of any unclean thing within themselves, completely blind as to their own true spiritual condition.

Matthew

And it is because of this possibility, if any allusion is being made by Paul to our verse above in Num. 31:21-24, those things or works done wrongly, as well as any sin left unconfessed, would also be those things that make us unclean, which would then prohibit one from “bringing themselves along into,” or “walking right into” the Millennial Kingdom. In other words, it would parallel those who were unclean in some way and so were prohibited from entering right into the camp of Israel.

Thus, Paul would be saying that before the beginning of the Millennial Kingdom, every believer will give an account of themselves to Christ at His Judgment Seat, wherein all unconfessed sins and all works done wrongly will be brought to light and accounted for, so as to have one enter into eternity with their experiential truth in perfect agreement with their positional truth. All things that are unrighteousness, making one unclean, things which causes Christ to stop us from “bringing ourselves into” or our “walking right into” His Millennial Kingdom, despite our calling out to Him, “Lord Lord,” will be brought to our attention, and then, just as quickly forgiven, and then forgotten for all of eternity.

Just as the fire had to cleanse those things that were unclean in Num. 31:23a, wherein it says—“Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean,” so too the fire at the Judgment Seat of Christ will make sure any uncleanness is cleansed, as Paul declares when he says that “Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.”¹⁴ If any man’s work abide which he hath built thereupon, he shall receive a reward.¹⁵ If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire” (I Cor. 3:13-15).

But, in all this, we must never forget that we are forever secure in Christ, so even if our works are burnt up by the cleansing fire of judgment and we suffer loss, we shall still be saved, yet so as by fire as Paul said in verse 15 above.

And just as those in the Old Testament, once cleansed of all uncleanness, were then able to then enter into the camp of Israel, so too, once we are all experientially cleansed of any unconfessed sin or uncleanness, we too will be able to enter into the Millennial Kingdom of God. Why?

The answer is because even if we are denied by the Lord, with Him declaring that He never knew us, meaning he never acknowledged our

Matthew

works or our service to Him—because we never sought His authorization for our works or service to Him, or also because we never allowed Him to be Lord of our walk, i.e. we denied Him as Lord, as the Master of our service—He never can deny Himself. We are told by Paul that even if He must deny us, “He remains faithful; for He cannot deny Himself.” (II Tim. 2:10-13 NASB77).

II Timothy 2:10-13 Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.¹¹ Faithful is the saying: For if we died with him, we shall also live with him:¹² if we endure, we shall also reign with him: **if we shall deny him, he also will deny us:**¹³ if we are faithless, he abideth faithful; for he cannot deny himself..ASV

On this passage, W. E. Vine writes:

“If we shall deny Him, He also will deny us:—the verb rendered ‘deny’ here means to disown, and so, on our part, to prove faithless (cp. Matt. 10:33; Luke 12:9; John 13:38). On the part of Christ, He will not cause us to lose our salvation but He will disown us in the matter of reward for fidelity if that has not been the case. **2:13 if we are faithless, he abideth faithful for He cannot deny Himself:**—‘faithless’ is the right rendering here, rather than the A.V. ‘believes not’; it is not a matter of unbelief but lack of fidelity, which implies more than mere unbelief. The word ‘deny’ as used in this verse signifies to prove false to oneself. The Lord ever acts consistently with His own character and this involves the withholding of a reward from those who are faithless. The statement is very solemn, and whilst the Lord is faithful to His promises that is not the point here. That He abideth faithful is not said by way of soothing comfort but as a warning.”⁷

Also, we are told in I John 1:9 by the apostle John also says He is faithful to forgive us and cleanse us from all unrighteousness, if we but confess our sins.

1 John 1:9 If we confess our sins, **he is faithful** and just **to forgive** us *our* sins, and **to cleanse** us from all unrighteousness. KJV

So it is so important that a Christian keeps short accounts with God, so when we stand at the Judgment Seat of Christ we will receive a “Well done thou good and faithful servant; enter thou into the joy of thy Lord!” They will be able to enter into the Kingdom of Heaven with great rewards.

Matthew

But if we do not keep short accounts with God, never fully confessing our sins and never repenting of any works done for Him in His Name, but not done with His approval, or works done for Him with wrong motives, or works done for Him by our own wisdom, understanding, and power, such sins and failures will all be brought to our attention when we stand before Him at the Judgment Seat of Christ.

But, glory be to God for His mercy; because we are truly His, when we are confronted with those sins and failures of fidelity, we will be sorrowful and immediately confess them before Him, at which time, He will forgive us and He will “cleanse” us from all unrighteousness. Then, we too, who were made to stand aside in the darkness outside for a moment at the Judgment Seat of Christ, will also be able to enter into the Kingdom of Heaven, albeit with diminished rewards.

This is also why it is so important that we make it a habit like King David, to ask God to show us any wrong motive we might have, and to repeatedly ask Him to search our hearts to see if there is any wicked way in us of which we are not aware, or to see if we have acted in any presumptuous manner or sin (Ps. 139:23-24).

Psalms 139:23 Search me, O God, and know my heart: try me, and know my thoughts²⁴ And see if *there be any* wicked way in me, and lead me in the way everlasting. KJV

But if we do not do this, we might find that we were disobedient to the Word of God in the work of God, trying to make a name for ourselves in the kingdom of God, doing things unto our own glory, for our own reputation (Gal. 2:6 NASB77), seeking titles so as to receive honor and praise from fellow believers, failing to walk by faith, walking instead by sight, making instead merchandise of the things of God in order to get money to serve God in our own way. If that is the case, we should be wary, for even though we might boast of all the great things we have done for God, the day will show they may have really just been great things that done for ourselves in our own soulical power, according to our own wisdom and ability.

The way of the cross will always lead to a well done from the Lord, while the way of self will always lead to works being burnt up, and a prohibition from the Lord from us directly entering into the kingdom of God, being asked instead to stand in the darkness outside the Judgment place, until the Lord can bring to light and deal with our uncleanness and

Matthew

unrighteousness that arose from unconfessed sin and a life of loving and ignorantly living for ourself.

Beloved, we must not ignore the fact that Scripture does speak of Christians being put to shame at the Judgment Seat of Christ, or at least at the coming of Christ in I John 2:28.

I John 2:28 And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming. NASB77

More than likely, I would say it refers to the Judgment Seat of Christ, for will not all Christians shout for joy when they see Christ descend from the clouds to receive them as His own? If so then the last phrase, “at His coming,” might be understood as “in His presence,” referring to our being with Him after the rapture. The Greek would support such a translation.

In any case, what would bring shame and tears to a Christian at that time, if not our learning that our works are being burnt up through the fire of His Judgment Seat because we lived for ourselves and served Him for ourselves?

But we must also never forget that after this short time of disapproval at the Judgment Seat of Christ wherein He brings to light all our failures and unconfessed sin, all believers will be ushered into His kingdom, for every single believer, who is called, is also predestinated to be conformed to the image of His Son.

Romans 8:29-32 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. 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. ³¹ What shall we then say to these things? If God *be* for us, who *can be* against us? 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? KJV

Every believer will ultimately enter into the Millennial Kingdom for ultimately we are in the kingdom only by His righteousness and by His love that covers a multitude of sins, and, most certainly, by His blood that has cleansed us from all sins, past, present and future.

Matthew

Because of this, when Christ brings to light our entire life and any sin that we might have left unconfessed, we will most certainly confess that sin to Him and receive forgiveness and a final cleansing from all unrighteousness we may have, by our own will, brought into our service to God, because we did things in His Name which were not what He ordered us to do as His servants. Perhaps this is part of the meaning behind Rev. 19:7-8, which declares that by the time of the marriage of the Lamb, the bride had made herself ready, arraying herself in fine linen, which is called the *righteous acts* or deeds of the saints (not the *righteousness* of the saints as found in the KJV).

Revelation 19:7-8 "Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and **His bride has made herself ready.**" ⁸ And it was given to her to clothe herself in fine linen, bright *and* clean; for the fine linen is **the righteous acts of the saints.** NASB77

Believers are not in the kingdom because of their own righteousness (as suggested in the KJV); they are only there by the righteousness of Christ. But as a bride adorned for her husband, believers have arrayed themselves with righteous acts, the last of them being, making all things right at the Judgment Seat of Christ which will occur before the marriage. The last righteous act of every believer will be to acknowledge we deserve no reward, perhaps, symbolized in Rev. 4:4, 10-11, with the righteous act of laying down our crowns before Him in unworthiness of His grace.

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.** KJV

Revelation 4:10-11 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. **KJV**

Part of the bride's beauty is that she arrays herself with her righteous acts done in fidelity with Christ, wherein she shows her submission to Christ. Every Christian, when shown the error of their way, will ultimately repent of their error and sin, if not during their life time on earth, then most certainly at the Judgment Seat of Christ, for every Christian is predestinated to be conformed to the image of Christ (Rom. 8: 29-31).

Matthew

Acknowledging our sin and failure in serving Him aright are most certainly the final “righteous act” a Christian can do!

So in summation, there seems to be only two options regarding Matthew’s switch to the middle voice in Matt. 7:21 along with those other verses in the second column above which we will discuss when we reach that point.

1) The first option is to understand εἰσελεύσεται in Matthew 7:21 as a true deponent verb, according to the traditional understanding of a verb that has an active meaning despite the middle form. Thus the verb “enter” should not be understood any differently than the same verb in Matt. 5:20. Thus the emphasis is only on the fact of one entering into the kingdom without any consideration as to how the subject might be involved or affected by that entering.

With this option one would equate entering into the kingdom only with salvation in all verses in Fig. 1 on page 5. Thus, the traditional understanding would apply, wherein these who say “Lord, Lord” are not real Christians, but those who were only wolves in sheep’s clothing, perhaps, the false prophets mentioned a few verses earlier in the chapter.

2) The second option is to understand εἰσελεύσεται as a true middle voice, wherein the refusal of entrance is in some way tied in with the intent and mindset of the subject, who believed they should be able to enter, walking right in, if you will, into the kingdom because of their own perceive merits.

With this option one would equate one entering into the kingdom for rewards and not for salvation. Thus, with this understanding the ones saying “Lord Lord” would, indeed, be Christians who in saying “Lord Lord” were confessing their faith in the Lord Jesus Christ and in His Deity, as we saw in our comments under Matt. 7:21.

And because they were Christians, after a short time of being reproved by the Lord because of their failure to properly serve Him during their life upon earth, as well as any unconfessed sin being dealt with, they would then be allowed to enter the kingdom by the Lord, not based upon their work or service, but based upon the righteousness of Christ and based upon the forgiveness and love of the Lord.

Matthew

Their inability to immediately enter the kingdom of God would only mean they would not be able to enter the kingdom with the expectation that they deserved to be rewarded fully by the Lord for their service.

Thus, such Christians would be the same persons who were called the “least” in the kingdom of God in Matt. 5:19. And they would be the same Christians that Paul reveals in I Cor. 3:12-15 will be ones to suffer loss, having their works of wood, hay and stubble burnt up, yet would also, most assuredly, still be saved, yet so as by fire.

These seemed to be the only two ways one could take these two categories of entering into the kingdom of heaven. With this in mind then, let us conclude with a discussion of the strength and weaknesses of each option.

The strength of the first option is that it encourages Christians to make sure that there are not wolves in sheep’s clothing in their midst. And it solves the problem of second option, whereby one needs to explain how a Christian can be denied entrance into the kingdom of heaven, when so many verses equate entering into the kingdom of God with being saved from sin and hell.

As for the weakness of this first option, it is that it does not explain how a unbeliever can be present at that time, since every false believer, every wolf in sheep’s clothing that has ever plagued the Church over the last two millennia, simply will not be resurrected at that time to appear at the Judgment Seat of Christ! As we discussed in our comments under Matt. 7:21 in Part II, the parallel passage in Luke 13:24-30 indicates that those saying “Lord Lord” will include those who were living during the days of our Lord’s incarnation. Thus, if they were unbelievers, wolves in sheep’s clothing, false prophets, and not true Christians, they could not be present to be judged, for unbelievers from the first century, and every century after that, simply will not be judged until after the Millennium at the Great White Throne Judgment, after the Second Resurrection.

A second weakness of the first option can be seen in the same parallel passage where persons are crying out “Lord Lord.” Let me provide the portion of Scripture below.

Luke 13:24-30 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, “Lord, Lord”, open unto us; and he shall answer and say

Matthew

unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first, and there are first which shall be last. KJV

The second weakness seen in this first option as written in this parallel passage is as follows. In Matt. 7:21 our Lord explains that the reason why those persons will not be allowed to enter into the kingdom of heaven is because they were not doing the will of the Father who is in heaven. And then in Matt. 7:24 he explains what he means by that reason from Matt. 7: 21 by stating: “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.”

These sayings, of course, in the context are those contained in the Sermon on the Mount, which then means, if one follows the first option of equating entering into the kingdom in Matt. 7:21 with salvation, that one’s salvation must be based upon keeping the sayings in Sermon on the Mount! In other words, it means one is saved by works of righteousness that one does in their lifetime. But of course, Scripture says such could never be the basis of our salvation.

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. KJV

Moreover, the Greek word translated “doeth” in Matt. 7:24 is the Greek verb ποιᾷ, which is inflected as a present indicative, active voice, verb, which would then mean salvation depends on us habitually repeating, carefully doing, maintaining a state of “striving,” trying to keep all the things taught in the Sermon on the Mount until our very last breath upon earth.

This would mean salvation depends on us and our ability to maintain good works. This is also shown in the parallel passage in Luke 13:24-30, which is prefaced in verse 24 with the exhortation to, “Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall

Matthew

not be able.” The Greek verb translated to “strive” (ἀγωνίζεσθε) is also a present tense verb.

Beloved, if one spends his or her whole life striving to be saved, they are not walking by faith. We are justified by one act of “faith,” not by an entire life of “striving.” We do not strive to be saved; we believe to be saved! It is a once and for all transaction that occurs the moment we believe in Christ, not a transaction that is based upon continuous striving!

Thus the phrase “strive to enter the strait gate” cannot refer to salvation, but it can, indeed, be equated to our sanctification and to our rewards, wherein Scripture says to work out our salvation with fear and trembling (Phil.2:12), the verb “work out” also being a present tense, but this is referring to that aspect of salvation that is called our sanctification and not to the aspect of our salvation that is called our justification. All who are justified are saved by faith not works.

Consequently when Jesus tells us to strive to enter the narrow gate, that entering cannot be referring to our salvation, but only to our sanctification. Therefore we are called to “strive” in such things as our preaching and teaching in Col. 1:27-29 (KJV), to strive for mastery in the race that is laid before us as referenced in I Cor. 9: 24-27 (KJV), and to strive for masteries in II Tim. 2: 5 (KJV), where one is told the reward comes from striving lawfully.

II Timothy 2:5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. KJV

Finally, in I Tim. 6:12, Scripture says we are to “fight the good fight of faith,” i.e. strive earnestly in the struggle of faith (“fight” is same Greek verb translated “striveth” in I Cor. 9:25), which indicates the striving occurs after we are saved, not before we are saved.

I Timothy 6:12 Strive earnestly in the good conflict of faith. Lay hold of eternal life, to which thou hast been called, and hast confessed the good confession before many witnesses. (Darby’s Version)

Nowhere does Scripture tell us to continuously strive for that salvation that is our justification, for that is a gift granted by grace through faith (Eph. 2:8-9; cf. Rom 5:9; 3:28).

Matthew

So, if one believes Matt. 7:21 as well as Luke 13:24-30 is written in regard to unbelievers, one needs to reconcile that with the truth that we are not saved by “doing” or “striving,” but only by believing!

Now, some try to reconcile the two by stating that believing is part of the will of God, therefore, when Jesus says in Matt. 7:21 that only those doing the will of the Father will enter the kingdom, they say that believing is included in that will.

Now, of course, it is the will of God for all to believe, but this really does not solve the problem for then one would still be saying that being saved is based upon our **doing**, which would then be seen as believing and keeping the sayings of Jesus as found in the Sermon on the Mount, for Jesus still explains that the will of God requires that one “doeth” His words found in the Sermon on the Mount to enter the kingdom of heaven (Matt. 7:21,24).

Matthew 7:21,24 Not every one that saith unto me, Lord, Lord, **shall enter into the kingdom of heaven**; but he that **doeth the will of my Father** which is in heaven...²⁴ Therefore whosoever **heareth these sayings of mine**, and **doeth them**, I will liken him unto a wise man, which built his house upon a rock. KJV

So if one tries to solve the weakness of this point in this way, one would end up teaching that salvation is by **faith plus works**, and that also one who is saved by **believing**, can lose that salvation by not **doing** the will of God until the end! But we know that anything less than salvation by faith alone is an error, so this view does not really solve the problem.

So these are the strengths and weakness of the first option. Let us now consider the strength and weakness of second option.

The strength of the second option is that it answers all the weaknesses of the first option! Scripture teaches that rewards in the coming kingdom do depend on our “doing” and on our “striving” (albeit, doing and striving by His life and power).

It also explains why those Greek verbs appear in the present tense and why only those doing our Lord’s will, will be “readily” allowed to enter into the Millennial Kingdom.

These then would be those in the kingdom of heaven who are labeled the “greatest” in Matt. 5:19. And they would be those who were careful to build and to serve the Lord with the gold, silver and precious stones (I

Matthew

Cor. 3:12 &14), which means those would receive the approbation of “Well done, thou good and faithful servant.” This then is the strength of option two. But let us now discuss its weakness.

The weakness of the second opinion is that it does not explain in the passage as to what happens to those who are asked to “depart” or “stand aside” from the Lord at the Judgment Seat in Matt. 7:23. Yet to be fair the same problem occurs for those who hold to option one.

Those who hold to option one assume those who are asked to depart in Matt. 7:22 are commanded depart into an eternity in hell apart from Christ. But the passage does not make that assertion. That assumption comes from the translation “outer darkness,” which is assumed to mean hell. But that misconception is addressed in our comments under Matt. 8:12.

So the problem resulting from this weakness of option two is no different than the problem that would confront those who prefer option one—the passage does not declare what happens to those asked to depart or stand aside.

So the only way to resolve this is one must look to the greater context of the Gospel and, indeed, to the entire context of the New Testament. One must compare Scripture with Scripture, and that is what we have attempted to do back in Matt. 8:11-12, wherein we discussed this whole issue. Hopefully, now that we have explained what “entering into the kingdom of heaven” entails, one will now be able to understand the greater context of the passage.

Matthew

An Excursus on the Location of the Two Demoniacs and the Herd of Swine in Matt. 8:28-34

Matthew 8:28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. KJV

In this verse Matthew declares that Jesus and the disciples land in the “country of Gergesenes,” while Mark and Luke in their Gospels designate that location as the “country of Gadarenes” in the KJV. However, if one is using the NASB 1977 (I would **not** recommend the NASB2020 for a number of reasons), or some other modern version, one will notice that Matthew 8:28 in their Bible reads “country of the Gadarenes,” and in Mark 5:1 and Luke 8:26 the “country of the Gerasenes.”

The reason for these differences is that we have a variant in all three verses. Unfortunately, some variants do exist in our Greek copies of Scripture. Sometimes variants were introduced into the text by a scribe who made certain assumptions about a text, and/or about a perceived error in the text made by a previous copyist, such as, for example, an error caused by a misspelling of a word and so, because of that error, the new copyist attempts to smooth out and harmonize the passage by making a change to what he perceives to be correct word and/or inflection of the word. Such errors even occur today when copies are made of Scriptural texts. For example, F. F. Bruce once spoke of an error made in a printed copy of a Bible. He writes—

“From the end of the first century to our own day this process of copying and recopying has gone on. Since the fifteenth century the copying and recopying has been done by means of the printing press; before that it was done by hand. It is difficult to copy any documents without making slips; this so even with modern printing methods, where repeated revisions in proof by a variety of readers reduce the chance of error to a minimum. Yet very curious misprints have crept into some editions of the Bible. One edition of the English Bible displayed the significant misprint in Psa. 119:161, ‘*Printers* have persecuted me without a cause’...” [Of course, it should have read ‘**Princes** have persecuted me without a cause.’] “If misprints can creep into the published text in spite of

Matthew

all the opportunities for previous correction, it is much easier for errors to occur when long texts were copied out laboriously by hand.”⁸

But, what is amazing in all this is that God has not allowed such mistakes made by copyists to ever alter a fundamental doctrine of the Bible, so much so that F. F. Bruce concludes his comment above with this quote made by Sir Frederic Kenyon, who was a leading authority in this field of textual criticism dealing with such variants.

“It is reassuring at the end to find that the general result of all these discoveries and all this study is to strengthen the proof of the authenticity of the Scriptures, and our conviction that we have in our hand, in substantial integrity, the veritable Word of God...Any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the *authenticity* and the *general integrity* of the books of the New Testament may be regarded as finally established.”⁹

And so over time we see some variants did creep into these three passages in our Gospels because of the fallibility of men. Broadly speaking the KJV, NKJV, the Bishop’ Bible and the Geneva Bible follow the Byzantine Greek Text-Type that contains the variant Γεργεσηνῶν (Gergesenes) in Matt. 8:28 and Γαδαρηνῶν (Gadarenes) in Mark 5:1 and Luke 8:26 (although certain manuscripts from the Alexandrine Text-Type family also contain Γεργεσηνῶν in Matt. 8:28). On the other hand, such versions as the NASB, ESV and the NIV follow a more critical and eclectic Greek type-text based broadly upon the Alexandrine Text-Type that adopts the variant Γαδαρηνῶν (Gadarenes) for Matt. 8:28, and the variant Γερασηνῶν (Gerasenes) for Mark 5:1 and Luke 8:26.

Apparently one of the reasons for these variants is that scribes were not able to reconcile in their minds these three geographical locations with what they perceived the text said. Thus, it seems they attempted to correct the text, assuming a mistake in spelling had been made or perhaps there was a mispronunciation of the word in dictation that caused an error to be made in how it was spelt.

For example, some perceive the variant Γερασηνῶν (Gerasenes) actually arose from a mispronunciation of Γεργεσηνῶν (Gergesenes), or vice versa, and thus both words refer to the same place. James Albert Broadus speaks to this possible reason, stating, “The form Gergesa may possibly have been merely a different pronunciation of Gerasa, the *r* of the latter

Matthew

taking a rattling guttural sound like that of the strong Ayin, which is modern Arabic sounds much like our *rg*.”¹⁰

Thus, with the spelling of Gerasa, rather than Gergesa, scribes may have thought that Gerasa was the city of Gerasa in the Decapolis (today known as Jerash), some thirty miles south east of the Sea of Galilee, which of course would be too far from the Sea of Galilee to fit in with the story of the text. Thus, some scribe might have thought the word was misspelled (e.g. many centuries ago Origen thought that very thing) and so they corrected it to Gergesa. Or, conversely, some scribes might have thought the reverse, and that Gergesa (which some thought did not exist along the shore of Galilee at all, was a misspelling of Gerasa and so they corrected it to Gerasa. In any case, it seems that scribes honestly tried to harmonize texts believing such misspellings may have occurred in the exemplar before them. But all this may have been based on a misconception of what the text actual said.

First, some may not have been aware of a region of Gergesenes in the vicinity of Gadara, but they were aware of a region of “Gerasenes” (modern day Jerash in the ancient region Decapolis) and so they assumed a misspelling had occurred and so they dropped the “g” (γ) and changed the word to Gerasenes. Or, for those who knew that a region of Gergesenes did exist in the vicinity of Gadara, and they had an exemplar that contained the word Gerasenes, they might have assumed Gerasenes was a misspelling and so they added the “g” (γ) and changed it to Gergesenes. Either way some scribe, probably long after Matthew had passed away, became the first scribe to alter original wording with one variant or the other, perhaps, because the scribe held one of the misconceptions mentioned above.

Nevertheless, if one takes into account the broad contextual constraints found in all three synoptic passages, I believe the reading of the Textus Receptus reflects the original wording, i.e. the region of Gergesenes and the region of the Gadarenes. Consequently, Matthew, Mark and Luke are not contradicting each other. The different nomenclatures simply show that the same area was known by two different names. This is not an unusual phenomenon in in the Bible or in geography in general, especially in areas that have a long and varied history.

For example, the Sea of Galilee is also called “Lake of Gennesaret” by Luke in his Gospel (Luke 5:1), yet no one would claim that Luke was confused or made a mistake because he did not call the lake the Sea of

Matthew

Galilee as did Matthew. Indeed, John even calls it by another name in his Gospel; he calls it the Sea of Tiberius (John 21:1)! All this shows is that a geographical area can be known by more than one name.

This phenomenon also occurs in regard to certain cities in the Bible. For example, the city of Hebron is also called Kirjatharba, as can be seen in Genesis 23:2 and in Nehemiah 11:25.

Genesis 23:2 And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. KJV

Nehemiah 11:25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjatharba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof. KJV

Even after many centuries Nehemiah still refers to Hebron by its more ancient name, Kirjatharba, even though it is was most often called Hebron.

This same phenomenon happens in our world today. For example, sometimes the Netherlands is called “Holland,” or Antarctica is called the “South Pole,” or Great Britain is called “England.”

And so we can see in these parallel accounts that Matthew uses one designation, the region of Gergesenes, for the area or part of the area also known as the region of the Gadarenes even though the two regions were not completely coterminous. In other words, the country of Gergesenes could include part of the country of the Gadarenes, and the country of the Gadarenes could include part of the country of the Gergesenes, and by examining their respective boundaries that intersect, the location where the casting out of the demons occurred can be determined.

So the question arises, “Where was this location, and why did the Holy Spirit designate it by two different names?” The *Popular Commentary on the New Testament*, edited by Philip Schaff, speaks of the major view regarding this location, and also a different theory introduced by Dr. William McClure Thomson in the late 19th century, who is not to be confused with the aforementioned Edward A. Thomson.

“The variety in names has occasioned much discussion as to the exact locality. The common view is that the city referred to was *Gadara*, the capital of Perea, situated south-east of the southern end of the lake. It was about seven miles from Tiberias, on a mountain near the river Hieromax; was probably inhabited by Gentiles, and is now called *Omkeis*. This place was not too far away to be the

Matthew

city' referred to, since the events occurred before 'the city' was reached. The name 'Gergesenes' is then to be regarded as derived from the old 'Girgashites,' who lived there before the conquest of the Israelites. (Josephus says the name survived.) *Gerasenes* was probably a corruption, or derived from the city *Gerasa*, which was situated in the same district, though at a great distance. Another theory, now coming into favor, is that a place called *Gerasa* or *Gergesa*, existed near the lake shore. (See Thomson, *The Land and the Book*, ii. pp. 34-37)."¹¹

Of this different theory then coming into favor, it might be best to provide an extended quote from the aforementioned book of Dr. W. M. Thomson that explains his theory, for his theory has become the most popular viewpoint today. However, I believe it results from a misunderstanding of the text, and, perhaps, from not taking into account all the contextual reasons why our Lord went to the area referred to by most other commentators as the southeastern portion of the lake and not the northeastern portion of the lake at modern day Kursi, as theorized by W. M. Thomson.

Below is an encapsulation of Dr. W. M. Thomson reasonings for this new location in his own words.

"Here...is something of great interest to me, and I think, will be to you before we are done with it. The name of this prostrate town is Kerza or Gersa, as my Bedawin guide shouted it in my ear the first time I visited it, on that windy day we have been describing. It was a small place, but the walls can be traced all round, and there seem to have been considerable suburbs. I identify these ruins with the long-lost site of Gergesa, where our Lord healed the two men possessed with devils, and suffered those malignant spirits to enter into the herd of swine. If this be correct, it is a discovery of some importance. From Origen down to the last critic who has tried his skill upon the Greek text of the New Testament, the conflicting and contradictory readings of manuscripts in regard to the place where the miracle was performed have furnished a fruitful source of discussion. Matthew locates it at Gergesa, Mark and Luke at Gadara. A few various readings give Gersa. The Vulgate, Arabic, and others that follow the Vulgate, read Gergesa in all the evangelists; nor are these all the discrepancies in regard to the name of this place. Only one of these readings can be correct. Which shall we select? This is the question to be settled. Our inquiries will, of course, be confined to the topographical indications which may have a bearing upon the problem.

Our first point is that the miracle could not have occurred at Gadara. **It is certain, from all the accounts we have of it, that the place was near the shore of the lake. Mark says that when he came out of the ship immediately there met him a man, etc. With this precise statement the tenor of all the**

Matthew

narratives coincides, and therefore we must find a locality directly on the shore, and every place must be rejected that is not consistent with this ascertained fact. Again, the city itself, as well as the country of the Gergesenes, was at the shore of the lake. All the accounts imply this fact. Lastly, there was a steep mountain so near at hand that the herd of swine, rushing down it, were precipitated into the lake.

Now Gadara does not meet any one of these necessary conditions. I take for granted, what I believe to be true, that Um Keîs marks the site of Gadara, and it was, therefore, about three hours to the south of the extreme shore of the lake in that direction...No one, I think, will maintain that this meets the requirements of the sacred narratives, but is in irreconcilable contradiction to them. It is true that a celebrated traveler, from his lofty stand-point at Um Keîs, overlooks all intervening obstacles, and makes the swine rush headlong into the lake from beneath his very feet. But to do this in fact (and the evangelists deal only in plain facts), they must have run down the mountain for an hour and a half, forded the deep Jermuk, quite as formidable as the Jordan itself, ascended its northern bank, and raced across a level plain several miles before they could reach the nearest margin of the lake, a feat which no herd of swine would be likely to achieve, even though they were "possessed." The site of the miracle, therefore, was not at Gadara. This is an important result. **Nor was it in the country of the Gadarenes, because that country lay south of the great river Jermuk; and, besides, if the territory of that city did at any time reach to the south end of the lake, there is no mountain there above it adapted to the conditions of the miracle;** and, farther, the city itself where it was **wrought was evidently on the shore.** There we must find it, whatever be its name.

And in this Gersa or Chersa we have a position which fulfills every requirement of the narratives, and with a name so near that in Matthew as to be in itself a strong corroboration of the truth of this identification. It is within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs, out of some of which the two men possessed of the devils may have issued to meet Jesus. The lake is so near the base of the mountain that the swine, rushing madly down it, could not stop, but would be hurried on into the water and drowned. The place is one which our Lord would be likely to visit, having Capernaum in full view to the north, and Galilee "over against it," as Luke says it was. The name, however, pronounced by Bedawîn Arabs is so similar to Gergesa, that, to all my inquiries for this place, they invariably said it was at Chersa, and they insisted that they were identical, and I agree with them in this opinion.

In studying the details of the miracle, I was obliged to modify one opinion or impression which had grown up with me from childhood. There is no bold cliff overhanging the lake on the eastern side, nor, indeed, on any other, except just north of Tiberias. Every where along the northeastern and eastern shores a smooth beach declines gently down to the water. There is no "jumping-off

Matthew

place,” nor, indeed, is any required. Take your stand a little south of this Chersa. A great herd of swine, we will suppose, is feeding on this mountain that towers above it. They are seized with a sudden panic, **rush madly down the almost perpendicular declivity, those behind tumbling over and thrusting forward those before, and, as there is neither time nor space to recover on the narrow shelf between the base and the lake, they are crowded headlong into the water, and perish.** All is perfectly natural just at this point, and here, I suppose, it did actually occur. Farther south the plain becomes so broad that the herd **might have recovered and recoiled from the lake, whose domain they would not willingly invade.**

How do you suppose these discrepancies in the name of this place crept into the text? We must leave that question to professed critics. I have an abiding conviction, however, that Matthew wrote the name correctly. He was from this region, and personally knew the localities. His Gospel, also, was written first of all, and mainly circulated, in the beginning, in these Oriental regions. John does not mention the miracle, and Mark and Luke were strangers to this part of the country, and may possibly have intended, by mentioning the country of the Gadarenes, to point out to their distant Greek and Roman readers the mere vicinity of the place where the miracle was wrought. Gergesa, or Gerasa, or Chersa, however pronounced, was small and unknown, while Gadara was a Greek city celebrated for its temples and theatres, and for the warm baths on the Hieromax just below it. They may, therefore, have written "country of the Gadarenes.”¹²

So now one can see all his reasons for suggesting this new location for the casting out of the demons. But the change undermines the very reason as to why Matthew mentions that our Lord even went to the country of the Gadarenes, moreover it does not take into account the specific words and phrases the Holy Spirit inspired the writers to use in recording this event. Thus, for the following reasons, I believe our brother Thomson's theory was incorrect in identifying the country of Gergesenes with Kursi, and the major or common view mentioned in the *Popular Commentary on the New Testament*, edited by Philip Schaff, was the correct theory, or at least was closer to the truth.

Let's briefly discuss each reason and then address in a fuller way the reason why the country of the Gergesenes did "not" refer to the jurisdiction of a city named Gergesa, but rather to the territory of the ancient Girgeshites, and why the country of Gadarenes did, indeed, refer to the jurisdictional authority of a city name Gadara.

Matthew

1) **The theory ignores the usage of the Greek verb καταπλέω**—First, our brother overlooks the Greek word καταπλέω, which is made up of two words, κατα, meaning “down,” and πλέω, meaning “to sail.” This verse is used by Luke when he states that they sailed down to the other side (Luke 8:26). Perhaps, one of the reasons this word is overlooked is because the KJV simply translates it as “they arrived” without any indication that the Greek verb for “sail,” conjoined with the Greek preposition for “down,” is being used.

Luke 8:26 And they arrived at the country of the Gadarenes, which is over against Galilee. KJV

The NKJV improves upon the KJV, by bringing out the underlying nuance of “sailing” into their translation, but Young’s Literal Translation fully brings out this nuance of the verb.

Luke 8:26 And they sailed down to the region of the Gadarenes, that is over-against Galilee.

Now, to be fair to the reader, it should be mentioned that this Greek word does not always mean sailing down in the sense of southward. It also is used of sailing in other directions, and the word can also be used of sailing down to land (the sea in the Greek mind, apparently, was thought to be higher than the water’s edge or land, perhaps in reference to swells and waves). But this does not mean the word was never used with this literal thought of sailing downward.

For example, Liddell and Scott provide an example where this same Greek word was used of a ship sailing downward. The word was used of a ship that was sailing down a river. This is how it appears in their Greek Lexicon:

“καταπλέω...to sail down stream, c. acc., κ. τὸν Εὐφρήτην Hdt. I. 185.”¹³

So what we see is that in accordance with the Greek lexicons, this word in certain contexts can be used to describe a boat that is sailing downward, rather than sailing across or over. In our case, I believe the context warrants the thought of literally sailing down the Galilee to southern end where the Jordan River exits the lake. (Remember the Jordan River empties into the lake in the north and exits the lake in the south.) If the northeastern portion of the lake was meant where Kursi is

Matthew

located, as theorized by Thomson, then a different sailing verb could have been used.

This is because one finds that in Greek there are many verbs of sailing formed by this verb πλέω being combined with different prepositions. For instance, there is ἀποπλέω (to sail away—e.g. Acts 13:4 Darby), ἐκπλέω (to sail from—Acts 20:6 NASB77), παραπλέω (to sail by—e.g. Acts 20:16 KJV), all which indicate those different nuances of the verb to sail.

Therefore, if Kursi was the destination, there is another form that would have fit perfectly with the thought of sailing from Capernaum to Kursi. It is the Greek verb διαπλέω meaning to “sail over,” or to “sail across.” In Acts 27:5 it is translated in the KJV as “sailed over the sea of Cilicia,” and in the ASV it is translated as “sailed across the sea which is off Cilicia.”

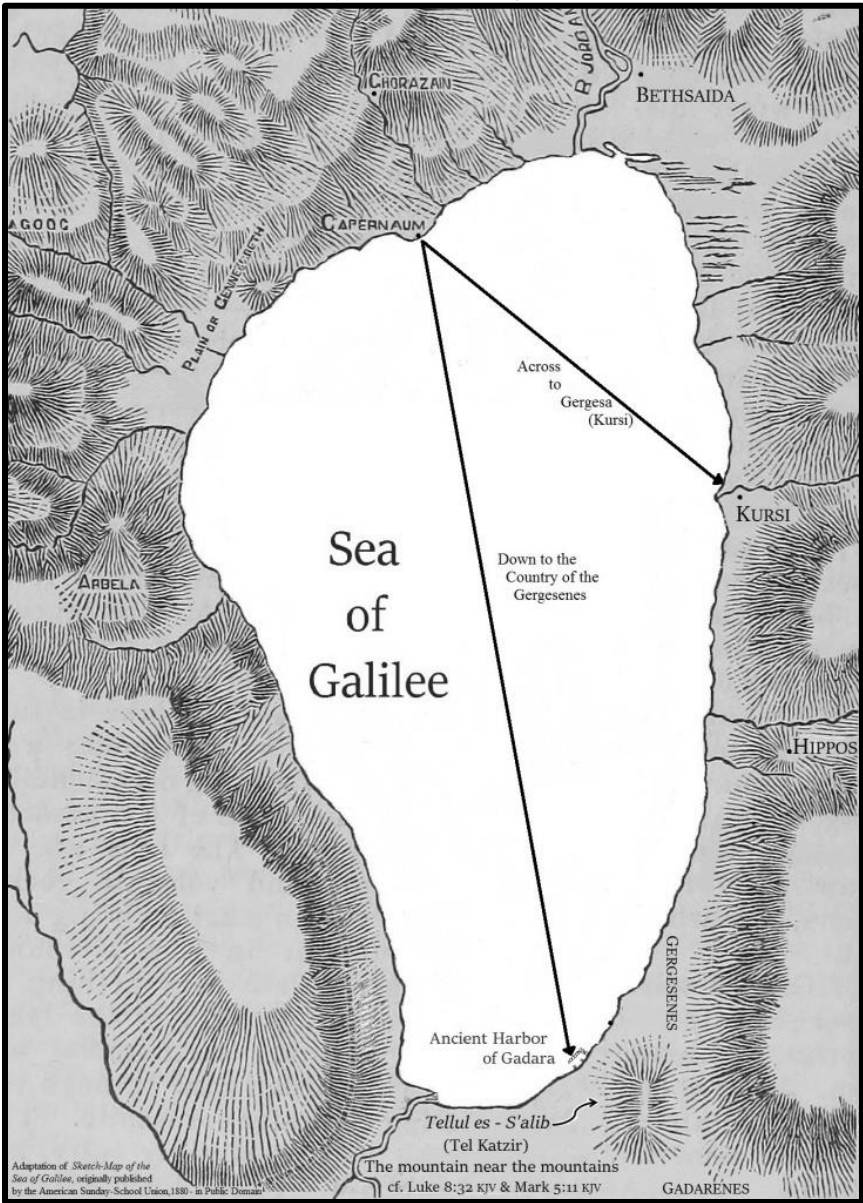
Thus, if it had been used in Luke 8:26, it would have read “they sailed over to the region of the Gadarenes,” or, for those who assume that the city of Gergesa was meant, being modern day Kursi, it would have been more in keeping with the geography of the lake and the context as we will see, to say “they sailed across,” rather than “they sailed down.” But Luke did not use that form of the Greek verb for sailing. Instead, he used καταπλέω, to sail down, which fits in better in the overall context to the southeastern portion of the lake and not to the northeastern portion of the lake where Kursi is located, especially since all the water of the Jordan flowed downward through the lake to the Dead Sea..

Therefore, context must determine whether that nuance of the verb was intended or not, which in our case I believe it can be shown that it was intended.

W. M. Thomson never addressed this Greek verb καταπλέω that Luke utilized in his reasonings. If one stands at Capernaum and looks straight down the sea of Galilee one can make out the southern portion of the lake, but if one looks towards modern day Kursi, one is looking at a stretch of the eastern shoreline that would seem to be more accurately describe as across from Capernaum, when one considers that the southern shoreline is so much further down and away from Capernaum. (See below Fig. 1)

Matthew

Fig. 1—Sailing down the Sea of Galilee to the Country of the Gergesenes¹⁴



(Public domain adaptation- please see footnote.)

Matthew

2) **The theory ignores Greek adverb πέραν being used in all three accounts**—This thought of sailing downward is also supported by the use of the Greek adverb πέραν in Mark 5:1, when Mark states that they came “unto the other side of the sea, into the country of the Gadarenes. (The same adverb is also used in Matt. 8:18 and Luke 8:22.)

Now, it must be stated that the adverb πέραν could have also been used for sailing over to Kursi, but I believe when used with the verb to sail down it would seem more natural to indicate to the southern end of the lake which would be considered the “other side,” i.e. the opposite end of the northern end of the shore from which they began in Capernaum. In other words, Kursi, which is in the northeastern portion of the lake, would not be considered to be the opposite the northern end of the lake, as would the country of the Gadarenes in the southern end of the lake.

Thus, it seems πέραν, in this context, literally indicates the opposite end of the lake, which would be, as George V. Wigram mentions in his *Analytical Greek Lexicon* regarding this articular πέραν, “on the farther side.”

“ὁ, ἡ, τὸ πέραν, *farther, on the farther side*, and τὸ πέραν, *the farther side, the other side*, Mat. 8. 18, 28; 14. 22, et al.”¹⁵

Thus, contextually, the southern end of the lake seems more natural. Even visually, if one looks at pictures of one standing on the shoreline of Capernaum, looking down the lake, the location of Kursi appears as the “nearer” side of the lake, and the southern end would be more likely considered the “farther” side, i.e. the opposite side of the lake.

Moreover, another contextual fact that indicates that this πέραν is referring to this southern end of the lake is the fact that the last phrase in the parallel passage of Mark 5:1 reads “into the country of the Gadarenes.” The country of the Gadarenes is located in the southeastern portion of Galilee and not in the northeastern portion of the lake where Kursi lies. Thus, Kursi could not be the side of the lake that Luke intended when he said they “sailed down,” and when Mark says they came over unto the “other side of the sea” into the country of the Gadarenes,” and also when Matthew speaks of departing “unto the other side.” The only portion of the lake that contextually agrees with all these words and phrases is the southeastern portion of the lake.

3) **The theory also ignores the phrase “over against Galilee” used by Luke**—The thought of “sailing down” to the southern end of the lake is

Matthew

further confirmed in Luke 8:26, because of the last phrase in the verse reads ἀντιπέραν τῆς Γαλιλαίας, which is translated as “over against Galilee” in the KJV and “opposite Galilee” in the NASB77. This eliminates Kursi as being the site for the casting out of the demons for Kursi cannot be considered to be “over against Galilee.” However, the country of the Gadarenes in the southern end of the lake is, indeed, “over against Galilee.”

Luke 8:26 And they sailed down to the region of the Gadarenes, **that is over-against Galilee.** Young’s Literal Translation

This phrase, “opposite” or “over” against Galilee, ἀντιπέραν τῆς Γαλιλαίας, is not referring to the Sea of Galilee, but to the region, the political territory, the country, the land mass, if you will, that is called Galilee.

Now it is true that the “sea” itself was under the jurisdiction of Herod who ruled Galilee, but the Sea was not Galilee. The Sea was “in” Galilee. The word Galilee in the verse does not mean the lake; it means the province or district of Galilee. Thus, the phrase “over against Galilee” does not refer to the Sea of Galilee, but to the land mass that was considered the district of Galilee. If it referred to the Sea it would have said “over against the Sea of Galilee.”

Besides if the lake itself was meant, there would simply be no need to further qualify the location with the added phrase “over against Galilee.” Luke would have simply said they sailed down to the country of the Gadarenes, for everything around the water’s edge would already be considered to be against the Sea of Galilee.

In other words, if the Sea of Galilee was intended by the single word “Galilee” in the phrase, over against Galilee, why would there be a need to add a further clarification as to what part of the water’s edge was intended, for every part of the lake would already be considered to be “over against Galilee” (i.e. the Sea of Galilee). The phrase then would not have provided the reader any more information as to which end of the lake was meant, for the western end of the lake would also have been considered against Galilee, as would have the eastern end of the lake, or the southern end, or some portion of the northern end. The phrase simply would not have clarified which portion of the Sea was meant. But if the phrase “against Galilee refers to the land mass that is Galilee, this further clarification then makes sense for everyone would know it

Matthew

could only be in two possible locations. The first would be the Tetrarchy of Philip which was also known as the Gaulanitis region in the northeastern part of the lake, and the second would be the Gadarene district in the southeastern region portion of the lake. (See Fig. 2, *The Political Divisions and Jurisdictions in Northern Israel in the Time of Christ* on next page.) The Tetrarchy of Philip, of course, would be disqualified, not because it does not lie against Galilee, but because it was never known as the district of the Gadarenes. The eastern district of Hippos would also be disqualified, as it does not lie against Galilee, as would those who assert that the country of the Gergesenes referred to a supposed enclave around what is now known as Kursi, lying between the district of Hippos on the south and the district of Philip on the north, for if such a district existed in that location (of which there is no evidence) it would share no common border with the land mass known as the district of Galilee either, being an enclave between the two districts of Hippos (on the south) and the Tetrarchy of Philip (on the north). And finally, of course, the western end need not be considered since that land mass is the district of Galilee!

Thus, this phrase, ἀντιπέραν τῆς Γαλιλαίας, can only refer to the land division in Israel called Galilee, and not to the lake; examples of this can also be seen in other verses where τῆς Γαλιλαίας in this phrase is used.

Matthew 4:25 And there followed him great multitudes of people from Galilee (τῆς Γαλιλαίας), and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.

Matthew 21:11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee (τῆς Γαλιλαίας).

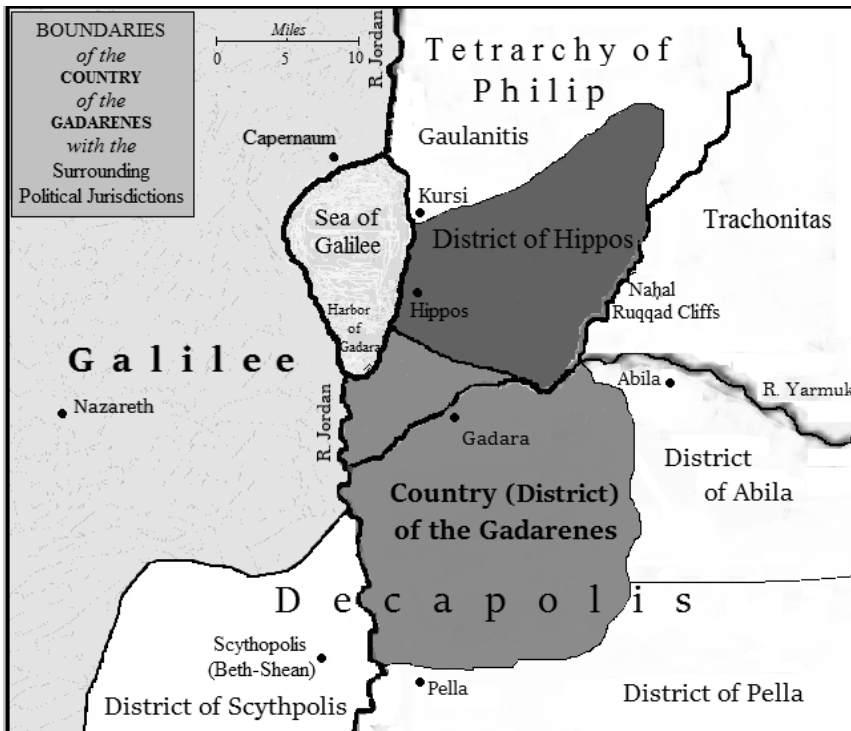
Luke 2:4 And Joseph also went up from Galilee (τῆς Γαλιλαίας), out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David.)

Obviously, in the first example Galilee is referring to the district of Galilee and not the lake. And in the second example the city of Nazareth does not sit along the water's edge of the Sea of Galilee. So when Matthew says "Nazareth of Galilee," the word "Galilee" does not mean by the Sea of Galilee but rather the district of Galilee. And of course, in the last example, Joseph walked out of the land mass called Galilee, not from anything having to do with the lake.

Matthew

Therefore when Luke says that they sailed down to the “region of the Gadarenes,” which is “over against Galilee,” he can only be referring to another district or jurisdiction which has a border with, or lies against the land division or province that is Galilee, which indicates that the district that was meant had to be coterminous, in part, with the country or district of Galilee, which could only be the country of the Gadarenes which lies in the south, and not the area where Kursi lies in the northeast, as can be seen in the map we mentioned before—*The Political Divisions and Jurisdictions in Northern Israel in the Time of Christ*, Fig. 2.

Fig. 2—The Political Divisions and Jurisdictions in Northern Israel in the Time of Christ



4) The theory also ignores this fact that Scripture says the event took place in the “country” of the Gadarenes in the other Gospels

Matthew

and not at the “city of Gadara.”—This theory of identifying the miracle at Kursi is also based upon a misunderstanding of the text when it asserts that the incident had to occur at a city near the seashore, and so, since the city Gadara was not near the shoreline (being about 6 miles up the hill), and Kursi was only about ½ mile distance from the shoreline, the conclusion was made it had to have occurred at Kursi in the northeastern part of the lake and not in the southeastern portion of the lake.

The fact of the matter is, however, the text does not say it occurred at a city, but in the country, i.e. the country of the Gadarenes. It seems our brother Thomson makes this assumption in part because of the Greek adverb translated “immediately” in Mark 5:2, which, apparently, in his mind indicates the incident with the demoniacs happened at the seashore as soon as Jesus disembarked from the ship. By way of reminder, this is what he said:

“Our first point is that the miracle **could not have occurred at Gadara**. It is certain, from all the accounts we have of it, that the place was near the shore of the lake. **Mark says that when he came out of the ship immediately there met him a man, etc.** With this precise statement the tenor of all the narratives coincides, **and therefore we must find a locality directly on the shore, and every place must be rejected that is not consistent with this ascertained fact...** The site of the miracle, therefore, was not at Gadara. This is an important result. **Nor was it in the country of the Gadarenes, because that country lay south of the great river Jermuk;** and, besides, if the territory of that city did at any time reach to the south end of the lake, there is no mountain there above it adapted to the conditions of the miracle; and, farther, the city itself where it was **wrought was evidently on the shore**. There we must find it, whatever be its name.” (Bold print mine.)

But let us consider each these assertions, for they are major pillars upon which his theory of the location being at Kursi rests.

First, the text does never says the miracle “occurred at Gadara,” as brother Thomson apparently believed; rather it says it occurred in the “country” of the Gadarenes, which means his conclusion that the country of the Gadarenes cannot be meant because Gadara does not lay near the seashore is simply wrong.

Another brother in Christ made this same observation regarding brother Thomson’s wrong conclusion. George H. Witney in his Hand-Book of Bible Geography shares the following.

Matthew

“Gadara was a large and splendid city, and lay on a hill south of the river Hieromax, (Yarmûk,) about six miles south-east of the southern extremity of the Sea of Galilee...Dr. Thomson objects that Gadara is too far from the lake, and thinks the miracle must have been performed at a place called Kerza [Kursi] or Gersa, which he supposes to be the ancient Gergesa. But it will be noticed that the Gospel narrative does not claim that the city of the Gadarenes was near the shore of the lake. Christ crossed the Sea of Galilee “to the territory of the Gadarenes,” which extended down to the shore. In the time of Christ Gerasa was the capital of northern Peræa, and its province included that of Gadara. It is not stated where the swine were feeding, but the place was near the scene of the miracle, and most probably on the high point of land which separates the ravine of the Hieromax from the lake. From that point there is a long and “steep” descent to the shore, and down into this the swine may have rushed. The site of the city of Gadara is identified with the extensive and remarkable ruins of Um Keis, which occupy a circuit of about two miles. The inhabitants are still “dwelling in tombs. While not a house, column, nor wall remains, yet the old pavement of the streets is almost perfect, showing the marks of the chariot wheels in the stones. The tombs are excavated in the limestone rocks, and consist of chambers of various sizes, some above twenty feet square, with deep recesses in the side for bodies.”¹⁶

So, first of all, it is important to realize that this theory ignores the word translated “country” in all three Gospel accounts. This word translated “country,” or “region,” depending on one’s English version, is the Greek word “*chora*” (χώρα). This Greek word χώρα is used by all three—Matthew, Mark and Luke. It is defined as follows in George V. Wigram’s Analytical Greek Lexicon.

“χώρα, ας, ἡ...*a country, region, tract, province*, Mar. 5.10; Lu. 2.8; *a district, territory, environs*, Matt. 8.28; meton. *the inhabitant of a country, region, etc.*, Mar. 1.5; Ac. 12. 20; *the country*, as opposed to the city or town, Lu. 21. 21...”¹⁷

So we see it is used two ways. First, it can refer to a “district” or “territory,” in our case, a district which “belongs” to a city, and not to a city proper, in and of itself; it refers to the political jurisdiction of a city. This is how it is used in our phrase the country, the *chora* of the Gadarenes. It bespeaks that political entity, that territory that was assigned to the political jurisdiction of Gadara. Josephus. in his first century account of the area speaks of many villages in the *chora* “belonging to Gadara and Hippos”¹⁸ This shows that that the *chora* of the Gadarenes refers to all the area that was under the jurisdiction of Gadara, for Gadara was one of the ten cities of the Decapolis, which controlled the district, i.e. the *chora* assigned to the city as it existed in

Matthew

the time of Josephus, as can be seen in Fig. 2 *The Political Divisions and Jurisdictions in Northern Israel in the Time of Christ* on page 46.

Decapolis was a province consisting of ten principle cities with their surrounding administrative districts in the southeastern portion of the Sea of Galilee extending downward toward Jerusalem. Gadara and Hippos were two of those ten cities. With that in mind, after healing the demoniac our Lord tells him to go home and bear witness to his great deliverance. Well, since we know that he obeyed the Lord (Mark 5:20), all we then need to do in order to see where the casting of the demons took place, is to simply locate where he went in obedience to the command of the Lord. Well, Luke 8:39 and Mark 5:19-20 gives us the answer.

In Luke 8:39 we first read that Jesus tells him to go to his own house; next we read that he obeyed and that “he went his way, and published throughout **the whole city** how great things Jesus had done unto him.” Mark 5:19 says the same thing—our Lord tells him first to go home and in verse 20 we are told he obeyed. But notice Mark says he departed and “**began to publish it in Decapolis.**” Luke says he went to a city and Mark says he began to publish it in Decapolis. Therefore we learn his home was in a city that was in Decapolis.

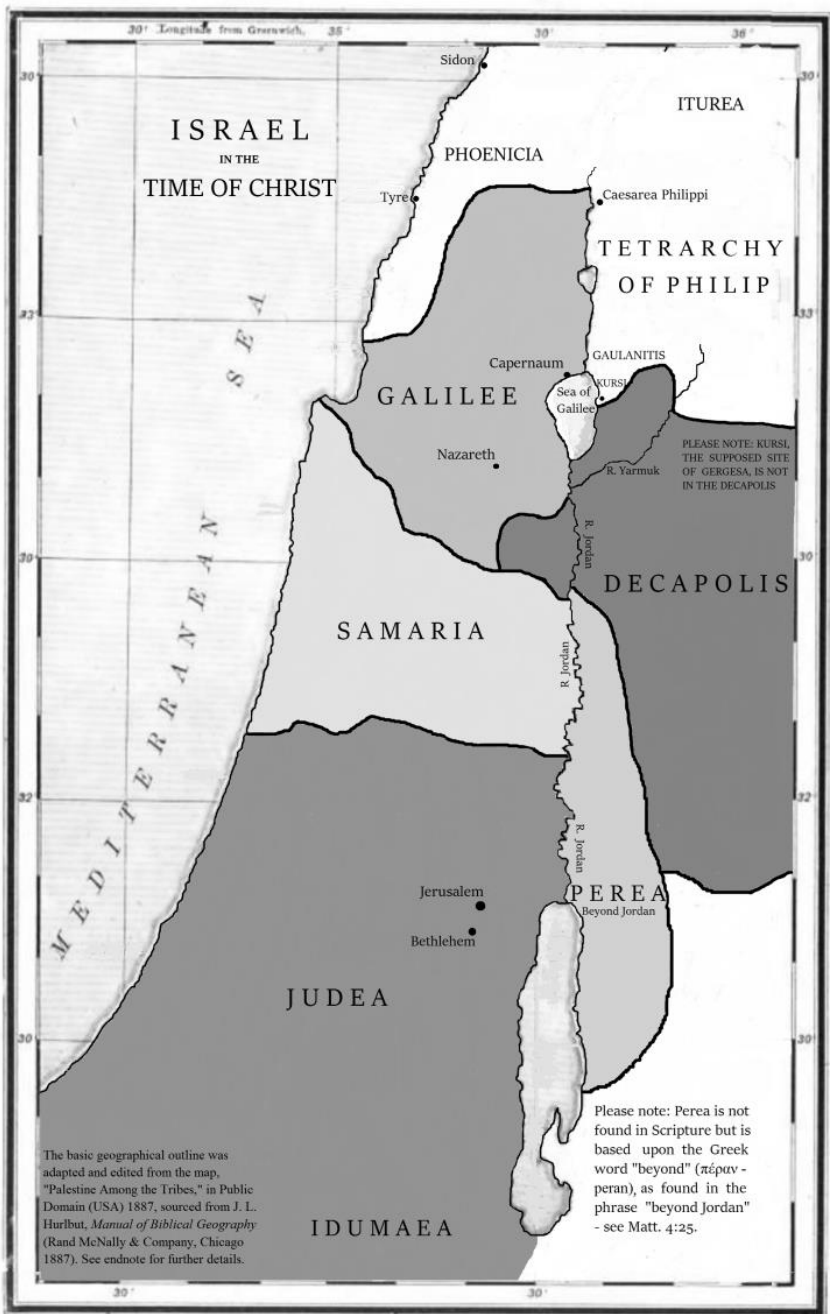
Well, Kursi in the northeastern part of the lake is not in Decapolis! So since the place Scripture clearly says he “began” to publish what Jesus did was in the district of Decapolis, this reveals to us the casting out of the demons had to occur in the *chora* of the city of Gadara, not at the city of Kursi, for only Gadara was in the Decapolis, being one of the ten administrative districts. Kursi was not in the Decapolis, but was rather in the Tetrarchy of Philip, as can be seen in the map on the next page (Fig. 3—*Israel in the Time of Christ*).

Mark 5: 19-20 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. ²⁰ And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel. KJV

So we see the healed demoniac could not have gone to the city of Kursi, in the northeastern part of the lake, for the city of Kursi, which some identify as Gergesa, was not a part of the Decapolis. He went first, more than likely, to the city of Gadara, or to one of the many villages or cities lying in the country of the Gadarenes which lay within that district.

Matthew

Fig. 3— Israel in the Time of Christ ¹⁹



(Public domain adaptation—please see footnote.)

Matthew

Thus we see his theory ignores the fact that the incident did not occur at a city, but in the country, the “*chora*” (χώρα) of the district of Gadara, which was a part of the Decapolis, which occupied the area around southeastern portion of the lake, southward. It never occupied the northeastern portion of the lake which some assert was the area of the “*chora*” (χώρα) of the city of Gergesa, identified with modern day Kursi.

However, when we come to Matthew’s the *chora* of the Gergesenes, it is not reflecting the first usage of the word *chora* (χώρα) mentioned by George Wigram, but by the second usage which, by metonymy, he said referred to “the inhabitant of a country, [or] region.” *Chora*, in the phrase the *chora* of the Gergesenes, could not refer to a “political entity,” for Gergesa (if such a city ever existed in our Lord’s day) was never the administrative capital of a region around the Sea of Galilee. So in that phrase, *chora* is being used in its other sense of an ethnic group, or the inhabitants of a country or region, which in our case would be the Gergesenes also known as Gergashites, one of the seven nations in the land of Canaan. In other words, the name Gergesenes does not refer to an administrative district of a city named Gergesa, as the name Gadarenes referred to administrative district of the city Gadara. Rather, it simply indicates a particular ethnic group that inhabited that area. In this sense “*chora*” (χώρα) is being used much in the same way it was used in Acts 18:23, which speaks of “the country of Galatia (τὴν Γαλατικὴν χώραν, lit. “the Galatian country,” if you will). The Roman province of Galatia was inhabited by a population known as Galatians (Γαλάται—Gal 3:1). It obtained its name not from a city named Galatia, but from a people the Romans called the “Galli,” a group of Celtic Gauls who inhabited that region or country. Through different spellings and forms, the name in both Latin and Greek, developed into Paul’s Γαλάται, the Galatians.

We see this same usage in other places in Scripture. For instance, in Brenton’s LXX translation of Isa. 19:19, we see that Isaiah speaks of an altar to the Lord “in the land of the Egyptians” (ἐν χώρᾳ Αἰγυπτίων), which could be translated as “in the county of the Egyptians.” Obviously that is not referring to the political jurisdiction of a city named Egypt, but is referring to the inhabitants of that area, i.e. the Egyptians. Thus, the *chora* or country of the Gergesenes is not referring to political jurisdiction of a city named Gergesa, but is referring to the entire area of land belonging to an ethnic grouping of a people called the Gergesenes also known as Gergashites. As we have mentioned, the Gergashites were

Matthew

one of the seven nations inhabiting the land of Canaan before the arrival of the children of Israel under Joshua. (See Joshua 3:10.)

Thus, Matthew's reference to the country of the Gergesenes, in all likelihood, referred to the whole region once inhabited by the Canaanite nation of the Gergesites, which would be the area around the lower half of the eastern shore of Sea of Galilee down towards the south eastern side of the Jordan. (Scripture never speaks of an actual city name Gergesa in the Gospels, nor does Josephus, who was quite familiar with the area, being the place where he waged war with Rome.) Edward Wells made this comment regarding the Girgashites in his book

"Upon comparing all the several places of Scripture, where the families or nations of Canaan are mentioned, I find seven nations to be reckoned up in three places (Deut. vii. 1. Josh. iii. 10. and xxiv. 11.), namely, the Canaanite, the Hittite, the Hivite, the Perezite, the Girgashite, the Amorite, and the Jebusite...To which may be added, that it is pretty clear, that the Hivites and Girgashites were neighbouring nations; forasmuch as the Hivites are expressly said in Scripture to inhabit the parts of Canaan adjoining to mount Lebanon or Libanus, and particularly the eastern part thereof about mount Hermon; and the Girgashites are probably supposed to have been seated about the sea of Galilee; since we read of the Gergesens inhabiting those parts in the times of the Gospel.

20

Additionally, in this regard, John Lightfoot, the well-respected 17th century English Hebraist and Rabbinical scholar, makes this comment under Mark 5:1, regarding Matthew's reference in his Gospel.

"We say the region of the Gergesenes was of broader extent and signification than the region of the Gadarenes was, and that the region of the Gadarenes was included within it. For whether it were called so from the old Gergashite family of the Canaanites, or from the muddy and clayey nature of the soil, which was called...Gergishta by the Jews, which we rather believe; it was of wider extension than the country of the Gadarenes; which denoted only one city, and the smaller country about it, and that belonged to Gadara. **But this country [Gergesenes] comprehended within it the country of Gadara, of Hippo, and of Magdala, if not others also.**"²¹

Now some may argue that because the Girgashites were destroyed by the children of Israel during the days of conquest, Matthew would never have used the name Gergesenes, as referring to them; but such is not the case, as other old Canaanite names or locations remained in use long after the time of Joshua.

Matthew

Moreover, as we also said before, according to Josephus the name Gergesenes (not a city called Gergesa) survived up to his time, even though the people did not. Now we do not know whether Josephus was also referring to geographical nomenclatures or was simply referring to the names in Scripture. But we do know other ancient names of Canaan endured up to the time of the Lord, for Mark 7:31 speaks of “Sidon,” the firstborn of Canaan (cf. Gen. 10:15), and Matthew speaks of a “woman of Canaan” that met the Lord (Matt. 15:22), which shows the name was still being used, and it will still be used in speaking of the end of days when Scripture says there will no longer be a Canaanite in the house of the Lord (Zech. 14:21). So it would not be all that unusual that the ancient area around eastern Galilee could still be known as the country of the Gergesenes in Matthew’s day. We do know this; the Gergeshites were not completely destroyed because some still existed at least to the time of Solomon according to the text of the Septuagint where it declares they were made tributaries of Solomon in I Kings 9:20—“So that none of the people should rule over him that was left of the Chettite and the Amorite, and the Pherezite, and the Chananite, and the Evite, and the Jebusite, **and the Gergesite**, who were not of the children of Israel, their descendants who had been left with him in the land, whom the children of Israel could not utterly destroy; and Solomon made them tributaries until this day” (Brenton’s Version)

As for the boundaries of some of these ancient nations in the land of Canaan, M. L. R. Perrine, an old Presbyterian minister and missionary wrote as follows—

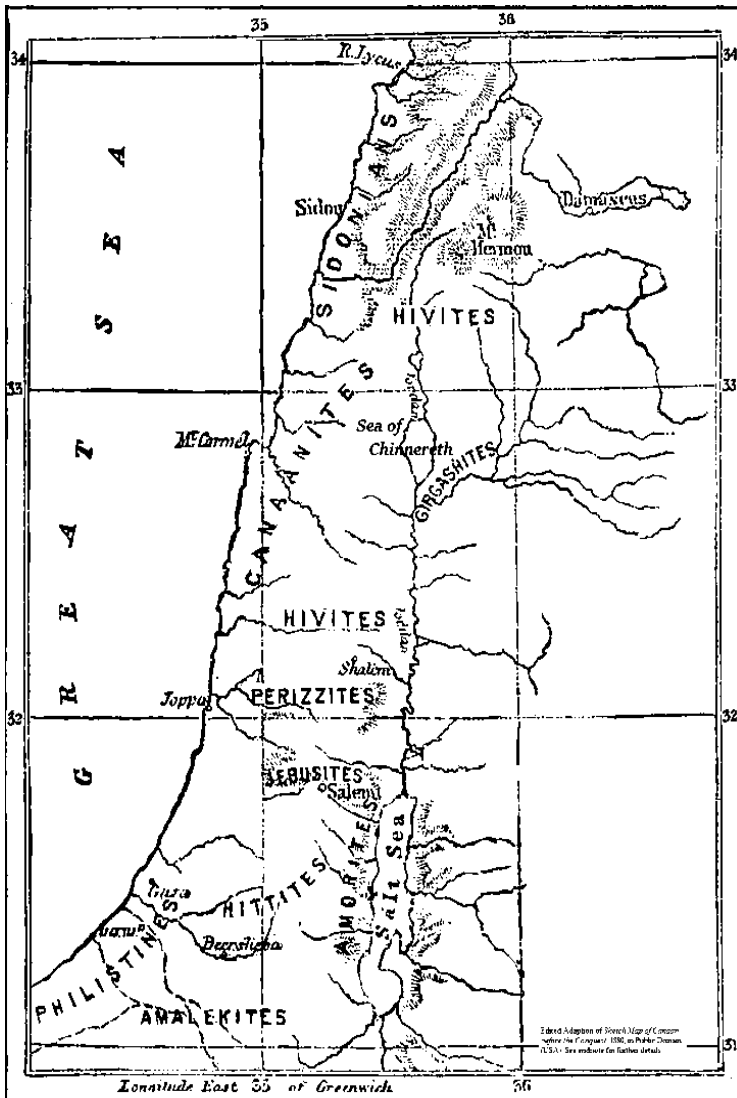
“The canton of the Gergashites is supposed to have been small, and to have adjoined the Sea of Gennezareth [Sea of Galilee, or the Sea of Chinnereth]. We read of a people called Gergasens, as late as the days of our Saviour. Mat. viii. 28, which seems to preserve some remainder of the name of Gergash, the father of the Gergashites. This people, at the time of our Lord, dwelt on the east of Gennezareth [Galilee], but it is easy to suppose, that they crossed over this sea, when their country, on the west of it, was subdued by the Israelites. It was bounded, on the east, by the Sea of Gennezareth—on the South, by the canton of the Canaanites—and on the west, and north, by the canton of the Hivites.”²²

It should be stated for sake of clarity that the Hivites occupied two areas in Canaan, the northern location mentioned above (see Judges 3:3) and a southern location around Gibeon (see Joshua 9: 3-7). Please see the map on next page—Fig. 4, *The Seven Nations of the Land of Canaan*, where the basic locations of the seven nations of the Hittites, Gergashites, Amorites, Canaanites, Perizzites, Hivites and the Jebusites (Deut. 7:1)

Matthew

are seen. Since the Sea of Galilee was then known as the Sea of Chinnereth, it is so labeled on this map (Joshua 13:27)

Fig. 4—The Seven Nations of the Land of Canaan²³



(Public domain adaptation of *Sketch-Map of Canaan before the Conquest*.)

Moreover, what this also shows is that while the country of the ancient Gergesenes may have extended into the country of the Gadarenes and

Matthew

perhaps beyond, those who view it instead as a “political” district of a city called Gergesa, located at Kursi, and not an ethnic area, must realize it could have extended south to the border of the country or district of Gadara, let alone beyond to the district of Gadara. Nor could the country of the Gadarenes, i.e. the district of Gadara, ever extend up north to Gergesa (Kursi), i.e. the political entity of a city called Gergesa. Why? Because between the two lay another district, the district of Hippos, i.e. the political entity of Hippos, the *chora* of Hippos, which the Jewish Encyclopedia calls the Hippene district: “Hippos seems to have been an important city, as the whole district was called, after it, “Hippene” (Josephus, “B. J.” 3:3, § 1).”²⁴

Thus we see that an entire district separates the country of the Gadarenes from the country of the Gergesenes, which means the *chora* of the Gergesenes could never refer to a political jurisdiction. Of course, this is only true if one wishes to believe the country of the Gergesenes refers to the district of a city named Gergesa at modern day Kursi, and not to the ancient territory of the Gergashites. (See again Fig. 2 *The Political Divisions and Jurisdictions in Northern Israel in the Time of Christ*, on page 46)

Thus, it matters not if modern Kursi turns out to be an ancient city named Gergesa. Why?—because the site of the casting out of the demons must also occur in the country of the Gadarenes, which never extended as far north as Kursi. The border of the Gadara was the southern border of Hippos, and the city of Gergesa (Kursi) bordered the northern border of Hippos. The country of the Gadarenes ceased miles below the village of Kursi, and so Kursi could never be known as part of the country of the Gadarenes.

So the only way the casting out of the demons could have occurred both in the country of the Gergesenes, per the Gospel of Matthew, and the country of the Gadarenes, per the Gospel of Mark and Luke, is for the country of the Gergesenes to refer to the ancient territory of the Gergashites (also spelled Gergesites), and not to a political entity of a city named Gergesa, even if such a city existed in the first century.

For this reason, the country of the Gadarenes had to refer to the political jurisdiction of the city of Gadara, which area once was once part of the ancient nation of the Gergashites. Thus, the location of the casting out of the demons had to have occurred anywhere south of the northern boundary of the district of Gadara down to the southern part of the lake.

Matthew

This would also agree with Mark's added fact that this area of the country of Gadara was a part of the Decapolis whose boundaries were well known around the lake, with Hippos being the furthestmost political district on the eastern seashore, which meant the country of the Gadarenes could not encompass the area of modern day Kursi, which some wish to identify as Gergesa.

And so we see that before Dr. W. M. Thomson introduced his theory of Kursi being Gergesa because of the proximity of the terminus of the hills in that location, most understood Matthew's reference to refer to the Gergesenes to be a reference to the ancient territory of the Girgashites on the eastern side of the Sea of Galilee, and not to a city or a political entity. And this leads us into next point.

5) The theory is also based upon the assumption that the word "Gergesenes" can only refer to the inhabitants of a city, and not to the nation of the ancient Girgashites.

It should be mentioned that if the country of the Gergesenes refers to the ancient territory of the Girgashites, there may not even have been a city named Gergesa in the first century. Scripture never mentions such a city, nor does the first century historian Josephus, who speaks much of the Galilee region, ever mention such a city or village, not that that precludes its existence in the first century, for he never mentions the city of Nazareth either, but it does seem he would have mentioned it, especially if a political entity, rather than an ethnic entity, existed called the "country of the Gergesenes," meaning the political jurisdiction of a major city named Gergesa. But he does mention two other cities, Gadara and Hippos, having a political jurisdiction, but never a Gergesa.

However, we do know that in the third century there may have been a city or village called Gergesa, i.e. according to the witness of Origen. But he never indicates that it included a large area over which it had jurisdiction, as did Gadara and Hippos. Nor did he tell the reader where on the eastern shore the village was located, or how long it had been in existence.

Now, there are some who believe it also existed in the first century, believing it may have been one of the many cities or villages that Josephus mentions were part the district of Gadarenes near the southeastern shore of the Sea of Galilee, but to assume it is the same village as Kursi is simply conjecture, fueled on by the assumption that

Matthew

Gergesenes must refer to the people of a city, and not to a nation or ethnic group instead.

In any case the identification of Gergesa with Kursi became popular in the late 19th century, mainly because of the supposed existence of a city named Gergesa in the first century (and from the need to find a city that has a cliff nearest to the sea, which things the text actually does not indicate or require, as we will see).

So in all likelihood, when Matthew was using the word Gergesenes with the word “chora” (χώραν), he was not using it in its sense of a jurisdictional political district belonging to a city, but was using it with its sense of an ethnic or tribal territory.

Thus, when he wrote the country (χώραν) of the “**Gergesenes**,” which in Greek is written Γεργεσηνῶν (being the genitive case of Γεργεσηνός), and which in English would be transliterated “**Gergesenon**,” Matthew would have been referring to the ancient territory of that same Canaanite nation that Nehemiah, for example, referred to in the Old Testament as the Girgashites (Neh. 9:8), which in Greek was translated in the LXX as the Γεργεσαίων (being the genitive case of Γεργεσαῖος), which in English would be transliterated as the “**Gergesaion**,” which Sir Lancelot Brenton translated into English as “**Gergesites**.”

Nehemiah 9:8 καὶ εὗρες τὴν καρδίαν αὐτοῦ πιστὴν ἐνώπιόν σου καὶ διέθου πρὸς αὐτὸν διαθήκην δοῦναι αὐτῷ τὴν γῆν τῶν Χαναανίων καὶ Χετταίων καὶ Αμορραίων καὶ Φερεζαίων καὶ Ιεβουσαίων καὶ **Γεργεσαίων** καὶ τῷ σπέρματι αὐτοῦ καὶ ἔστησας τοὺς λόγους σου ὅτι δίκαιος σὺ

Nehemiah 9:8 and thou foundest his heart faithful before thee, and didst make a covenant with him to give to him and to his seed the land of the Chananites, and the Chettites, and Amorites, and Pherezites, and Jebusites, and **Gergesites**; and thou hast confirmed thy words, for thou *art* righteous. Brenton’s Version

Thus, from a Greek point of view, and from Matthew’s point of view in the New Testament, the Γεργεσηνῶν (**Gergesenon**) referenced in his Gospel was not a reference to a district of a city named Gergesa, but rather was a reference to the nation of the Γεργεσαίων (**Gergesaion**) which was referenced by Nehemiah in his book as being the nation that once existed as a people in that area east and south of the Sea of Galilee (See above—Fig. 4, *The Seven Nations of the Land of Canaan*, pg. 54.)

Matthew

Thus, we see that in the Old Testament the land of the *Gergesaion* was the designation used for that ancient Canaanite nation; and in the New Testament Matthew's designation Γεργεσηνῶν (*Gergesenon*) was also a designation used for that ancient nation of the Girgashites, or if we use its alternate spelling, the ancient nation of the Gergesites.

In fact, the translators of the King James Version in their introductory message to the readers, which they entitled, *The Translators to the Readers*, conclude their message to the readers (in the very last paragraph) with a reference to the last part of their translation of Matthew 8:34—"depart out of their coasts" (depart out of their coasts). However, what is interesting is that even though in Matthew 8:28 they translated the Greek phrase εἰς τὴν χώραν τῶν Γεργεσηνῶν (into the country of the Gergesenes), which, with today's letterforms and spelling, would read, "into the country of the Gergesenes," in that aforementioned message to the readers they used that reference to last part of Matt. 8:34 in this following sentence: "**Say not to our Saviour with the *Gergefites*, Depart out of our coasts**" ("Say not to our Saviour with the *Gergesites*, 'Depart out of our coasts'"). So, what we see is that even though in the actual text of Matthew they rendered the Greek word Γεργεσηνῶν as Gergesenes, the translators believed that the Gergesenes were the same as the Gergesites! Thus, this also shows that they believed the "country of the Gergesenes," as used by Matthew, was a reference to the "country of the Gergesites!"

This connection between these two designations is also seen in that Epiphanius of Salamis of the 4th century reveals in his writings that some Greek copies of Matthew's Gospel actually had the same exact spelling of the word as is found in LXX of Neh. 9:8, that being Γεργεσαίων—which means that in some scribe's mind the Greek word *Gergesaion* was an equivalent of Γεργεσηνῶν *Gergesenon*, being an alternate spelling of the same word.

Consequently, if we were to translate *Gergesaion* in those particular Greek copies of Matthew into English, as Brenton translated it in Nehemiah, it would then read in Matthew 8:28 as *the country of the Gergesites*:

Let me now provide that text from Epiphanius as found in Dean Alford's Greek New Testament, regarding this alternate spelling of Γεργεσηνῶν in Matthew 8:28, which can also be found in *Notatio figurarum sermonis*

Matthew

in libris quatuor evangeliorum by Joachim Camerarius.²⁵ Here is Alford's quote below from his Greek New Testament.

“Εἴτα πάλιν ἐλθὼν εἰς τὰ μέρη τῶν Γεργεσηνῶν, ὡς ὁ Μάρκος λέγει• ἢ ἐν τοῖς ὁρίοις τῶν Γεργεσηνῶν, ὡς ὁ Λουκᾶς φησι• ἢ Γαδαρηνῶν, ὡς ὁ Ματθαῖος• ἢ Γεργεσαίων, ὡς ἀντίγραφά τινα ἔχει.”²⁶

And here is my suggested translation into English.

“Then again, having come into the parts “of the Gergesenes,” as Mark says, or in the region “of the Gergesenes,” as Luke speaks, or “of the Gadarenes,” as Matthew [*speaks*], **or as some copies have—‘of the Gergesites.’**”

Thus, we can see that some copies of Matthew's Gospel at 8:28, it would actually read in English, “when he was come to the other side into the country of the *Gergesites* (Γεργεσαίων),” that is if we wished to be consistent with the English translations of the exact same Greek word used for that ancient nation in the Greek Old Testament in Neh. 9:8, as well as in such Scriptures in the Greek Old Testament as Ex. 3:8, 17; 13:5; Deut. 7:1; Jos. 3:10; 9:1, & 24:11. In fact, if you were using Tyndale's translation of the Bible, and you came to Matt. 8:28, that is exactly what you would read, *Gergesites*; or in another English Translation, Thomas Howeis' NT, it would appear the same, though spelled *Girgafenes*. Their translations are below respectively—

Matt. 8:28 And when he was come to the other syde in to **the countre of the Gergesites** ther met him two possessed of devylles which came out of the graves and were out of measure fearce so that no man myght go by that waye.

Matt. 8:28 And when he came to the other side, into **the region of the Girgafenes**, there met him two demoniacs, coming from the sepulchres; exceeding fierce, fo that no perſon was able to paſs by that road.

Consequently, if Γεργεσηνῶν is simply an alternate spelling of Γεργεσαίων, that means Matthew was still referring to this ancient people even though the word is spelled Γεργεσηνῶν in most extant Greek copies of Matthew's Gospel.

Such differences of spelling are not an unusual phenomenon in languages. It is common for words to undergo changes in spelling over time. For example, in English “faith” a few centuries ago was spelled “fayth.” Or consider the word anchor, as in “anchor of the soul” in Hebrews 6:19. This is how it appeared in 1599 in the Geneva Version—

Matthew

“ancre of the soule.” The word “Canaanite” was spelled “Chanaanite” by many even unto the 19th century. Even our English word “Girgashites,” from the King James Version’s rendering of the Hebrew word in Genesis 15:21, is spelled in many different ways in English. Depending on which translation one is using one will find it rendered as “Gergezite,” “Girgasite,” “Girgashi,” and if we were to add the Targums, “Girgashae” and “Girgeshaee.” So one can see how words undergo changes over time, and are sometimes spelled in different ways.

The same is true of the Greek language. Perhaps the reason why some copies of Matthew’s Gospel had Γεργεσαίων, rather than the more common Γεργεσηνῶν, was simply because of orthographical differences, wherein a scribe, perhaps, may have written the alternate spelling in a margin, which later, somehow, was introduced into the text. In either case, many believe that both spellings refer to the same ancient nation.

This is also demonstrated when one compares how Latin translators understood the meaning of these two different forms of the word that were used to refer to that ancient Canaanite nation—i.e. Γεργεσηνός of the Byzantine Text Matt. 8:28, and Γεργεσαῖος of the Greek LXX copy of the Old Testament (e.g. Gen. 15:21; Deut. 7:1; Joshua 3:10; Neh. 9:8).

In *Novum Testamentum*, with annotations made by the French Theologian Jean Benedicti, we see that the Latin *Gergeseorum* is used to translate the Greek variant Γεργεσηνῶν, the genitive case of Γεργεσηνός (Gergesenos),²⁷ showing it considered *Gergeseorum* to be an equivalent word to the Greek Γεργεσηνῶν of Matt. 8:28 (even if the variant is assigned to Mark or Luke). And then in Charles Du Fresne Du Cange’s *Πασχαλιον seu Chronicon Paschale* one will find the Old Testament spelling of Γεργεσαίων, which is the genitive of Γεργεσαῖος (Gergesaios), is also translated into the Latin in the second column of the page by *Gergeseorum*.²⁸

So, we see that various Latin translators translated the two different spellings of that ancient nation of the Girgashites by the same Latin *Gergeseorum*, which was the common Latin word for that ancient nation. We could even look to extra-biblical documents to confirm the understanding that the *Gergesorum* in Latin is the equivalent to the Girgashites in English.

H. J. Thomson, Latin Professor in the University College of North Wales, Bangor, and also Professor of Latin at the University of St.

Matthew

Andrews, translates the phrase “*milia Gergeseorum*” written by the fourth century Christian poet, Aurelius Prudentius Clemens, in his one of his didactic poems, entitled *Hamartigenia* (On the Origin of Sin), as this: “Girgashites in their thousands.”²⁹ Now I do not know if Professor Thomson was a Christian or not (one hopes that he was), but I quote him to show that even in English *Gergeseorum* was understood to refer to the ancient Girgashites.

This is also confirmed in another Latin edition of his work published in 1788, which states, under the subtitles “Old Glosses” (*Glossae Veteres*) and “Commentary” (*Commentariivs*), that *Gergeseorum* is equivalent to *Gergeseus*, which it states refers to the people of the land of Canaan as referenced in the book of Joshua.³⁰

Others, too, have seen this connection with the ancient Girgashites. For example, we can go all the way back to 1657 to the writings of Jeremy Taylor of the Church of England, whose writings had such a big impact on John Wesley, so much so, that he once said in the preface of one of his books the following about Jeremy Taylor: “In reading several parts of...[his] book, I was exceedingly affected: that...instantly I resolved, to dedicate *all my life* to God; *all my thoughts*, and words, and actions.”³¹ In any case, Jeremy Taylor also sees the Gergesenes as being the same as the Gergesites, writing—

“In the land of *Gergesites* or, *Gergesenes*, which was the remaining name of an extinct people, being one of the nations, whom the sons of Jacob drave from their inheritance, there were two cities; *Gadara* from the tribe of *Gad*, to whom it fell by lot in the division of the land (which having been destroyed by the Jews, was rebuilt by *Pompey* at the request of *Demetrius Gadarensis Pompeys* freed man) and neer to it was *Gerasa*, as Josephus reports.”³²

And if we come forward to the mid-nineteenth century, we find John Kitto, the early co-worker of Anthony Norris Groves providing the following in his *Pictorial Bible*.

“Or, with equal probability, we may suppose that the two names from the same country co-existed from the circumstance that “the country of the Gergesenes” was the ancient name, derived from the Girgashites by whom it was formerly occupied, and who were expelled by Joshua; while ‘the country of the Gadarenes,’ was a modern name derived from the important town of Gadara. What renders this a more probable solution of the difficulty is, that if there were two names, one ancient and another modern, it would be in itself likely that Matthew, writing for Jews, should use the former, while Mark and Luke, who wrote for the Gentiles, would as naturally use the modern name.

Matthew

And, finally, we have the *Popular Commentary on the New Testament*, edited by Philip Schaff, which, even though it believes the variation *Gergesenes* belongs to the Gospel of Luke, it still understands the *Gergesenes* to be the same as the ancient *Girgashites*, stating: “The name ‘Gergesenes’ is then to be regarded as derived from the old ‘Girgashites,’ who lived there before the conquest of the Israelites.”³³

So we see that orthographical differences did not, necessarily, alter the understanding that the *Gergesenes* were the same as the *Girgashites* of old. Henry St. John Thackeray provides other examples where orthographical differences in Greek names never made a difference in identification. There were orthographical differences in the name Canaanite, also having the alternate ending of –αῖος, like our Γεργεσαῖος.

“*Gentile names*—of tribes and inhabitants of towns or districts—in Hebrew end in -י and in LXX are either transliterated (rarely and mainly in the later historical books) or (more often) Hellenized, usually with the termination –αῖος or -(ε)ίτης. Thus a Canaanite appears as (1) Χαναν(ε)ί 2 Es. ix., N. xxi. 3 A; (2) Χανανεῖς N. xxi. 1, 3, xxxiii. 40; (3) Χανανεῖτης 3 K. iv. 32 B; (4) **elsewhere always Χαναναῖος**. It is difficult to determine what principle governed the choice of –αῖος or -ίτης. **Generally speaking, the former denotes a member of a tribe or clan (Εβραῖος, Αμορραῖος, etc.), the latter the inhabitant of a town (Βηθλεεμίτης etc.). But the distinction is by no means universal.**”³⁴

Or one can consider an example found in the writings of Josephus. In writing about the Essenes, he uses two different terminations for the Greek word. These two terminations (if I might use Thackeray’s terminology) are the same endings used with our two variants (Γεργεσηνός/ Γεργεσαῖος).

In the *War of the Jews* Book II, viii.2, Josephus refers to the Essenes using the –ηνος ending (Ἑσσηνός), and in the *War of the Jews* Book I, iii.6, one book before, he referred to the same group of Essenes using the –αῖος ending (Ἑσσαῖος).

In *WJ* Book II, viii.2 Ἑσσηνός refers to those Jews called “Essenes,” in contrast with the Pharisees and the Sadducees. And in *WJ* Book I, iii.6 Ἑσσαῖος refers to an “Essene,” a certain Judas who belonged to the Essenes. Though they were spelled differently, they referred to the same people, or religious group.

This same orthographical difference also occurs with Jesus being described as an inhabitant of Nazareth. In one Greek text of the Gospel

Matthew

of Mark, Mark 10:47 is written, “καὶ ἀκούσας ὅτι Ἰησοῦς ὁ **Ναζαρηνός** ἐστὶν ἤρξατο κρᾶζειν καὶ λέγειν υἱὲ Δαβὶδ Ἰησοῦ, ἐλέησόν με” (TR). And in another Greek copy of the Gospel the same verse it is written, “καὶ ἀκούσας ὅτι Ἰησοῦς ὁ **Ναζωραῖος** ἐστὶν ἤρξατο κρᾶζειν καὶ λέγειν ὁ υἱὸς Δαβὶδ Ἰησοῦ ἐλέησόν με” (NA28). And so we see these two different spellings still referred to a Nazarene; it did not change the meaning of the word.

Greville Ewing affirms the same in his *Greek Grammar and Greek and English Scripture Lexicon* of the New Testament; he states the following in his Greek Lexicon: “Ναζηραῖος, Ναζιραῖος, **Ναζωραῖος**, αἰός, αῖον, **Ναζαρηνός**, ἡ, ὄν... a Nazarene, i.e. a native or inhabitant of the town of *Nazareth*, Mat. ii. 23.”³⁵

Even in the English language, the spelling of “English” has changed over time. Over the centuries it has been spelled as “Englisc,” “Englisch,” and “Inglis.” The same thing has occurred with the word “England.” Over the centuries it has been spelled “Engeland,” “Engelond,” “Englelond,” and even “Ingländ.” Yet no one would suggest that all these must refer to different countries because they are all spelled differently. Even our English word “Gergesites” in Neh. 9:8 is spelled differently in different versions. Here is how it appears in these versions—Girgashites (KJV), Gergesites (Brenton), Gergezite (DRA), and Girgashi (CJB).

Therefore, in closing our point number five, I would basically agree Henry Alford’s conclusion about the name Γεργεσηνῶν, regardless whether there ever was an actual city in the first century named Gergesa. He asserts it more than likely referred to the ancient Girgashite nation, and not to a name that arose from a village called Gergesa, which, in turn, he asserts may have come from Origen’s conjectures in part.

This is Henry Alford’s conclusion regarding the name.

“Notwithstanding this, it appears very doubtful whether there ever was a town named Gergesha near the lake. There were the Gergashites (Joseph[us] i. 6. 2) in former days, but their towns had been destroyed by the Israelites at their first irruption, and never, that we hear of, afterwards rebuilt (see Deuteronomy 7:1: Joshua 24:11)... It may be well in fairness to observe, that Γεργεσηνῶν can hardly have arisen entirely from Origen’s conjecture, as it pervades so many mss. and ancient (it is true, not the *most* ancient) versions. **We cannot say that a part of the territory of Gadara may not have been known** to those who, like Matthew, were locally intimate with the shores of the lake, **by this ancient and generally disused name.**”³⁶

Matthew

6) **The theory falsely assumes that the Greek adverb εὐθέως, translated “immediately” in Mark 5:2, always conveys the temporal idea of “at the moment.” It does not.**

The theory’s assumption that because of the Greek adverb εὐθέως, translated “immediately,” was used in Mark 5:2, the encounter with the demoniac had to have occurred right at the shoreline, which in turn meant that a city had to be found that was right next to the shoreline in order to establish where this miracle took place is simply false.

Let me provide again what brother Thompson said.

“Our first point is that the miracle could not have occurred at Gadara. It is certain, from all the accounts we have of it, that the place was **near the shore of the lake**. Mark says that when he came out of the ship **immediately there met him a man, etc.** With this precise statement the tenor of all the narratives coincides, **and therefore we must find a locality directly on the shore, and every place must be rejected that is not consistent with this ascertained fact.**”

This assertion fails to take into account that the Greek adverb translated immediately, does not always mean “at that moment,” nor even “in the very next moment” in time. It also carries the sense of introducing the next major thing that occurs in a narrative, without any indication as to how much time might have elapsed from the previous event.

Thus, in some contexts, it can carry the sense of “presently,” or, “by and by,” or the “next” thing. It is important to take into account these various nuances of this adverb.

For example, In Matt. 13: 5 the King James Version translates this same adverb, εὐθέως, as “forthwith,” rather than “immediately” in Matt. 13:5.

Matthew 13:5 Some fell upon stony places, where they had not much earth: and forthwith (εὐθέως) they sprung up, because they had no deepness of earth. KJV

Now it is true that in English “forthwith” can carry the meaning of “immediately,” with its sense of at that very moment, but it also is used with a little more nuanced meaning than just “immediately,” as can be seen in the verse above regarding a seed sprouting. Obviously (unless one wishes to believe the Lord is speaking of a miracle, which the text does not indicate) a seed that has been sown in the ground needs a few

Matthew

days to sprout. In fact, a dictionary from 1739 that is close to that time period indicates that *forthwith* carried that sense of “presently.”³⁷ Thus, in order to show no ambiguity, perhaps, it would be better to simply translate εὐθέως as “presently” in Matt. 13:5: “Some fell upon stony places, where they had not much earth: and **presently** (εὐθέως) they sprung up, because they had no deepness of earth.” Thus, I believe the King James Version used “forthwith” to translate εὐθέως to convey this adverb’s additional sense of “presently.” (Strangely though, they did not use forthwith in Mark 4:5, but rather immediately.)

In this parallel account in Mark 4:5, it is interesting to note that the 1599 Geneva Bible chose to translate the adverb as “by and by,” showing even an even more nuanced meaning of the adverb of εὐθέως.

Mark 4:5 And some fell on stony ground, where it had not much earth, and **by and by** (εὐθέως) sprang up, because it had not depth of earth. **Geneva Bible** (Updated spelling)

The KJV also used this English phrase “by and by” to translate εὐθέως in a few places. For example, they translated the adverb as such in Matt. 13:21.

Matthew 13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, **by and by** (εὐθέως) he is offended. KJV

Another English word that was used by the Geneva Bible translators to translate the same adverb into English, which carries the same sense of “by and by” and also “presently,” is word “anon.” It is so translated in the Geneva Bible in Mark 2:2.

Mark 2:1-2 After a few days, he entered into Capernaum again, and it was noised that he was in the house. ² And **anon**, many gathered together, in so much that the places about the door could not receive anymore and he preached the word unto them.

Obviously the context above would not allow the sense of “immediately,” but instead “presently,” or “shortly,” or even, “perhaps,” “soon.” It would take time for the news to spread throughout the village, upon which, it would then take time for the people to respond and come to the house, which probably is the reason they chose to use the word “anon,” rather than “immediately.” Webster’s Dictionary online defines “anon” as follows.

Matthew

“1. **soon, presently**...tomorrow will be here *anon*.— Nathaniel Hawthorne 2. after a while : later...more of that *anon* 3. **archaic** : at once : immediately...**before the 12th century**, in the meaning defined as sense 3.”³⁸

It might also prove helpful to us if I provide some synonyms of “anon” from *Collins Thesaurus of the English Language*.

Anon—adverb (*Archaic or literary*) soon, presently, shortly, promptly, before long, forthwith, betimes (*archaic*), erelong (*archaic or poetic*), in a couple of shakes (*informal*) *You shall see him anon*.³⁹

But, of course, with certain words such as this, it would be best to obtain a definition as near as to the time period as possible when it was used, since meanings of words can change over time, and what it meant then, may not be the same as it means now, and vice versa. With that in mind, the earliest dictionary I could find to that century with that word defined was the 1755 edition of Samuel Johnson’s *Dictionary of the English Language*. He defined it as—

“1. Quickly; soon; in a short time. *A little snow, tumbled about, anon becomes a mountain.* Shakespeare’s King John... 2. Sometimes; now and then ; at other times. In this sense is used ever and anon.”⁴⁰

Now, even though this takes us only back to 1755, what is helpful in this definition is that he provides a quote from William Shakespeare’s his play, *King John*, which takes us back not only to the very century in question, but also to the very decade. The Geneva Bible was printed in 1599, and his play was believed to have been written in the mid 1590’s.

In his usage, obviously, Shakespeare was using “anon” with this sense of “shortly” or “soon.” In other words, he meant that a “little snow, tumbled about, “*soon*,” or “*shortly*” would become a big snowball, or, to use his imagery, a “mountain.” Obviously, the English word could not mean “immediately” in that context, but rather “soon” or “shortly,” just as it did when the Geneva Bible translators used it for their translation of εὐθέως in Mark 4:29. (I would be amiss if I did not mention to the reader that the King James translators did use “anon” once with what Webster’s called its archaic (before the 12th century) meaning of *at once*, or *immediately*. It seems the translators chose this word with the sense of “immediately” in Matt. 13:20 since one rejoices as soon as they are saved. So again, context must determine how the translators were using the adverb.)

Matthew

Finally, the adverb was translated as “shortly, rather than “immediately,” by the KJV translators in III John 1:14.

III John 1:14 But I trust I shall **shortly** (εὐθέως) see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name. KJV

A one can see εὐθέως cannot be understood as immediately in this context, for it would take time for John to travel to see them, let alone the time that had passed from the time he first wrote the letter and the time that they finally received his letter.

Therefore, it cannot be said that simply because the Greek adverb εὐθέως was used by Mark in our passage of the casting out of the demons, the only location that will suffice will be a city that sits by the seashore because the Scripture says the demoniac met Jesus as soon as He had disembarked, and that, therefore, every other place “must be rejected that is not consistent with this ascertained fact,” all because the adverb means “immediately,” at that very moment.

The fact is it is very unlikely that Mark is using the adverb with its immediate temporal sense, for Matthew indicates in the parallel passage (and we must compare Scripture with Scripture) the meeting actually did not take place on the water’s edge next to the boat as stated by our brother Thomson, but rather it took place on a road, somewhere up the eastern hillside near a place where the tombs were hewn.

We know this because of three facts given to us in the text. The first is Matthew’s use of an aorist participle, and the second is his use of a present participle, and the third is by his use of the Greek word ὁδοῦ (way), all in verse 28. We will look at each of these three facts one by one.

As for the first fact, the aorist participle ἐλθόντι (having come) at the beginning of verse 28 normally in Greek bespeaks antecedent time to the action of the main verb, which in this verse is the verb “met.” Now, the aorist participle can sometimes, indeed, indicate contemporaneous time with the action of the main verb, but more often than not it refers to antecedent time to the action of the main verb, especially when the context so warrants, which, as we will continue to demonstrate, this context does.

Matthew

Thus, I believe contextually it would be better to understand this aorist participle as “having come” and not “when he came.” In other words, Matthew is not saying that as soon as Jesus landed on the seashore that the demoniacs met Him, but that sometime after He landed they met Him. Now the grammar itself would not indicate how long of an interval of time it would be after the landing, before that the meeting took place; it simply indicates that it took place sometime after Jesus and His disciples landed, not when Jesus and His disciples landed. Young’s Literal Translation nicely brings this out in this translation.

Matthew 8:28 And **he having come** to the other side, to the region of the Gergesenes, there met him two demoniacs, coming forth out of the tombs, very fierce, so that no one was able to pass over by that way.

Thus, the aorist participle cannot be used to conclusively argue for an immediate meeting by the seashore.

The second fact is that Matthew next uses a Greek present participle (ἐξέρχόμενοι), translated “coming out,” that is also controlled by the verb “to meet.” Normally, unlike the aorist participle, the Greek present participle indicates contemporaneous action with its controlling verb. In this case, in Matt. 8:28, the present participle, ἐξέρχόμενοι, is controlled by the same verb ὑπήντησαν (met), which means the meeting took place contemporaneously with the demoniacs coming out of their tomb.

Apparently, as they looked out from their tomb they could see at a distance Jesus and His disciples walking up the hill, but not so far way that the first demoniac could not recognize somehow that one of the men was Jesus (Mark 5:6). Perhaps, someone from the harbor, having learned it was Jesus who had disembarked from the boat, was running up the hill leading to the city of Gadara to tell the people that Jesus had landed on their coast, and, because of that, somehow the demoniacs also learned of the news.

In any case, it seems the two ran out of their tomb to Jesus and His disciples on that road as He and they were passing nearby their tomb, somewhere up from the lakeshore. Nowhere does the grammar suggest that the two had previously left their tomb sometime earlier in the day, traveled down to some place near the seashore, and there, a little way off, suddenly see Jesus and His disciples disembark from the boat, where they “immediately” ran up to meet them as soon as they step off the boat. Rather it indicates the meeting took place, basically, at the same time they came out of the tomb on the road that passed their tomb. Thus, since the tombs were not at the seashore, but were further up the road in

Matthew

the hills, the meeting could not have occurred at the water's edge, but rather somewhere up the road.

The New American Standard Bible nicely brings out this nuance of the present participle (although not the aforementioned aorist participle).

Matthew 8:28 And when He had come to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs; *they were* so exceedingly violent that no one could pass by that road. NASB77

So we see that the NASB77 brings out the nuance of the present participle.

And that brings us to the third and final statement of fact in the text, which we briefly touched upon when we spoke of the road by the tombs. As we said, Matthew says that they met Jesus in a place on the road where the demoniacs would not let anyone pass, and that it did not take place down by the lake on the water's edge as suggested by our brother Thomson! This is revealed in the last phrase in Matt. 8:28, which reads: "so that no one was able to pass by that way" (ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης).

This little Greek word ὁδοῦ, translated "way" in the KJV and "road" in the NASB77, bespeaks a "path" or "road" which is used for normal travel. Thus Jesus and His disciples were actually on a road that the demoniacs apparently kept watch over to stop people from passing by on their way to the city, or vice versa, on their way down to the lake. Maybe they would try to extort money or goods from travelers, and that would be one of the reasons the citizenry tried to restrain them because they were in the habit of extorting money or goods from passersby.

Therefore, we see that this encounter could not take place along the seashore but had to be somewhere up the eastern hills near a place where the road passed by tombs of the city. Obviously there were no tombs near the seashore; they were further up in the hills where they were hewn out the rock.

Thus, we can see that the assertion that the meeting took place by the seashore because of Mark's use of the adverb εὐθέως is not quite accurate once all the parallel accounts are compared, and the grammatical constraints are considered. I do not believe the context allows the adverb to be used with its temporal sense of *immediately*, but

Matthew

rather it indicates a temporal sense of *shortly*, or, perhaps, *presently*. Thus I believe Mark 5:2 would be understood better if we simply changed the adverb in KJV to something like “presently,” or, “by and by,” indicating not an immediate meeting, but a meeting that happened very soon.

With this sense the KJV it would then read as follows—

Mark 5:2 And when he was come out of the ship, **by and by** (εὐθέως) there met him out of the tombs a man with an unclean spirit.

Therefore, the whole conclusion that Kursi must be the ancient town of Gergesa because Kursi is the only city close to the lake to fit the parameters of the story is based upon a misunderstanding of the text.

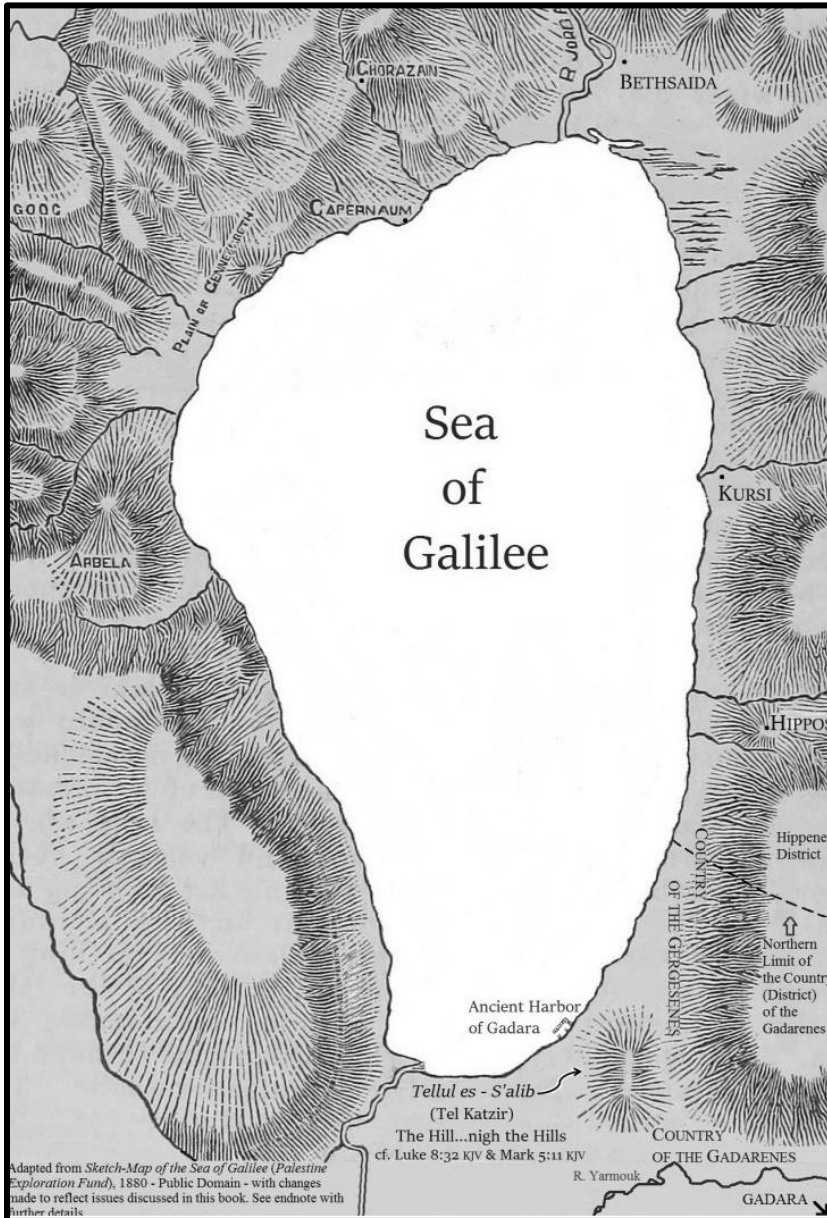
7) The theory ignores the fact that even if one demands a meaning of “immediacy” for the Greek adverb εὐθέως, the city of Gadara did, indeed, have a presence right on the lake, for there was a large harbour with various building, and presumably a village of some size, right on the seashore, which would have been under their jurisdiction.

Another thing that our brother Thomson did not know (through no fault of his own), which had caused him to reject the southern location of the lake, was that there was a city (or village) on the seashore that was connected with the city of Gadara. It was the city’s harbor (See Fig. 5 on next page).

So, even if his theory that Scripture demanded a city be near the seashore, which it does not, but if it did, the southern location of the Sea of Galilee could not be excluded from consideration.

Mendel Nun, in an article entitled “Ports of Galilee—Modern Drought Reveals Harbors from Jesus’ Time,” writes about numerous harbors around the Sea of Galilee that had been obscured by a higher lake level than the level of the lake in Jesus’ day. He states that the maximum level of the lake in the Roman period was almost 4 feet lower than it is today, and the shallow shoreline was up to 150 feet further out than what it is today.⁴¹ This is why our brother Thomson came to a wrong conclusion; he did not take into account that the level of the lake had changed over the centuries and so did not know about a harbor of Gadara in the south which included a village or city on the shoreline.

Fig. 5—Topographical Map of the Sea of Galilee in Time of Christ⁴²
(Public domain adaptation—please see footnote.)



In his article, Mendel Nun mentions that “early 19th century explorers [had]... attempted to locate the ancient harbors of the Sea of Galilee but

Matthew

failed.” He then relates, in his own words, that “now, after 25 years of searching and researching, we have found them. We have recovered the piers, promenades and breakwaters of the ports. We have also uncovered the ships’ anchors, the mooring stones the sailors tied their ship to, and even the weights fishermen once fastened to their nets. We always knew the harbors must be there, but we had no idea we would find so many remains.”⁴³

Then, finally, he speaks of the harbor of Gadara on the southeaster shoreline of Galilee.

“Gadara, the most magnificent of the Hellenistic towns that circled the Sea of Galilee, was located on the heights of Gilead above the Yarmuk River. The marine suburb and the city’s harbor, were located on the southeastern shore of the lake, at Tel Samra (now Ha-on Holiday Village). In form, Gadara’s harbor resembles that of Sussita—a closed basin with an opening to the south—but it is much larger and more luxurious. The central breakwater is 800 feet long and its base 15 feet wide. The promenade was 650 feet long, built with finely chiseled stones, only one of which remains. The 150-foot-wide basin covered an area of 3 acres.

“This harbor is superior to the one at Susita not only because of its size but also because of its facilities. At the center (pg. 31) of the promenade are the remains of a tower. Ruins of a large structure—probably the building of the harbor administration—are scattered on the ground near the harbor gate...Gadara’s maritime character is attested by its coins, which depicted ships of war for some 250 years. The city’s harbor at Tel Samra was almost certainly not only an anchorage for ships. Second-century coins from Gadara commemorate the *Naumachia*—naval battle games performed for the inhabitants of Gadara...In addition, Gadara’s harbor must have been used by thousands of visitors to the famous baths at Hamat Gader, located 5 miles southeast of the sea.”⁴⁴

Thus, our brother Thomson, upon whom so many rely for this identification of Gergesa with Kursi, was mistaken when he disqualified the southeastern portion of the lake because Gadara was not on the shoreline but was about six miles up the hill, not realizing the text says the miracle occurred in the “country” of the Gadarenes, not in the city proper, and secondly that there did exist a village at the shoreline, the harbor village belonging to Gadara. So this being the case, this southeastern portion must not be rejected as he claims it should and there was no need to look for a different location further up the coast of the Sea of Galilee.

Matthew

8) **Finally, the theory was based upon the false belief that the swine ran over a cliff**—Finally, our brother was also mistaken when he wrote: “and, besides, if the territory of that city [Gadara] did at any time reach to the south end of the lake, there is no mountain there above it [i.e. the lake] adapted to the conditions of the miracle.

First of all, it was mistake to affirm, as he already admitted, that that the pigs ran over a cliff into the sea. And so it was a mistake to believe the following—

“A great herd of swine, we will suppose, is feeding on this mountain that towers above it. They are seized with a sudden panic, **rush madly down the almost perpendicular declivity**, those behind tumbling over and thrusting forward those before, **and, as there is neither time nor space to recover on the narrow shelf between the base and the lake**, they are crowded headlong into the water, and perish. All is perfectly natural just at this point, and here, I suppose, it did actually occur. Farther south the plain becomes so broad that the herd might have recovered and recoiled from the lake, whose domain they would not willingly invade.”

The fact of the matter is, even at his suggested site at Kursi, there is time and space for a herd to recover from there run down the steep place before reaching the water’s edge. The terminus of the steep hill in Kursi, which is his suggested site, is still almost 700 feet to the water’s edge, so there is plenty of time and space for a herd of swine to recover from a run, despite his assertion. Even a later traveler to the Sea of Galilee in 1905 noticed the same thing.

Upon arriving at the area now known as Kursi, E. W. G. Masterman, in an article entitled “A Three Days’ Tour Around the Sea of Galilee,” relates the following.

“As we near the mouth of the important Wady Semak, the shore narrows, and the mountains descend by a series of terraces, on the lowest slopes of which lie extensive, though shapeless, ruins, known to the Arabs as El Kursi, i.e., “the chair.” These remains have, from the supposed resemblance of name, been identified as marking the site of Gergesa. I must confess I had, from written descriptions, been led to expect a much more definite “steep place down which the herd ran violently into the sea” (Matt.8:32). It is perfectly true that there is nothing to prevent a herd of swine running violently to the sea, **but there is also quite enough level ground between the base of the hills and the water to prevent their necessarily finding their way to the lake**. The thought occurred to me: Could the level of the lake have so changed that originally the water was close to the foot of the hills here, as it is for a considerable distance on the west

Matthew

shore? But I think the condition of the ancient sea-walls at Tiberias makes this improbable. Many steep places that would fit the account of the wild descent exist in the neighbor-hood of Gadara, if only the "river" Yarmuk would do for the "sea" mentioned in the gospel.”⁴⁵

As one can see, he also envisioned a cliff reaching the shoreline over which the pigs plunged into the water and so he was surprised that such a cliff did not exist at Kursi. But a close examination of Scripture reveals that Matthew, nor Mark or Luke ever state that this occurred. And as for the thought that the level of the lake may have been higher in our Lord's time, the opposite is actually the case. It was a few feet lower than it is now, which means the level place he mentions was wider than it is even today (Mendel Nun says the water's edge extended out an additional 150 feet from where it is now, which would mean the pigs had 850 feet to recover from their run!) The fact of the matter is that the Scripture never says they ran over a cliff into the sea!

So with all this taken into account, let us now examine Scripture and see what Scripture actually says regarding the herd drowning in the sea and see if it fits with the topography of the southeaster portion of the lake where Scripture says the event took place, being the country of the Gergesenes and of the Gadarenes.

First we should say that the demons recognize who Jesus is. They know that He was the Son of God, thus they tremble before His presence. This is another affirmation by Matthew regarding the divinity of our Lord, which we will discuss in the conclusion of this chapter. Moreover, in the conclusion of this chapter, we will also discuss the righteousness of our Lord's act of permitting the demons to enter the pigs. But for now we wish to ascertain exactly what the text says in regard to the herd of swine running down a steep place for that was one of the primary reasons used for identifying the site at Kursi by W. M. Thomson.

One of the main reasons I believe some people sought to change the location of this event is the translation of the prepositional phrase εἰς τὴν θάλασσαν, which is translated in most versions as “into the sea.” This gives the impression that the herd of swine fell over a cliff into the water, which as we read above, even Thomson had to admit he once believed, that is until he had to admit there is no such cliff or precipice along the eastern shore of Galilee. The prepositional phrase in this verse actually would be better translated as “to the sea.” In other words, the pigs ran down from a steep place *to the sea*. The Greek preposition translated εἰς

Matthew

“into,” also carries this meaning of “unto” or “to,” and not exclusively the meaning of “into” something.

For example returning to the parallel passage in Luke 8:26 we have been discussing above where it says, “And they sailed down “**to**” (εἰς) the region of the Gadarenes, that is over-against Galilee” (YLT), we see that Luke uses the same preposition εἰς. Now obviously it cannot mean “into,” for a ship cannot sail “into” land; it could not sail into the land, that is, the country or region of the Gadarenes! Rather they could only sail down “to” the land, or region of the Gadarenes. The Geneva Bible that preceded the KJV by a few years also made this clear, opting for *unto*—“they sailed unto the region of the Gadarenes.”

So what we see is that Matthew is not saying the pigs ran violently down a steep place **into** the sea, for there is not a cliff by the seashore where this could happen. Rather, Matthew is saying the pigs ran down a steep place **to** the sea where they drowned. Thus, since there is no precipice or cliff overhanging the water on the eastern shore of Galilee, not even at Kursi, the idea is that they rushed to the lake, which means the steep place need not be close to the shore.

Secondly, the Greek word κρημνός that many think of as a cliff or precipice does not always carry that meaning. It also carries a meaning simply of a steep slope, or, as the KJV translates, “steep place.” It all depends on the context. The word is used with both meanings—slopes that are steep, but not so steep that one could not still rush down the slope, and slopes that are so steep that one would actually fall or tumble over the edge.

The word is only used four times in the entire Greek Bible, once in the Old Testament and three times in the New Testament. It is translated once in the Greek LXX with its sense of “cliff” in I Chronicles 25:12, and is translated three times in the New Testament in Matt. 8:32, Mark 5:13, and Luke 8:33 with its sense of a “steep place” or “steep bank.” Since it is only used four times in the Greek Bible, Moulton and Milligan Moulton in their *Vocabulary of the Greek Testament*, provide an example of both meanings also found in extra-biblical writings. They list it as follows—

“**κρημνός**—This word, which in the NT is confined to Mk 5:13 and parallels, is found in an account of rushes used in irrigation works, P Petr III. 39ii. 8, where mention is made of those employed—εἰς τοὺς κρημνοὺς, for the **steep banks or edges of the trench**. See also the epitaph on one who had hurled himself **from the cliffs**, Kaibel, 2251 f...”⁴⁶

Matthew

William Slater in his Greek lexicon also speaks of both these meanings in some non-biblical texts.

“**κρημνός**] **a. bank of a river, lake.** “ζαθέοις ἐπὶ κρημνοῖς Ἀλφειοῦ” O. 3.22...**b. cliff** “Κύ]νθιον παρὰ κρημνόν Πα. 12.8”⁴⁷

The first example he provides, ζαθέοις ἐπὶ κρημνοῖς Ἀλφειοῦ, speaks of the “sacred banks on the Alfeius,” which is a river in Greece. Obviously in that example the word is not being used with its secondary meaning of a cliff, for the story, in which this meaning of the word is found, speaks of the Olympia games which were played just off the northern bank of the river Alfeius (Alpheus) in Greece. And since there are no cliffs in that part of the river, the meaning of a cliff or sharp precipice cannot be the intended meaning of the word in that instance.

And for the same reason, since there are no cliffs or sharp precipices over which the swine could plunge to their death in the Sea of Galilee, the meaning of cliff or sharp precipice cannot be the meaning the Gospel writers intended.

Therefore, with this dual meaning of the word, and because there are no cliffs overhanging the Sea of Galilee, we know the Gospel writers were using the first meaning of the word as seen above, a steep bank or steep slope on a hillside. With that in mind, one must realize that, there are many steep slopes along the lake where the pigs might have been feeding, before they ran down the hill.

Nor does Scripture say how far down the slope of hill it was where they began their stampede. Obviously the slopes steepen the further up the hills one goes. Scripture does not indicate that they were on the very top of what is called today the Golan Heights. More than likely, they were on one of the lower portions of one of the many slopes of those hills along the eastern shore. And since we know they did not tumble over a cliff, there is no need to look for a location where the terminus of a hill is closest to the water’s edge. Thus the whole basis for assigning the location to Kursi vanishes.

Another fact of Scripture that is forgotten is when Thomson writes that they tumbled over the “almost perpendicular declivity.” That ignores the precise words of Scripture, which says they “ran” down a steep place, and even though the King James Version adds violently, it still says they still “ran.” It never says they tumbled “over” a cliff or that they lost their

Matthew

footing and so plunged over an “almost perpendicular declivity.” If one “tumbles” over a cliff, one cannot be said to be “running.” One cannot run in air—neither can a herd of pigs!

The Greek word ὄρμησεν that is translated “ran violently,” simply has a meaning of moving forward or running forward in a sudden and driven manner. The same exact word is translated by the King James translators in Acts 7:57 as “ran” without the added adverb of violently. In fact, it should be noted that the adverb “violently” is not even in the Greek text. Perhaps, the translators added it because of this false assumption that the pigs ran headlong over a cliff into the sea. But the fact is they did not. The Greek verb simply means they ran suddenly and impulsively. It gives no indication of a violent act bespeaking one pig tumbling down over another. It seems that most modern versions recognize this and so simply translate it as they “rushed” down the hill. The result of this little fact indicates that the hill cannot be so steep that the pigs would lose their footing and so tumble down the hill or fall over a cliff. This again undermines the thought that the location must be a Kursi.

Additionally, our brother was mistaken when he says the southeastern location must be rejected because, “farther south the plain becomes so broad that the herd might have recovered and recoiled from the lake, whose domain they would not willingly invade.” Our brother was simply mistaken, for even at what has become the supposed sight, it is still almost 700 feet from the bottom of the steep place to the water’s edge, and if Mendel Nun was right, 850 feet to the water’s edge! So even at Kursi there is plenty of space wherein the swine could have recovered from a run down the steep place. If you remember, this is what so surprised our brother E. W. G. Masterman when he visited the same site as our brother Thomson visited, as he said: “It is perfectly true that there is nothing to prevent a herd of swine running violently to the sea, but there is also quite enough level ground between the base of the hills and the water to prevent their necessarily finding their way to the lake.”⁴⁸

Consequently, not only is there no need to change the location north to Kursi because there is so much space in the southeastern location for the pigs to recover from their quick descent down a steep place, it is actually better that they be further from the lake’s edge than they would be at Kursi, as we will next show.

Matthew

So, if we replace Kursi with various locations in the southern portion of the lake one could rewrite and paraphrase our brother's conjecture of the swine perishing in the sea as follows.

A great herd of swine, we will suppose, is feeding on a mountain that towers above it. They are seized with a sudden panic, **rusting down a steep place to the bottom of the hill** to a somewhat level plain, where the demons relentlessly drive them onwards to the sea, after which, having been driven to exhaustion by their mad rush to the water, they perish by drowning in the water. All is perfectly natural just at this point, and somewhere in the many hills of that southeastern portion of the Sea of Galilee, I suppose, it did actually occur.

This would fit in better with the various accounts of Matthew, Mark and Luke. And, if I might now relate, fits in better with the nature of the pigs. Unbeknownst to me, until I did this study, water is not a "domain," which, as our brother Thomson said, is a domain which a pig "would not willingly invade!" In other words, not only are pigs not afraid of water. They can swim! And, apparently, they can swim quite well! In this regard, a certain William Bingley, who was a minister in the Church of England in the early part of the 19th century, writes how a certain species of pig, living in Sumatra, which he states is smaller than English swine, will "swim in herds, consisting of sometimes a thousand, from one side of the river Siak to the other at its mouth, which [he says] is three or four miles broad...[He also says that] this kind of passage takes place in the small islands, by their swimming from one [island] to the other....On these occasions [he says] they are hunted by a tribe of the Malays, who live on the coasts of the kingdom of Siak, and are called Salettians." ⁴⁹

Thus, it actually makes more sense that the steep place mentioned in Scripture, upon which the herd ran down, be further away from the water's edge! Therefore, this eliminates the need to find a steep place close to the water's edge on the eastern shore, which in turn eliminates the rationale for Kursi as being the location where the event took place! If the location was close to the water's edge the pigs would have simply swam around once entering the lake!

Moreover, since pigs can apparently run at top speed for up to a mile or so before they must stop from exhaustion, it is all the better to find a steep place further away from the water's edge, so they have time and space to run to exhaustion, and therefore drown in the sea rather than swim in the sea.

Matthew

Consequently, for all the many reasons discussed above, the southeastern side of the lake is actually a better location for this event to take place with the terminus of the hills being further away from the lake. With that being said, there are a couple of locations in the country of the Gergesenes where this might have occurred, of which we will now speak.

The first location that can be found at the southern turnoff to modern day Ha'on off of Highway 92 (about 1500 feet south of the main entrance to Ha'on, near the Dor Alon gas station on Highway 92). Right across the Highway is a dirt road that proceeds eastward toward the base of a steep place that all told is about 4500 feet distance from the water's edge. This is one of the possible locations where the herd of swine may have run down a steep place. And this brings us to another point in which must be understood in order to rightly identify the area where this event occurred.

When Scripture speaks of the herd being on a mountain it is a matter of translation. More than likely, many Americans, who are used to such mountain ranges like the Rocky Mountains and the Sierra Nevada Mountains, would not even consider those hills around the lake to be mountains, because of their minor elevations.

For example, the same Greek word that Mark and Luke use for a "mountain" is also the same word used of the Temple Mount and the Mount of Olives. But if we measure the Temple Mount and the Mount of Olives from the valley floor between the two, the Temple Mount rises above the valley only about 200 to 300 feet and the Mount of Olives a little more than that. Thus relatively speaking both "mounts" are only about 200-380 feet in elevation above the immediate surrounding area between the two (the Kidron Valley). To those familiar with mountains rising to 9,000 feet to 14,000 feet, a rise of anything less than 2000 feet, or so, would more than likely be seen as a "hill" by many." (It is of note that in some instances, even the KJV calls the Temple Mount a hill—cf. Psalm 24:3; Isaiah 31:4.)

This Greek word that is translated mountain(s) in Mark and Luke is the Greek word ὄρος, which in Greek simply means an elevation higher than the surrounding area. Thus it could indicate a very high elevation such as Mt. Hermon, or low elevation of a few hundred feet as here in the Gospel accounts. It is of note that earlier English translations of Luke 8:32 of the swine rushing down the steep place, such as the Bishops' Bible, the Geneva Bible and Tyndale's New Testament, all translate the word not

Matthew

as mountain, but as “hill,” and as do many modern English Versions today.

The reason I mention this is because we should disabuse ourselves of the notion that the location of this event must be on a high elevation, a large mountain, and not a smaller elevation, like a hill. The word used by the Gospel writers simply does not indicate the height of the elevation. However, since we are using the KJV as our primary version, we will continue to use the translation “mountain” when referring to the text in both Mark and Luke, but will use “hill” when speaking of possible topographical locations.

Thus, with all this in mind there is another location in the southeastern portion of the lake a little below the first location that we mentioned was near modern day Ha'on. This location is on a “hill” known as in the 19th century as Tellul es-S'alib (Hill of the Fox) and today is known as the modern site of the kibbutz Tel Katzir. Now this location is a hill that rises 200-300 feet above the surrounding area (depending if one measures from the Sea of Galilee or from the surrounding plain). It has a steep slope that extends downward from the top for a length of about 500 feet. This location would very much fit the parameters of Scripture having a steep slope on the eastern portion of the hill, but not so steep that a pig would tumble down.

On this hill, at one point, if one traverses down this slope one will encounter a slope of about 22 percent. For comparison purposes, one might consider the famous Vale Street in Bristol, England, which is England's steepest street. It also has a slope of about 22 percent. And, the famous Lombard Street in San Francisco would be another example with a slightly higher slope of 27 percent. Both streets would be considered steep (especially for a human to run down at full speed) but it seems that such a slope would still allow a pig to run down uprightly, at least with the example of Vale Street.

The southern and northern parts of the hill also have slopes that one could consider steep. The slopes vary from 16 percent to 18 percent, depending on which part of the hill one measures. They are not as steep as the eastern side, but still would be very difficult to run down at full speed. The distance to the lake from those parts would be a little over a mile, which would certainly bring the pigs to exhaustion.

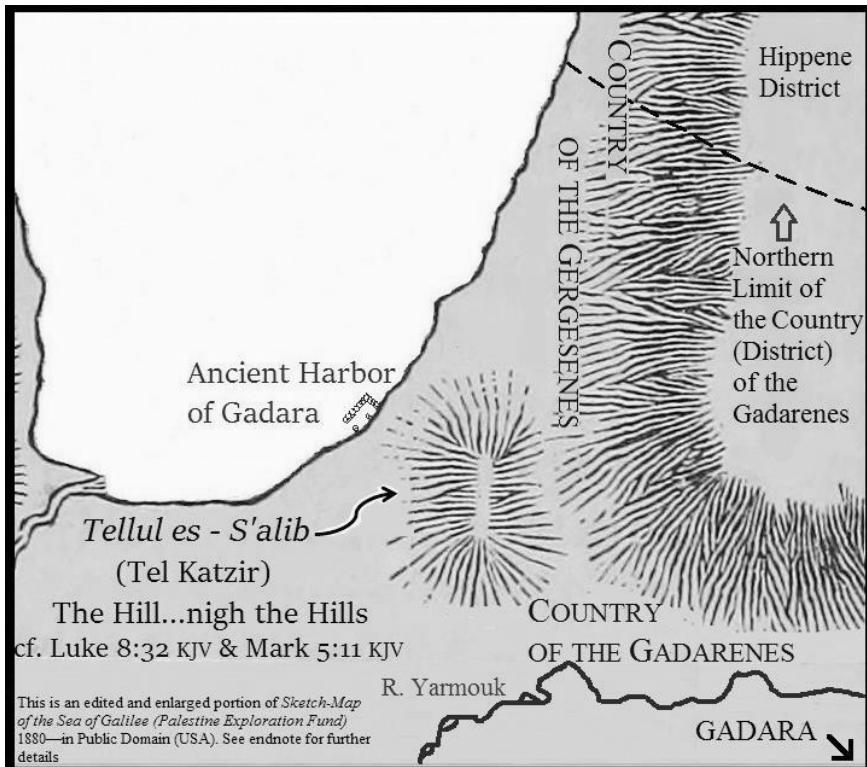
Matthew

What makes Tellul es-S'alib so interesting as a location is that it fits Luke's description of the location of the scene down to the smallest detail in a very specific way. Luke speaks of the hill (ὄρει, Gr. sing.) in the singular with the preposition ἐν (on)—“the mountain” (hill), whereas Mark speaks of “the mountains” (ὄρη, Gr. pl.) in the plural with the preposition πρὸς (nigh)—“the mountains” (hills). See Fig. 6 below.

Luke 8:32 And there was there an herd of many swine feeding **on the mountain** (ἐν τῷ ὄρει): and they besought him that he would suffer them to enter into them. And he suffered them. KJV

Mark 5:11 Now there was there **nigh unto the mountains** (πρὸς τὰ ὄρη) a great herd of swine feeding. KJV (based upon the Textus Receptus)

Fig. 6—The Hill...nigh unto the Hills⁵⁰



(Public domain adaptation—please see footnote.)

Matthew

What is important to notice is the change in prepositions and the change in number—the preposition *on* is with the singular *hill*, and preposition *nigh* is with the plural *hills*. What is the significance of this? It could be that Luke is identifying the “specific” location, while Mark is describing the “general” location.

If this is true then we should look for a mountain or hill (singular) which is near or against a group of mountains or hills (plural). When one does this, one notices that on the southeastern shoreline of the Sea of Galilee there is a sole hill (translated “mountain” in KJV), which is nigh or against a group of hills (translated “mountains” in KJV).

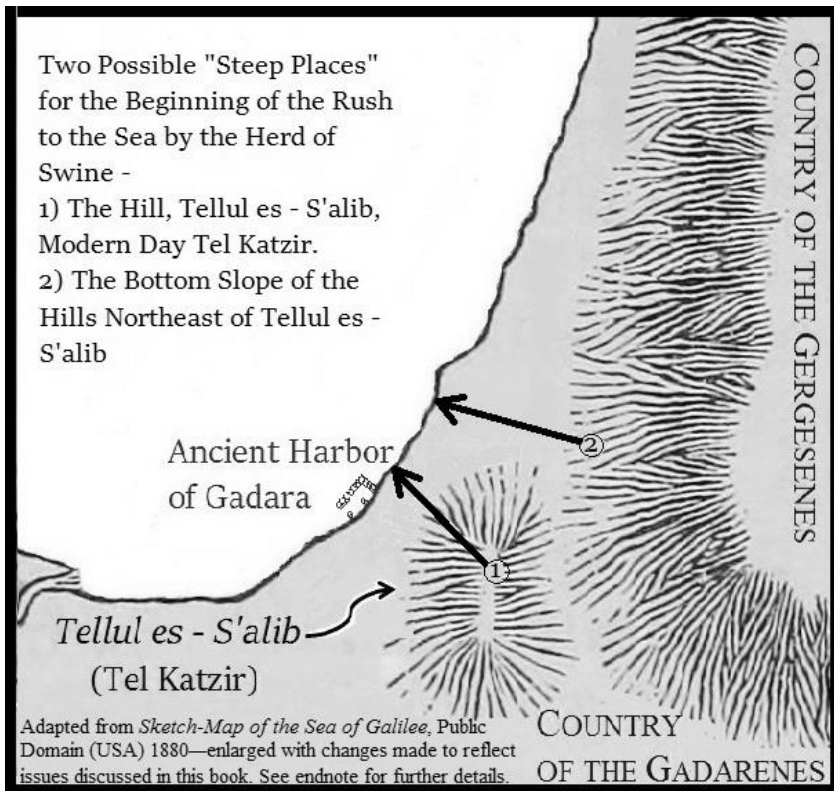
Rising up from the southeastern plain is one singular *hill* (mountain) that could be said to be nigh a number of *hills* (mountains). The only singular hill near a number of hills, is the aforementioned hill “Tellul es-S’alib,” which is modern day Tel Katzir.

This is the only hill that could be referred to in the singular in contradistinction to the hills all along the eastern shore of Galilee, known today as the Golan Heights. Generally speaking, the distance from the base of this singular hill to the base of the hills of the Golan Heights is about 1500 feet, with a level plain between, which today is used as farmland.

As for the distance from the base of this slope to the lake’s edge, it would depend on which direction the herd ran once reaching the bottom of the hill. Whereas, with the aforementioned location nearer Ha’on, where the topography limits the direction the herd could run, this more southern location (encountering the lower curve of the Sea of Galilee near modern day Ma’agan) allows a greater or lesser distance to the lake, depending on which direction the herd ran. (See Fig. 7 on next page.)

Thus, the distance could have been anywhere from 3000 feet to 4000 feet to the water’s edge. Indeed, the distance could have even been a little greater in that it is said that pigs often run in a zig-zag line rather than in a straight line when stampeded. In any case, with either location, unlike that at Kursi, extreme exhaustion would have occurred wherein the pigs would simply drown once they entered the water, despite of their apparent ability to swim well.

Fig. 7 Two Possible Locations for the Rush of the Swine to the Sea ⁵¹



(Public domain adaptation—please see footnote.)

Therefore, for all these reasons, the southeastern shore is the most probable sight of this event and Tellul es-S'alib might be the actual hill down which the herd of swine rushed unto the sea.

Matthew

An Excursus on the Son of the Man who is the Promised Seed in Genesis 3:15

In order to properly understand why our Lord Jesus chose the title of “Son of the Man” (besides the obvious reference to our Lord’s human nature, of which nature He was made in the fullness of time, when the Word was made flesh, made of a woman—John 1:1, 14; Phil. 2:7-8; Gal. 4:4), one has to go back to the beginning of Scripture, back to the very first chapters of the book of Genesis which speak of His future incarnation as the Promised Seed of the Woman (Gen. 3:15).

When one reads Gen. 3:15 in light of the first verse of the next chapter (Gen. 4:1), one sees that Gen. 4:1 is a commentary upon Gen. 3:15, which verse reveals that a Seed is promised that will bruise the head of the Serpent, which Serpent means the Devil.

Genesis 3:15 And I will put enmity between you and the woman, And between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel." NASB77

This pronouncement of future judgment against the Serpent, which was spoken in the presence of Adam and Eve, became a promise of Adam and Eve’s future redemption and deliverance from the power of sin and death that came about from the deceptive lies of the Devil, that Old Serpent.

Upon hearing the LORD speak to the Devil of his future judgement, they realized this promise of redemption and deliverance was not only for them, but also for all of their descendants (except, of course, the Promised Seed who would bring this redemption and promised deliverance)!

Now, there is no reason to suppose that upon hearing this promise that Adam and Eve would not have asked the LORD as to what that promise meant. Would not have you? For some reason there seems to be a misconception among some that Adam and Eve would not know much about the Nature of God, and that they never learned spiritual things from the LORD by asking Him different questions. Why would they not? If you found yourself alive, formed by the very hand of God, made alive by His very breath of life, and then, all of sudden being addressed by that Creator, would you not have asked questions about many things, and

Matthew

especially about who the Creator was Himself? It seems anyone would have done so.

Well, if we would ask Him many questions, would it be any different for the first Man and Woman who were created by God? I seems only natural they would ask many questions, especially since Scripture tells us that the LORD would come to commune and fellowship with them in the cool of the day (Gen. 3:8)?

In that light, I see no reason in Scripture to believe the communion between the LORD and Adam and Eve, before the Fall, would cease altogether after the Fall, which means, as with any fellowship and communion, it would be strange that there never were questions asked and questions answered.

For example, if you were Adam or Eve would you not ask the LORD about why He referred to Himself with plural pronouns, when all they saw before them was the Person of the LORD speaking? (See Gen. 3:22.) Or, for instance, when Adam was told to name all the animals before he transgressed, would it not seem natural for him to asked about certain behaviors of certain species, e.g. why birds could fly in the air above, or why fish could breathe under the water when he could not? Or, perhaps, Adam may have asked or where the sun went when darkness came, and what were all the lights in the darkened sky above. I am sure he asked many questions about God and about the nature of creation, from whom, and from which, he could learn many things about His Creator (Rom. 1:20).

Therefore, I am sure such questioning continued after the Fall, wherein they would both seek answers to what their punishment for disobedience meant, what the LORD meant by the statement of earning bread by the sweat of one's brow, especially since up to that time such physical travail had not been experienced, and then, most assuredly of all, it would seem very natural that they would inquire of the LORD God as to what He meant by the coming Seed of the Woman, especially since up to that time they had not yet had any children, and also why and how that One to be born of them could bruise the head of the Serpent, who had so misled Eve, when they were unable to do so.

Another fact that supports the idea that this communion between God and man continued after their expulsion from the Garden of Eden is that Cain was not shocked or surprised when the LORD appeared and talked

Matthew

with Him, asking him questions about his brother Abel (Gen. 4:6-7, 9-15).

If such communion was not still common, I am sure that Scripture would have mentioned the surprise of Cain when the LORD appeared to him, perhaps, asking a question like Paul did so many years later, “Who art thou Lord?”

Another indication of this continued communion is found when we compare Gen. 3:8 with Gen. 4:16. Gen. 3:8 indicates their communion with the Lord occurred when the LORD appeared to them and so they find themselves in the presence of the LORD. But Gen.4:16 tells us that even after they had been expelled from the Garden of Eden, in some way, they were still dwelling in the “presence of the LORD” which indicates a continued communion, for after Cain’s judgment for the murder of his brother, Scripture tells us he had to depart from the presence of the LORD.

Now Scripture does not tell us fully all that is meant by dwelling in “the presence of the LORD,” but, by comparing Scripture with Scripture, we do learn that it at least referred to those special appearances of the LORD, called Theophanies, wherein the LORD would commune with the one to whom He appeared.

Genesis 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from **the presence of the LORD** God amongst the trees of the garden. KJV

Genesis 4:16 And Cain went out from **the presence of the LORD**, and dwelt in the land of Nod, on the east of Eden. KJV

How gracious and loving is the LORD that He would continue to allow Adam and Eve and their children to dwell in His presence despite their sin, which we know could not occur if their sins had not covered by the blood sacrifice of a lamb or some other animal, which sacrifices foreshadowed the shedding of the blood of Christ upon the cross for the forgiveness of sins. As Scriptures says, without the “shedding of blood there is no remission” of sins. If not for the coming sacrifice of the Lamb of God, those animal sacrifices would have availed nothing, and men would never been allowed to dwell in the presence of the LORD manifesting Himself in their midst, because of the surety of the

Matthew

fulfilment of the Lamb slain from the foundation of the world (Rev. 13:8 Geneva Version, Tyndale Bible, KJV, NKJV)

And in the this light, the fact of the continuing communion of God with man, I am also sure that when God first sacrificed an animal to provide skins to cover their nakedness, and when they saw “blood” for the first time, and so witnessed “death” for the first time, they must have been astonished, asking God why? Why did such death and the shedding of blood need to occur just to cover their nakedness, especially since they had already physically covered themselves? To which question we know the LORD gave them answer for we are later told of the faith of Abel as we will soon see. And so we see that more than likely many questions were asked in those early days of communion and many questions must have been answered by God.

These are not simply unwarranted assumptions, or arguments made from silence. Scripture clearly tells us that man knew from the beginning of creation many things concerning the Nature, Character, and Purpose of God (Rom. 1: 19-20).

Adam and Eve’s Understanding of the Divine Nature of God

Paul makes clear in the declaration that is found in the first chapter of his epistle to the Romans that from the beginning of creation man understood the Divine Nature of God, for in verse 19 it says that God made that which may be known of Himself evident to them, or as the KJV says, “God hath shewed *it* unto them.” And what is the “it” that was shown? Verse 20 identifies it as His invisible attributes, His eternal power and His Divinity, i.e. Divine Nature—θεϊότης (NASB77).

Romans 1:18-23 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness;¹⁹ because that which is known of God is manifest in them; for God manifested it unto them.²⁰ For the **invisible things of him** since the creation of the world are clearly seen, being perceived through the things that are made, *even* his **everlasting power** and **divinity**; that they may be without excuse:²¹ because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.²² Professing themselves to be wise, they became fools,²³ and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. ASV

Matthew

In these verses Paul reveals to us that since the “beginning” of creation, when men were first able to see the creation of God, and, indeed, see the LORD Himself speaking to them in certain instances, God made known to them His invisible attributes, His eternal power and His Divine Nature (Godhead—KJV) through the things He had made (analogously, of course). This certainly would include the first man, Adam, and the first woman, Eve! Why? Because Paul says that since the “beginning” these things were clearly seen and “understood.” In other words, he was saying that someone was present to “understand” those things from the very beginning!

Well, we know, for example, David was not present in the beginning, nor was Noah, Moses or Abraham. Adam and Eve were the only ones present from the beginning! So they must have understood many things about the Divine Nature, about His eternal power, and His the invisible attributes, because Paul reveals by the Holy Spirit that God made creation into a big lesson-board to teach man about Himself, and about His Divine Nature, which means, since that Divine Nature is Triune, they had to have understood the Triune Nature of God, which meant the Trinity was not a mystery to Adam and Eve!

So in other words, since Scripture indicates that Adam and Eve had to have understood the Divine Nature of God by the things that had been made, they understood that the LORD God that appeared to them in the Garden of Eden was the Son of God the Father, who both, along with the Holy Spirit, created all the things around them and, of course, created both Adam and Eve. And so, the Father, Son and the Holy Spirit were worshipped together as “the Trinity in Unity,” if I might use a phrase from the writings of Gerard De Gols, who also once rightly said this, regarding this time in human history—

“Christ was worshiped as God in every Dispensation, by *Adam*, by the *Antediluvian* Fathers, by *Noah* in the Ark, by the Patriarchs, by *Moses* and *Joshua*, by the *Israelites* in the Wilderness, by *David* and the Prophets, by the Apostles and Christians to this very time. And the matter of fact of this adoration is recorded with so much care, caution, and concern, that after all, if God the Son was not worshiped equally with the Father as God, we must conclude that then neither has God the Father been worshiped, from the Creation of the World to this Day⁵²...In all these Periods of time Jesus Christ has been adored as God, and worshipped with the Father, and the Holy Spirit, as the one, only, true, and Supreme God...[It] is generally agreed among Divines, **that Adam in the State of Perfection knew God in Trinity and Unity.**⁵³

Matthew

It simply is a false assumption to assert that men did not know anything about the Trinity until the time of the New Testament. This assumption is an oversimplified viewpoint developed by the progressive nature of revelation in Scripture. But for those who look closely and approach Scripture without certain theological presuppositions, one will see that Scripture actually teaches the opposite of that assumption. The fact is that men knew and understood the Trinity from the very beginning, not only from their communion with the pre-incarnate LORD, but also from simply lifting up their head to behold the triune creation all around them! Perhaps the reason that so many do not understand this today is because they have given up seeking to understand the Trinity because they have accepted the maxim that the Trinity is a mystery which cannot be understood by finite man. Scripture never says such a thing; in fact, it says the opposite!

The fact of the matter is that the Trinity is not a Christian doctrine unknown to men until after Christ came. Before it was a Christian doctrine, the Trinity was a Jewish doctrine, understood by Jews before Christ came. And before it was a Jewish doctrine, it was an Antediluvian doctrine, understood by Noah, Enoch, Seth, and Abel before Christ came, having been first of all understood by Adam and Eve from the very beginning, when they communed with the LORD God in those first days.

What happened, though, is man then lost that knowledge because of sin. I also touched upon this in the book *Understanding the Trinity*—

“History is replete with ancient Pseudo-Trinitarian models, which are better known as Triads. The Egyptians had a triad of Osiris, Isis, and Horus. There was the Babylonian triad of Enlil, Ninlil, and Ninib. The Greeks had a triad of Zeus, Poseidon, and Hades, and a lesser-known triad of Zeus, Here, and Athene. **These were the result of the vestiges of Trinitarian knowledge that all men once possessed when God first communicated with men in those early days after the Fall.** But as Romans 1:22-23 tells us, men suppressed the true knowledge of God and became futile in their imaginations and thus created these Pseudo-Trinitarian triads, not based upon the truth of God’s nature, but based upon their vain imaginations fueled by the distortions of the enemy. And so mankind plunged into a polytheistic milieu of heresy and error.”⁵⁴

And so the fact is that men began to lose that understanding of God and so needed future revelations from God to restore that which was lost. People have it backwards when they say the Christian doctrine of the Trinity, and/or, for example, the Christian doctrine of the eternal

Matthew

generation of the Son was a later development out of Greek philosophy and pagan mythology gleaned from those pseudo-trinities of pagan religion. No, no, no. Those pagan triads were corrupted memories of the one true knowledge that all men once had of the Blessed Trinity, which truth, over time was suppressed in unrighteousness, and altered into those pagan pseudo-trinities, created by their darkened minds. The truth was first, not the error!

I would dare say, because of the declaration of the Holy Spirit in Romans 1:20, that the Holy Spirit was revealing to us all that Adam and Eve knew many things about God. To them the Trinity was not some mystery far above the ability of man to know.

Remember that after the Fall Adam and Eve were only beginning to experience the ravages of sin and death upon their soul and body (their spirit, of course, becoming immediately dead to God), which means, as to their souls, they more than likely were still brilliant in their thinking (try to come up with names of thousands of species) and able to know many things about creation and of the God who created it. And, as to their bodies, we also must not forget they lived for almost a thousand years, so they had much time to meditate upon the things of creation and as to how they analogously revealed many things about who God was. And, as we said above, Scripture speaks of them continuing to live in the presence of God, so I am sure when questions arose from their meditations upon God and the creation around them, the LORD would answer many of those questions.

Apparently, this communion of the LORD was so treasured that Scripture also says that when the LORD stopped or reduced His visible appearances (Theophanies) among men, those who still believed in Him would often call upon the name of the LORD (Gen. 4:16). I presume this was because they missed these times of communion. (More than likely this happened because the Son of God withdrew His presence from among men, which appearances we now call Theophanies, or at least, He began to restrict such appearances among men, because so many men and woman were suppressing the truth in unrighteousness, and changing the “glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” Scripture does not tell us much about such appearances, except that they occurred from time to time, so it is best not to speculate. Therefore, because of their sin, Scripture says that God began to give

Matthew

them up to their vain imaginations and darkened hearts—Rom. 1:18, 21-23.)

Yet God's love is so great toward the world that after the flood the LORD continued to make appearances upon earth from time to time (e. g. Gen. 11:5; 12:7). But despite these gracious ongoing appearances before and after the Fall, we still read that men continued to rebel against God, ever suppressing the "truth" in further unrighteousness.

But what we must not forget in all of this, is that they first had to have had the "truth" in order to be able suppress the truth! It means that from the beginning of creation unto the flood, and then after the flood God continued to make known His invisible attributes, His eternal power, and His Godhead, meaning His Divine Nature, to mankind. But because so many rejected that knowledge and truth, men descended into spiritual blindness.

But we find that some did believe and continue on in faith, which means when such ones as Abraham, and Jacob came face to face with a "Theophany" (appearance of God) they had to have known that the One appearing to them was none other than the Son of God, who was the visible image of the invisible God, the brightness of His glory and the express image of His Person (see Col. 1:15; Heb. 1:3).

Jesus Himself made this clear in the New Testament when He says that no man had ever seen God the Father (John 5:37; 6:46), which means it was God the Son, the LORD God Himself who appeared to Adam and Eve, and who made known to them the promise of a coming Seed of the Woman, by allowing them to hear what was said to the Serpent, the Devil.

So when Adam and Eve saw the LORD God, communing with them both before and after the Fall, they were seeing the God the Son. When Adam and Eve and Cain and Abel were dwelling in the presence of the LORD, as Scripture says, the New Testament reveals they were dwelling in the presence of the Son of God. And, thus, we see that this knowledge was passed on to their descendants, before the flood, and then after the flood, by Noah and all his sons. The Antediluvian generation knew much about God, but they rejected it all as time passed on because of their unrighteousness and sin, so that by the time of the flood only eight souls were saved!

Matthew

Adam and Eve's Understanding of the Coming Incarnation of the LORD and of His Sacrifice

And so, because of all this, with all that has been said so far, I am sure the LORD would have also revealed to Adam and Eve His own coming incarnation for their salvation, and His coming birth upon the earth in the future whereby He would shed His blood for men as the Lamb of God.

In other words, the LORD would have explained to them the meaning of the Promised Seed, and of the fact of His future incarnation upon earth, apart, of course, from some particulars which would be revealed later, such as when and where He would be born, and of whom He would be born—a Virgin.

Most certainly, if one of their descendants, Job, many years later, made known his knowledge of the future incarnation of God upon earth, then Adam and Eve would have first made it known, for the promise was spoken first to them!

Job 19:25 But as for me I know that my Redeemer liveth, And at last **he will stand up upon the earth:** ²⁶ And *though* after my skin *worms* destroy this *body*, yet in my flesh **shall I see God:** KJV

Moreover, in their knowledge of a coming incarnation of the LORD, He also would have provided them knowledge of His coming sacrifice as the Lamb of God for their sins and the sin of the world. We know this because He initiated blood sacrifices to atone for their sins until the time would come for Him to be born and die upon the cross. He had to have shown them that such blood sacrifices foreshadowed His own blood sacrifice, and that by that sacrifice He would bruise the head of the Serpent, and bear their sins in His own body upon a cross, being the Lamb of God slain from the foundation of the world who would take away the sin of the world (Rev. 13:8 KJV; I Pet. 1:19-20; 2:24).

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. KJV

Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. KJV

Matthew

Obviously, the LORD had to have explained this all to them, i.e. the purpose of blood sacrifices and how those sacrifices were to bear witness and point to His own sacrifice as the Lamb of God upon the earth, for if he had not done so, how could Abel have offered his sacrifice by faith (Heb. 11:4)! Faith can only come from divine revelation, from the word of God.

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God. KJV

Hebrews 11:4 By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks. NASB77

In the verses prefacing this declaration of Abel's faith, we are told that "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Not only is faith the present witness of things not seen, it is also the substance of things hoped for! Therefore, Abel's faith was the substance of something that he hoped for. Well, what did Abel, as well as his father and his mother, Adam and Eve, hope for? They hoped for the Promised Seed who would deal with the Serpent who so ruined their lives by his deception and lies. The hope of early man was for that Promised Seed of the Woman who would forgive them and save them, to which they bore witness by their offering up blood sacrifices in faith! Beloved, faith is not a hope that something is true; faith is the evidence that the thing hoped for is true!

And so, since Abel offered a sacrifice in faith, He had to have been given a revelation by God concerning the future sacrifice of His Son upon the earth, being the Seed of a Woman. This means, of course, Abel's sacrifice signified his faith and trust in that Promised Seed being the sacrifice, not only for his sins, but also for the sin of the world.

In other words, the writer of Hebrews makes known that Abel knew the why, the what, and the how of sacrifice. He makes known to us that Abel acted in accordance with the revealed will of God by the words of God that must have been communicated to him directly in communion with Him, or, perhaps, was communicated to him by his own father and mother, Adam and Eve, as they must have first been told by God about the why, the what, and the how of sacrifice, when God first sacrificed an animal to clothe them in the Garden.

Matthew

Also it also shows that Abel believed God, and believed that man was in need of atonement to cover his sin until the time came when the Promised Seed, the incarnate Son of God would come to shed His blood and die.

This knowledge was not that which was unknown to Adam and Eve and to Cain and Abel, for God made it known to them through His establishment of blood sacrifices, and through His promise made regarding the Seed of the Woman who would come to bruise the head of the serpent, in other words, to destroy and undo the works of the devil (Gen. 3:15; I John 3:8).

If such was not the case, if God did not make it known to Adam and Eve or to Abel directly, Abel could not have offered that sacrifice in faith!

John Gill provides some useful insight to this truth that seems to go unnoticed by some today. He writes:

“The apostle proceeds to examples of faith, and begins with Abel: it may seem strange that Adam and Eve are not mentioned; this omission is not because they were not believers; but either because of the fall and ruin of mankind by them; or because the apostle speaks only of such who had received some eminent testimony by faith, and therefore passes by many believers, and hastens to Abraham, the father of the Jews. The superior excellency of Abel’s sacrifice to Cain’s, lay both in the matter, and in the manner of it; the one was offered heartily to the Lord, the other only in show; the one was offered in faith, the other not; **Abel looked through his sacrifice to the sacrifice of Christ**, not so Cain. **Abel’s sacrifice was a lamb, a type of Christ, the Lamb of God**; a firstling, a figure of him who is the firstborn of every creature; one of the fattest of his flock, expressive of the excellency of Christ; and this was offered up at the end of days, as Christ at the end of the world; and the superior excellency of the sacrifice of the one to that of the other, appears from God’s regard to the one, and not to the other, Gen. 4:3-5 from whence it may be observed, that sacrifices were of divine institution, and were very early types of Christ; and that there always were two sorts of worshippers, spiritual and carnal ones, whom God can distinguish, for he seeth not as man seeth; that the acceptance of persons is in Christ, and is previous to their offerings; that whatsoever works do not spring from faith are unacceptable to God; that no dependence is to be had on birth privileges, or outward actions; and that electing and distinguishing grace very early took place, and appeared. *By which he obtained witness that he was righteous*; not righteous by his offering, nor by his faith, but by the righteousness of Christ, which his faith in his sacrifice looked unto; though it was by his faith that he obtained, or received a witness in his own conscience, from the Spirit of God, testifying that he was a justified person; and in

Matthew

consequence of this, he had an outward testimony bore to him in the Scriptures, that he was a righteous person hence he is called righteous Abel, Matt. 23:35.”⁵⁵

And Matthew Poole also understood the very great significance of Abel’s faith as spoken of in Heb. 11:4 in regard to the spiritual understanding of our first parents. He also writes:

“Abel, the younger son of Adam, an eminent believer, whose faith orders him and his worship...brought a bloody sacrifice of the fattest and best of the flock, and offered up to the Divine Majesty, the true and living God, his Creator and Redeemer, to atone him for his sin; **having a regard to, and faith in, the great sacrifice of the Seed of the woman, for him in fulness of time to be offered up, and of which his was but a type**...Abel’s sacrifice was better, more excellent, because more fully agreeable to God’s will for purging and pardoning sin, full of self-denial and abasement for sin, and faith in Christ’s sacrifice. *By which he obtained witness that he was righteous*; by which sacrifice of faith he had testimony that he acknowledged himself a sinner, that had need of the blood of Christ to sprinkle him; yet *he was righteous* by the righteousness of faith, Rom. 3:22,25,26, which is upon Abel, as all other believers, Phil. 3:9. And this testified to his soul, by God’s Spirit, that he was justified and sanctified, and so eminently righteous; and it was manifested to others, Christ himself, God-man, witnessing of it, Matt. 23:35.”⁵⁶

Therefore, this reveals to us an important and tremendous fact—the knowledge of the coming incarnation of the Son of God, who being made of the seed of the woman, so as to offer up His life for the sins of the world, was not just a New Testament doctrine, but was a truth made known from the very beginning! Our salvation from sin was announced in the Garden of Eden, and man offered up sacrifices to God in anticipation of that sacrifice, and in faith that He would come as promised.

The Gospel of Grace Was Preached from the Very Beginning

This tells us that the Gospel of grace was preached to Adam and Eve and Cain and Abel from the very beginning, which is why God’s word to them about the Promised Seed is sometimes called the *Protoevangelium*, meaning the first proclamation of good news for mankind, the first proclamation of the Gospel of God’s grace through His Son, by the eternal Spirit.

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.
KJV

Matthew

This also reveals why Jesus began at Moses when expounding to his disciples those things bespeaking Himself in Scripture, for Moses records the promise of that salvation in the very beginning of his writings.

Luke 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. KJV

Therefore, we see that, just as Scripture tells us that the Gospel was preached to Abraham and that Abraham saw Christ's day and was glad—

Galatians 3:8 And the scripture, foreseeing that God would justify the heathen through faith, **preached before the gospel unto Abraham**, *saying*, In thee shall all nations be blessed. KJV

John 8:56 "Your father Abraham rejoiced to see My day, and he saw *it* and was glad." NASB77

— so too Adam and Eve, to whom the LORD spoke face to face in those early days after the Fall, rejoiced when the Gospel was first preached unto them, when God made known to them that there would be the Seed of the woman that would render powerless the Serpent, the Devil, the one who caused the woman to sin, after which also Adam then sinned, thus introducing sin and death into the world.

Adam's Faith in God's Promise

This Good News of God's grace also explains to us why Adam, upon hearing of the Promised Seed, by faith rejoiced, giving his wife a new name, Eve, meaning the mother of all living.

Genesis 3:20 And Adam called his wife's name Eve; because she was the mother of all living. KJV

He first gave her the name "Ishah" (Woman) in Gen. 2:23, bespeaking their oneness because she was bone of his bones and flesh of his flesh being taken out of his side. But now after the Fall, and upon hearing the word of the promise, he changes her name to Eve, bespeaking "life," which pointed the fact that she would become mother of all living.

And this now brings us to the connection between the title Son of Man and the Promised Seed. The title Son of Man, i.e., literally, the Son of the Man, points us back to Adam's faith in the word of God, because, if one

Matthew

remembers, he was told that in the “day” he ate of the fruit of the tree of knowledge of good and evil he would die (or dying you will die).

What fear Adam, and, of course, Eve, who also knew the command of God, must have experienced for they ate of the forbidden fruit, and, when the LORD came to commune with them later that day they must have wondered whether they would die before the day was over. And, when one thinks about it, they must have also feared, not knowing the full meaning of death, for they had never known or seen death before. Moreover, how they must have wept in sorrow for not long before they had both been blessed by God being told to be fruitful and multiply and to fill the earth (Gen. 1:28)!

But now that future was gone. They were doomed to die, more than likely, in their mind to never see another day dawn, to never have any children, to never be fruitful and multiply, to never fill the earth. But God be praised! They experienced the grace and forgiveness of God. They learned they would not die that day, they learned they would have children, which meant Adam learned that he would have a son, a Son of the Man, for he learned He would be of the seed of the Woman, for the LORD God let them hear that a Promised Seed of a Woman would come to destroy the one who had destroyed their hope of life!

And they learned as well that their sin against God was forgiven, because of the death of another in their place. Maybe, the LORD told them that in order to provide clothing for their physical nakedness (representing their spiritual nakedness, if you will) the blood of an innocent lamb would have to be shed to provide atonement for their sin.

And so because of the shedding of the blood (let us assume the blood of a lamb), not only were they forgiven of their sin, but their naked state of unrighteousness could be covered by something that came from that lamb, that skin of that lamb made into clothing symbolically representing the righteousness of the Promised Seed, which I am sure that they were also told would need to be made a sacrifice for sin, not only for them, but for all the sin of all world, whose precious blood would be shed as the Lamb of God (John 1:29).

Romans 13:14 But put ye on (lit. clothe yourselves) the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*. KJV

Matthew

And, finally, they were told (as we will see in Gen. 4:1) that that Promised Seed, the Lamb of God, would be God Himself manifested in flesh.

Therefore, in all of this, they heard the Good News, the Gospel of salvation that would be available to them and all their posterity, if they only believed. And so we see that Adam humbly rejoices in God's mercy that there would be a Son of the Man, by giving his wife a new name to reflect his faith in the Promised Seed that would come. He thought he would be dead before nightfall, but now He finds Himself alive, with a promise of future glory. He knows he still must be cast out from the garden. He knows he will still die physically one day in the future, returning to dust (Gen. 3:19). But now he has the hope of his resurrection unto life. And how does he show this hope and faith? As we said above, he does so by changing the name he gave to his helpmate, "Ishah" (woman), to a new name, "Eve," life—the mother of all living—declaring by this name change that by the seed of the woman the LORD Himself will one day come to save them from their sins by the sacrifice of Himself as "the" Lamb of God, come to take away the sin of the world.

Romans 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. KJV

So we see that by using the title, the "Son of the Man (Adam), rather than the more generic "Son of Man," Jesus was declaring to all that He was the Promised One that Adam and Eve believed in, and so hoped for, the Son of the Man, and the Promised Seed of the Woman, who was understood by them both to be the Man, the LORD.

In commenting on this wonderful truth, John Gill wonderfully said it this way in his comment on Eve now being the mother of all living.

"...because she was the mother of all living... prophetic of what she would be...and the ground of this faith and persuasion of his [Adam], that he and his wife should not die immediately for the offence they had committed, but should live and propagate their species, as well as be partakers of spiritual and eternal life, was the hint that had been just given, that there would be a seed spring from them; not only a numerous offspring, but a particular eminent person that should be the ruin of the devil and his kingdom, and the Saviour of them; and so Eve would be not only the mother of all men living in succeeding generations, but particularly, or however one descending from her, would be the mother of him that should bring life and immortality to light, or be the author of all life, natural,

Matthew

spiritual, and eternal; and who is called ζωη, *the life*, which is the same word by which the Greek version renders Eve in the preceding clause. It was with pleasure, no doubt, that Adam gave her this name; and it appears that this affair of her being seduced by the serpent, and of drawing him into the transgression, did not alienate his affection from her; and the rather he must needs cleave unto her, and not forsake her, since her seed was to break the serpent's head, and procure life and salvation for them.⁵⁷

So Adam apparently was told by the LORD the meaning of the Seed of the Woman. He knew it would be a son of His by the seed of the Woman, if not an immediate son, then a future son, i.e. descendant of his (for he did not at that time know the woman had to be a virgin). Thus, he at least knew the Promised One would be the Son of the "Man" (Adam, himself), and of the seed of the Woman (his wife Eve). In this way we see how the title "the Son of the Man" points back to Adam's faith in the promise given in Gen. 3:15.

But one thing the LORD did not tell Adam was the manner of the Promised One's birth, i.e. that he would be the seed of the woman through a virgin birth. Otherwise, if He the Promised Seed was to come of Eve immediately, the LORD most assuredly would have warned him in a dream to not "know" Eve, as Joseph was warned to not "know" Mary (Matt. 1:24-25). And the fact that Scripture says that Adam "knew" his wife showed that God did not warn him in that manner, or reveal to him this truth, for most assuredly after being forgiven by God for his first transgression, Adam would not once more ignore the commandment of God and once more overtly sin against Him by having relations with his wife.

Thus, even though Adam did not know the how or the when of the incarnation, he believed in the *fact of the incarnation*, and so by faith gave his wife a new name to reflect that truth, Eve, meaning Life, for she would be the mother of all living and especially of Him who would be the Life and the Light of men.

John 1:4 In him was life; and the life was the light of men. KJV

And this good news now brings us to the faith and rejoicing of Eve, if you will, the humble rejoicing of her heart found in Gen. 4:1, another reason why the LORD Jesus calls Himself the Son of the Man.

Matthew

Eve's Faith in God's Promise

As with Adam, our mother Eve's declaration in Gen. 4:1 is proof of her faith in the word of God and is a reflection of her belief in the incarnation of the LORD, as Adam's declaration of a new name in Gen. 3:20 was proof of his faith. But equally so, as with Adam, her declaration of faith showed that she too was not fully told as to the how and when of the incarnation, for she revealed by her declaration that she did not know the Seed of the Woman meant that the Promised Seed would, yes, be of her, yet not immediately of her, but rather of a distant daughter who would need to be a virgin.

Now, of course, after she learned her firstborn son, Cain, was not the Promised Seed, she still knew the Promised Seed would have to be the "Son of the Man," meaning Adam, and, of course, of her, meaning Eve, the mother of all living. Her faith held firm; she still believed He still would come, being some future descendent of theirs; but she still did not know that He would come by being born of the seed of a Woman, a Virgin, in whom, the wonderful miracle of the incarnation of the LORD would occur.

But to fully understand all of this, and to understand the foundation of their faith, and all the nuances of the promised incarnation of the LORD, we must first closely examine the translation of the last clause of Gen. 4:1, which we will now do as it will show us the connection to the title the Son of the Man and the title the Seed of the Woman.

Eve's Exultation of Faith in Gen. 4:1

In the King James Version, Eve's exultation of faith found in the last portion of Gen. 4:1 reads, "I have gotten a man *from* the LORD." In a modern version such as the New American Standard Version (1977) it reads, "I have gotten a manchild with *the help of* the LORD." However, as we continue to meditate on the Son of the Man and the Promised Seed, we must ask ourselves whether this reflects the full and actual meaning of the text.

Beloved, it is most unfortunate that most translations have chosen this translation of the last clause of this verse, or something similar to it, rather than following the alternate translation offered in some of the early Bibles, and, indeed, in some modern Bibles. Christians have missed something in this verse that even Jews around the time of the Lord once

Matthew

recognized, but then some rejected because they did not believe in Christ. And what was missed? If one but looks into the marginal notes of many Bibles, one will see what I mean.

For example, let us begin with a modern Bible; if one looks into the marginal note of that phrase in that same NASB (1977) edition quoted above, one will see they provide an alternate reading to their “man with *the help of* the LORD, the alternate translation or reading being, “man, the LORD.” And if one looks into marginal notes of some early editions of the King James Version (1611), one will find similar marginal readings; for instance, one such edition of the King James Version from 1662 provides this alternate reading, together with a reference to Gen. 3:15. The marginal reading simply reads, “the man, the Lord, Gen. 3:15.”⁵⁸ In other words, the marginal note is saying the last part of this verse could be translated as “I have gotten the man, the LORD.”

And then in even another King James Bible one will find a similar marginal note, along with this additional comment explaining the verse—

“The exclamation of Eve on the birth of her first-born literally is, *I have gotten a man, the Jehovah*. This proves that she believed in the promise of a Saviour;—that she expected him to be God-man, and that she hoped either that he had come in person, or that this child was the pledge of his future appearance.”⁵⁹

In fact, if one goes back even further to the time of the Bishops’ Bible of 1568, which preceded the King James Version by some 43 years, one will find that in the first edition of that Bible an alternate reading is provided for Genesis 4:1 which reads, “Eve thanketh God for the blessing of children, **he, a man, God.**”⁶⁰

This shows that the translators of the Bishops’ Bible also believed that Gen. 4:1, despite their chosen translation of “I have gotten a man of the LORD,” also believed the phrase “a man of the LORD” could also be rendered “he, a man, God” (i.e. Jehovah). It shows that they also believed that Eve thought the Promised Seed referred to one who would be human and Divine, which would also explain why they chose to use the word “God” in their marginal note rather the usual rendering of the Hebrew word in English as LORD. (A few times the KJV translators chose to do the same in few instances, e.g. Gen. 6:5 & Gen 15:2, wherein *Jehovah* in the Hebrew is translated into English as GOD.)

Matthew

So we see that there has never been a consensus on how to translate Eve's exclamation in the last part of Genesis 4:1, which is most unfortunate, for it robs the Christian of seeing the beauty and cohesiveness of the Bible as one Book, written by God over the centuries as one perfect unity, wherein the incarnation was affirmed from the very beginning.

In that light, before we continue, we must look closely to the text to see why there was a difference of opinion regarding this phrase. And to begin this, I cannot think of anyone better than Martin Luther's translation of the Old Testament, whose version of the Bible was one of the earliest Reformational translations of the Bible that translated the text directly from the Hebrew and Greek and not just from the Latin. His version appeared more than a half a century before both the King James Version and the Geneva Bible Version, and even a few years earlier than the Bishops' Bible. So let's look first into his translation of Genesis 4:1.

Martin Luther's Translation of the Last Portion Gen. 4:1

First, in regard to this last portion of Gen. 4:1, an article in *Bibliotheca Sacra and Theological Review* says that Martin Luther's *Pentateuch and New Testament* (1523) translates the phrase in Gen. 4:1 as, "den man des Herrn," (the man of the Lord), with a marginal note which says, "whom Eve thought was the very same Seed the Lord had declared would crush the Serpent's head."⁶¹

But then the same article continues and states that "in his later editions" Martin Luther changed that phrase of "den man des Herrn" (the man of the Lord) to "the more emphatic, 'den man den Herrn'"⁶² (the man, the Lord). These later editions were his 1541 edition and then his 1545 edition (which unfortunately was obscured by an error not noticed until after it was first published); but it was then corrected and published by Hans Lufft in Wittenberg (Wittenberg) shortly after Luther's death in 1546.⁶³

As for this 1545 edition, J. Michael Reu in this book, *Luther's German Bible: An Historical Presentation*, shares the following information regarding that edition and a marginal note that Martin Luther included for the publication of that edition (as well as in the final form of that edition that was published in 1546).

Matthew

“The next Wittenberg edition of the complete Bible printed in 1545 is of particular significance...From the long colophon of Rorer we learn that this new edition contains two Old Testament passages (Genesis 4:1 and II Samuel 7:19) and four New Testament passages (Eph. 3:15; 3:19; 6:13; 6:15) that have been revised. In Genesis 4:1, *Ich kriege den Mann des HERRN* is changed into, *Ich habe den Mann, den HERRN* [I have gotten the man, the LORD]. Rorer remarks that this change was of special concern to Luther, and that for this reason he had added an explanatory gloss. The new translation is already found as an entry in Luther's copy, and the gloss [of Martin Luther] in Rörer's handwriting says: ‘*Ei, Gott sei gelobt; da habe ich den HERRN, den Mann, den Samen, der dem Satan oder Schlangen den Kopf zertreten soll; der unrds tun.* [O, God be praised! Here I have the LORD, the Man, the Seed, who will tread upon the head of Satan, or the Serpent. He shall do it.]’”⁶⁴

He then speaks of some other changes as well, and a disagreement about the 1545 and 1546 edition of the Bible, which we will address as we continue, but first he continues—

“As we have said, all the results of these last efforts of Luther and the Bible commission are to be found in the editions of 1546, both in the separate edition of the New Testament...and in the complete Bible...Since Rorer's statements in the colophon to 1546 have been shown to be correct on all other points, Bremer, Drescher, Reichert and Albrecht were not ill advised in designating the edition of 1546, and not (with Bindseil and Niemeyer) that of 1545, as the one that gives the final form of Luther's German Bible...The Bible of 1545, though published in Luther's lifetime, was not corrected by him and does not contain a large number of important changes that come from Luther. The Bible of 1546 did not appear till after Luther's death, but it followed his directions and uses his own copy with its many changes, some of them made just a short time before his death. The greater part of these changes from the Bible of 1545 are undoubtedly his, while of the rest, some at least, probably come from him as well. We would prefer to end the account of a life work so momentous as Luther's translation of the Bible into German with a more definite conclusion. We would prefer to be able to say of each sentence of Luther's work with absolute certainty, "this is its final form." If the sources do not make this possible in every single detail, there still remains the overwhelming feeling that here, between 1522 and 1546, under most unfavorable circumstances, a work was accomplished through a man's determination and fidelity, industry and sacrifice, knowledge and ability, talent and prayer, that is like a miracle of God in our eyes.”⁶⁵

One of the reasons there is a discussion of the differences between the 1545 edition and the final 1546 edition has to do with our verse in Gen. 4:1, among other things.⁶⁶

Matthew

For the 1545 edition Martin Luther's translation of the Bible, Martin Luther made a correction to his previous translation of the phrase "den Mann, des HERRN [the man of the LORD] in Gen. 4:1 to "den Mann, den HERRN" [a man, the LORD]. However, unfortunately, unbeknownst to him the phrase was changed back to "den Mann, des HERRN" [the man of the LORD] before it went to press (this alteration, unfortunately also escaped the notice of Georg. Römer who would do the final proof-reading of the text before it was actually printed). And what makes this mistake all the more amazing is that whoever made this change to Martin Luther's revised translation, left Luther's margin note to the verse unchanged, thus making the margin note actually contradict the translation of the verse! (For an online digital copy which shows this error with the untouched margin note intact, please see this link in the endnote.)⁶⁷

This margin note that Martin Luther included as a comment upon his revised translation of the Hebrew text that was provided for this new edition, and which now contradicted the translation of the verse since it was altered by someone, reads as was mentioned above—"Ei, Gott sei gelobt; da habe ich den HERRN, den Mann, den Samen, der dem Satan oder Schlangen den Kopf zertreten soll; der unrds tun" In English it reads, "O, God be praised! Here I have the LORD, the Man, the Seed, who will tread upon the head of Satan, or the Serpent. He shall do it."

And what is even more unfortunate is that many of these 1545 editions of his Bible continued to be printed with this mistake, despite Martin Luther's strong conviction regarding the veracity of his correction to "den Mann, den HERRN" (the man, the LORD), as we shall soon see.

And then, what makes this even more unfortunate than its continued publication back then, is that some online editions today will use this particular edition containing the error for their German edition they provide online! Sometimes these online editions might be labeled the "Letzer Hand" edition (which means Last Hand, i.e. containing Martin Luther's final revision) making the designation a little misleading for the reader, that is, if a clarification is not added! (But I have found at least one online 1545 edition that is labeled "Letzer Hand" that provides Martin Luther's correct translation of the verse.)⁶⁸

This error was noticed by many for over time, as other printed errors in other portions of the text also crept into the text, as unfortunately happened with printing in those days. In speaking of this Philip Schaff

Matthew

relates that finally an edition was produced that eliminated these errors and became what he called the *Textus Receptus* of the German Bible—

“Gradually no less than eleven or twelve recensions came into use, some based on the edition of 1545, others on that of 1546. The most careful recension was that of the Canstein Bible Institute, founded by a pious nobleman, Carl Hildebrand von Canstein (1667-1719) in connection with Francke's Orphan House at Halle. It acquired the largest circulation and became the *textus receptus* of the German Bible.”⁶⁹

And in this final printed edition called the *Textus Receptus* of the German Bible, one will finally find Luther's corrected phrase “den man den HERRN”(the Man the LORD) in Gen. 4:1 restored. (If one wishes, one can for see in the endnotes a link to a digital copy of this Edition and this verse.)⁷⁰

In the meantime, however, before all this was corrected, in order to warn the reader, one will be able to find in the back of many of those faulty 1545 editions a “Postscript” or “Afterword,” entitled *Dem Christlichen Leser* (To the Christian Reader), which was added by Georg Rörer, Luther's proof-reader to offset the mistake.⁷¹

In that “Afterword” Georg Rörer reveals that some unauthorized person took it upon himself to change Martin Luther's revised rendering of *den HERRN* back to the way it was “before,” i.e. *des HERRN*. He also mentions that he unfortunately had failed to notice this change to the verse made by someone (whom he does not identify). He does say this, however, that he does not believe there was any malice intended by this person, believing he simply thought he was improving the translation, changing it as it was “before.” (He does not indicate which editions he means by the way it was “before,” but since there were still numerous publications of Luther's Bible following the earlier 1534 edition, it probably could have been any edition from 1534 to 1544, even though as early as 1541 Luther had already published a Bible, entitled *Biblia: das ist, Die gantze Heilige, Schrift: Deudsch, Auffs Neu zugericht, Wittemerg, durch Hans Lufft, MDXLI*, which contained his revision of *den HERRN* for Gen. 4:1.

In any case, Georg. Rörer was so dismayed by this change to Martin Luther's final translation being done without his knowledge that he decided to include the aforementioned “Afterword” for those altered 1545 editions. He hoped the “Afterword” would prevent the mistake from being repeated by other printers in subsequent printings. (But, alas,

Matthew

such was not the case, as this error has continued up to the present time, and, as we already mentioned, even in many online editions of that 1545 edition, as well that in some Bible Language Software applications, so the truth of the verse, and the belief of Martin Luther regarding the Hebrew of this verse has been lost to the modern reader.

And what makes this worse is that Martin Luther's marginal note explaining what the verse was declaring, has now also been dropped in some online editions, so there is nothing left to let the reader know that a mistake had been made at that verse in that edition, and so the *Lutzer Hand* designation has actually been misleading many modern day readers into thinking that that edition reflected Luther's final revision, which it did not!

As for Georg. Rörer, he made sure the error was corrected in the next printing of Luther's Bible that contained all his final revisions. This edition is known as the 1546 edition, which came out shortly after Martin Luther's death, and is the real edition which could be correctly labeled Letzer Hand Edition (Last Hand Edition). This edition became the basis for the subsequent Canstein edition we mentioned before, and which led to Philip Schaff's designation of it as the *Textus Receptus* of all Martin Luther's translations.

As an aside, although it is in German, a discussion of this "Afterword" can be found on page 118 in the book *Monatsschrift für die evangelisch-lutherische Kirche im hamburgischen Staate, Volume 4*, by Georg Behrmann.⁷²

In that book, under the chapter heading, *Zur Revision unserer deutschen Bibel Zweiter Artikel* (On the Revision of our German Bible, Second Article), various errors are discussed that were found in the printing of the 1545 edition, one of those being this passage in Gen. 4:1, which is discussed on page 118 of that book. On that page it mentions this change someone made to Martin Luther's translation of *Ich habe den man, den HERRN* to *Ich habe des man, den HERRN*. One can also find it in the book, *Dr. Martin Luther's Bibelübersetzung: nach der letzten originalausgabe, Volume 7*, by Heinrich Ernst Bindseil and Hermann Agathon Niemeyer.⁷³ If one uses an online translator of the German one can at least see the gist of what is being said.)

And so it is unfortunate that these mistakes occurred in Martin Luther's final edition printed in 1545, yet there is no doubt that Martin Luther

Matthew

clearly understood that the Hebrew text declared that Eve understood the promise of the Seed of the woman to be a promise about one who would be human and Divine, of that there can be no doubt. Perhaps, it will be best at this point to let Martin Luther explain his understanding of the Hebrew text in his own words.

Martin Luther, Regarding the Hebrew of Gen. 4:1

In the *Select Works of Martin Luther*, under a chapter entitled “The Last Words of David” one will find Martin Luther’s understanding regarding the true reading and meaning of Genesis 4:1. He begins as follows:

“AND MOREOVER, that our first parents Adam and Eve themselves understood this promise (that the Seed of the woman should bruise the head of the serpent) in the same manner, is without a doubt. And it appears fully evident from the very history contained in Gen. iv. that Eve, after she had brought forth her son Cain, thought that he, because he was the first that was born of woman, would be... that promised Seed, and that she was to be the mother or woman, of whom that Seed should be. And hence, in the midst of so great a hope, and of her joy at the son that was born, she says, ‘I have, or I have gotten, and now have, a man [who is] the Lord (JEHOVAH),’ as though she had said, ‘This [son] will without doubt be that very Lord, concerning whom God spoke unto us; and whom we believe is to be, according to the promise, the ‘seed of the woman;’ that is, she thus spoke, calling this son, or male child, the Lord himself, or God. For, in this passage, that one peculiar proper name of God, JEHOVAH, is plainly written; which the otherwise term the *tetragrammaton*, and which is applied to no other, and signifies no other, than God alone, or the essence of God.”⁷⁴

“Nor did she alone understand the promise thus. For Adam had without doubt pondered it over with her long before, and talked with her about it; and both of them had dwelt upon the promise often and with pious meditation, and had mutually comforted each other against those most distressing senses of sin and death; both of which this promised seed was to abolish, and, having taken them out of the way, was to restore righteousness and life: for, if they had not supported themselves by this consolation during the whole time of their lie, they must soon have been oppressed and swallowed up with despair.”⁷⁵

“But the pious, yet poor miserable mother, Eve, erred in this.—In thinking that she should be, and now was, when her son Cain was born, the mother of this promised Seed, seeing that there was no other mother living: and because, from her ardent desire, and fervent longing, she hoped that his son of hers would be that promised Seed, and that man, JEHOVAH.—Because those hopes of hers were premature, and her joy was hasty and presumptuous: and yet, her desires found pardon, yea, even favour, as she desired so fervently to be delivered from sin and death, that is, from the power of the devil.”⁷⁶

“BUT with regard to this text of Genesis...I may make some reply concerning the passage in question, for the benefit of those who seek such

Matthew

information with a good intent and to profit thereby,—there is in this passage the Hebrew particle ETH; which, as those who have even the slightest knowledge of, or acquaintance with, the Hebrew, well know is an article; which we in our vernacular language render by an accusative case, either in the masculine or feminine gender; and which the Greeks also express by τον and την. As when Moses says at the beginning of his Books, “In the beginning God created the heaven and the earth :” which is, in the Hebrew, ETH HASOMAIM VEETH HAAREZ: and which, in the Greek or German, by the prefixing of the article, is rendered Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν: and it is rendered in the same way universally. As it is also in this and the following chapters; when it is said, “And Adam knew his wife,” τὴν γυναῖκα αὐτοῦ. Again, and, Eve brought forth ETH CAIN, τον Καὶν. And again, she brought forth ETH ABEL, τον Αβελ and again, Adam begat ETH SETH, τον Σηθ, and Seth begat ETH ENOS, τον Ενω, and so on throughout the whole chapter.—And it is exactly in the same manner that Eve saith in this place, when she had brought forth her son Cain, CANITHI ISCH ETH JEHOVAH, “I have gotten a man, [who is] the Lord,” τὸν Κύριον. Because, as I said, she had conceived a hope, that this Cain would be that Seed promised of God, who should bruise the serpent's head.⁷⁷

“And the same confession also all other Hebraists would be forced to make, if they would rightly consider this text and candidly declare what they felt; and especially, if they could be brought to believe that this Seed of the woman is the Lord (JEHOVAH); that is, truly God and Man...”⁷⁸

“But I have now said enough concerning this passage of Genesis, wherein Eve, or rather the writer Moses, fully agrees with the New Testament, plainly affirming, that the promised Seed of the woman is the Lord himself (JEHOVAH) and that it was so understood and believed by the mother Eve and by Moses; for had they not so understood and believed it, they would have used other words, and expressed themselves in a different way.”⁷⁹

Another Witness Regarding the Hebrew Idiom in Gen. 4:1

In speaking of the promise made by God in Gen. 3:15 and Eve's subsequent affirmation in Gen. 4:1, George Stanley Faber (1773-1854), a well-known Evangelical Theologian from the 19th century, and a contemporary of both A. N. Groves and J. N. Darby (when both were still in the Church of England), writes:

“The earliest promise of the Messiah is made at the earliest period, when a Redeemer was necessary. As soon as our first parents had transgressed the commandment of God, and by their disobedience brought sin and death into the world; in the midst of just severity, the Almighty did not forget mercy; but infused the balm of comfort into their souls, even in the denunciation of punishment. A difference is distinctly marked between the seduced and the seducer. While the former have the sentence of death passed upon them, the latter is cursed above all cattle, and above every beast of the field. This curse too

Matthew

is not mitigated by any softening circumstances; it is absolute and unconditional. But the other party is comforted by a promise that the seed of the woman should bruise the head of the serpent, though it might bruise his heel...”

“This Prophecy, being made to the first parents of mankind, is of course left open to the whole human race. As no particular time is mentioned for its completion, the eager expectation of Eve seems to have imagined, that it was fulfilled upon the birth of the first manchild; never considering, that such offspring could not be called *her* seed *alone*. ‘Adam knew Eve his wife, and she conceived, and bare Cain; and said, **I have gotten a man, even Jehovah himself.**’ Such is the literal translation of **אֶת יְהוָה**; and, if it be admitted, it shews that Eve entertained proper notions of the peculiar character and nature of our Saviour. The mistake would certainly not be unnatural, when we consider the indefiniteness of the time, and the anxiety with which Eve, the original offender, would look for the promised Redeemer.”⁸⁰

Another witness who understood the significance of this phrase in Gen. 4:1 was a Hebrew scholar in England named George Holden (1783–1865). For those who may not have heard of George Holden, he too was in the Church of England and Ireland as were other such well-recognised brothers in Christ of that day, such as A. N. Groves, J. N. Darby, Henry Alford, C. J. Ellicott, and, of course, the aforementioned George Stanley Faber.

We know, of course, A. N. Groves left the Church of England in 1828, and J. N. Darby left the Church of England in the early 1830’s to gather in simplicity around the Lord’s table, but in 1827, when our brother Darby was still in the Church of England as a *curate* in Enniskerry, County Wicklow,⁸¹ George Holden was a *curate* in same Church (in which he remained till his death as a *perpetual curate*), the Lord never giving him, and other faithful brothers in the Church of England like him, the light regarding the biblical principles of the Church that in His wisdom He made known to A. N. Groves, J. N. Darby, and many others like them.

He has been called by some an “accomplished Hebraist,” a “theologian,” and “biblical scholar.” He wrote many books and articles in his long life of ministry, and in 1828 he wrote a series of articles on Gen. 4:1 for the *The Christian Remembrancer*, a well-known Church of England periodical in 19th century England, which had many well-known contributors to its many issues, such as, for example, Charles John Elliot, whose *Commentary of the Old Testament for English Readers* is still widely read by many.

Matthew

These series of articles by George Holden were simply entitled, “On Genesis iv.1.” His first article opens with the acknowledgement of the various opinions regarding the translation of Gen. 4:1. Then, after some discussion about certain versions employing the Hebrew word *eth* as a preposition in the verse he continues as follows—

“I have shewn that those versions of Gen. iv. 1, which require us to understand **אֶת** *eth*, either as a noun, or as a preposition, are not supported by satisfactory evidence; which, if not a conclusive, is clearly a strong argument for the only remaining alternative, namely, to construe it as a particle denoting the accusative case. **If it be so received, the clause cannot otherwise be rendered than “I have gotten the man, the Jehovah,” or by words to this effect.** This is the fair inference; in addition to which it is a rendering that necessarily results from the undoubted idiom of the Hebrew tongue. If this assertion can be made good, the proposed version must be allowed to stand on unassailable ground: to this point, therefore, we must direct our attention.

According to the idiom of the Hebrew language, WHEN TWO NOUNS, WITH **אֶת** [*eth*] BETWEEN THEM, IMMEDIATELY FOLLOW A VERB TRANSITIVE, THE LATTER NOUN IS IN APPPOSITION WITH, OR RELATES TO, THE SAME SUBJECT AS THE FORMER. An instance of this construction occurs in the very next verse - “And she again bare his brother Abel’... *eth achiv eth Habel*, which one might suppose sufficient of itself to evince the propriety of interpreting the preceding verse in the same way...If *eth* between two nouns in Gen. iv. 2, denotes the latter to be in apposition with the former noun, it must surely be so interpreted when holding an exactly similar situation in Gen. iv. 1...and if it be undeniable in the one instance that nouns thus located are in apposition, it would be irrational to suppose them not to be so in the other.”⁸²

“Upon the whole, then, few philological canons are more firmly established than this, that, when two nouns, with *eth* between, follow a transitive verb, they relate to the same subject. The only GRAMMATICAL OBJECTIONS which I have met with to its application in Gen. iv. 1, are, that *eth* should have been inserted before both nouns; that *ish* should have had the article prefixed; and that *eth Jehovah* cannot be in apposition with *ish* on account of the accent *Tiphcha*. These, however, are obviously of such a nature as not to be entitled too much weight. Nothing less than the production of some clear and unequivocal examples in opposition to it, can be allowed to invalidate a canon established by testimonies so numerous and convincing.”⁸³

He then discusses some of those grammatical objections for the sake of thoroughness, even though he says they are “of such a nature as not to be entitled too much weight.”⁸⁴ Then, he finally concludes in part with the following—

Matthew

“Whether Eve believed that by the birth of Cain she had obtained the wished-for Deliverer, the second person of the Godhead united to the seed of the woman, or only that she then obtained the proof and pledge of his appearance in due time, he is in either case styled “the man-Jehovah :” and, as Moses could only know by the means of revelation that Eve uttered these remarkable expressions, we cannot but conclude that divinity is here plainly and distinctly ascribed to the Redeemer by the pen of inspiration. **I must therefore ever regard Gen. iv. 1. as a strong attestation to the Deity of the Messiah.**”⁸⁵

So we see Martin Luther’s words on the subject of the Hebrew Grammar of Gen. 4:1 and George Holden’s solid comments on the subject support the reading of “the man, Jehovah.”

But now let me include one last thing from his conclusion which I did not include above, because it concerns theological reasoning rather than grammatical reasoning.

The Unfortunate Influence of Theological Presuppositions

In his conclusion to the aforementioned paper by George Holden, he writes the following regarding those who utilize theological reasoning to discount the literal translation of “the man, the LORD.”

“The exclamation of Eve in Gen. iv. 1, it has now been shown, ought to be rendered, “I have acquired the man, the Jehovah.” **Yet, resting as this interpretation does on the firm basis of grammatical interpretation, some have assailed it with weapons of a different kind, and have rejected it rather from theological than critical reasons; a proceeding, however, justly chargeable with a violation of the fundamental rules of hermeneutic divinity.** No argument merely theological can be suffered to set aside the plain and literal sense. If we wish to take our tenets from the Bible, and not surreptitiously to foist our own notions into it, we must conscientiously adhere to the grammatical interpretation. Even in those places where another mystical sense is avowedly superadded, nothing of this description can be admitted which contradicts the literal meaning. **Hence the arguments alluded to may be passed over in silence, for they cannot overthrow the version of Gen. iv. 1, which stands upon the sure foundation of an unquestionable Hebraic idiom.**”⁸⁶ (Bold print mine.)

I provide this quotation now because I wish to use it as a transition so as to address those theological reasonings which some use to nullify what George Holden calls “the firm basis of grammatical interpretation.” Many commentators reject the literal understanding of this verse because of certain presuppositions and certain theological reasonings.

Matthew

For example, Franz Delitzsch, the famous Hebrew scholar was one such commentator who took an opposite view of the text, not, necessarily for grammatical reasons, but for theological reasons. Yet despite those theological reservations, what is interesting is that he still admits that literally the meaning of the phrase, “the man the Lord,” wherein Jehovah is a second accusative in apposition with the first accusative man.” is not an ungrammatical conclusion.” This is what he says in this regard.

“Hence we may here translate: ‘I have produced or I have got for my own’—for both are implied in קניתי. But is אֶת [ETH] here the sign of the accusative or a preposition? **The first impression is that אֶת־הָאִישׁ is an explanatory apposition to אִישׁ [man], for a second accusative with אֶת [ETH] more nearly defining a first is often found,** e.g. vi. 10, xxvi. 34; Isa.vii. 17; Ezek. iv.1. Accordingly Umbreit explains: ‘**I have obtained a man, Jahveh,**’ i.e. I have gained a man, through who I have become a mother, Jahveh Himself, whose power and goodness have helped me herein.”⁸⁷ (Bold print mine.)

But then he goes on to explain why it should not be understood in that way, concluding in part with this thought—

It is impossible however that the words should be so understood...as is done by Röer, following Luther’s own explanation of the passage in papers of 1543 and 1545, and in his edition of the Bible of 1546, where he adopts the meaning, ‘I have the man, the LORD’...Impossible, for the primitive promise does not yet declare that the conqueror of the tempter shall be God and man in one person, and if the words of Eve could have such a meaning her knowledge would exceed even that of Mary.”⁸⁸

Yet, it must be asked, “Why would that be impossible? He says the promise does not yet declare that the seed would be God and Man in one Person, but how do we know that is the case? Is not this declaration of Eve the very evidence of that very truth! Is not this the evidence that this truth of the Promised Seed being both Man and God was, indeed, made known to our first parents? Who is to say that the LORD did not communicate that very truth to Adam and Eve after the announcement of Gen. 3:15? (Of course, we are not saying that Eve understood the theological definition of “Person,” as used by Franz Delitzsch, but we are simply saying she knew that the Promised Seed would be both God and Man, or as Paul says in the New Testament, God manifested in the flesh!)

As we already discussed at the beginning of this Excursus, we should not forget that Scripture tells us that after the Fall communion between the LORD and man continued. So with that being the case, if you were

Matthew

Adam, and so, you, like him, were overcome with great sorrow and shame, and then you were given hope by the Lord of a coming deliverer, would you not ask questions about that deliverer, if you were told that the Serpent, who so egregiously deceived you and harmed you, would one day be defeated by the Seed of the woman!

So the truth of the matter is that if we take Gen. 4:1 at face value, Scripture is revealing to us through Eve's exultation that she had the knowledge that the Promised Seed would be both Man and God! Perhaps, it came in response to her own enquiry of the Lord, or, perhaps, it could have come to her from Adam, who heard it directly from the Lord. We do not know how Eve arrived at that knowledge, but we know that she did! So we need not reject the plain sense of the text on such a theological presupposition.

In fact, even though Franz Delitzsch in the end still discounts this sense of the text, in the next sentence in his quote above, he admits that the evidence of Jehovah being a second accusative in apposition, and not an object of a preposition, is nevertheless very strong! He states again:

"The impression nevertheless that 'אֱלֹהִים is a second accusative is so strong, that the Jerus[salem] Targum translates: I have obtained a man, the angel of Jahveh."
89

And that leads us into—

The Witness of the Jerusalem Targum Translation of Gen. 4:1

In light of Franz Delitzsch's admission above, the paraphrase of Gen. 4:1 (for the world "angel" is not in the text) in the Jerusalem Targum shows that the Jewish translators of Eve's exclamation also understood the Hebrew grammar to be using ETH not as a preposition, but as a marker denoting a second accusative. And even though they paraphrased it, adding the word "angel" to the text, they still treated it as a second accusative in apposition to "man."

As for why they would add the word "angel" to the text, many Jews believed the Messiah would be known as the Angel of the LORD. Thus the Targumists were indicating that they believed that Eve was declaring that the Promised Seed would be the Messiah, the Angel of the LORD.

And in that light, it should also be stated that many Jews believed that the Angel of the LORD in Scripture was in some way divine. Of course, from a Christian point of view, the Messiah, being called in some places the Angel of the LORD, was not in some way divine, but was "in all

Matthew

ways” Divine, being the second person of the Blessed Trinity, the Eternal Son of God, the LORD God who promised in the fullness of time to become flesh and dwell among us.

We can see the Scriptural witness to the Divinity of the Angel of the LORD in such places as the verses below.

Judges 2:1 Now **the angel of the LORD** came up from Gilgal to Bochim. And he said, "**I brought you up out of Egypt** and led you into the land which I have sworn to your fathers; and I said, 'I will never break My covenant with you. NASB77

And, when we compare this with Deut. 7:8, we see that Scripture indicates the Angel of the LORD, was the LORD, Jehovah.

Deuteronomy 7:8 but because **the LORD** loved you and kept the oath which He swore to your forefathers, **the LORD brought you out by a mighty hand**, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. NASB77

So we see above that the Old Testament declares “**the Angel of the LORD**” of Judges 2:1, who brought the children of Israel out of Egypt, was called in Deut. 7:8 the “**LORD**” (Jehovah), who as the Messiah was given to us for our salvation. This was understood by many Jews also shortly before our Lord Jesus was born. Thus the Targum paraphrased Gen. 4:1 as the Man, the Angel of the LORD, they were saying in reality, Man, the LORD, indicating their belief that the Messiah, the Promised Seed would be both human and Divine.

Moreover, when we read the story of Manoah in Judges 13, we see that the “Angel of the LORD” appears to Manoah’s wife (vs. 3), whom she calls a man of God, who has the countenance like that of an Angel of God (vs. 6), which in verse 9 is revealed to not be like the Angel of God, but actually is the Angel of God, which in verse 16 is once more called the Angel of the LORD, who then makes known to Manoah He is, indeed, the LORD, because it would be wrong for Manoah to offer a burnt offering to anyone less than to One who is the LORD himself. And then finally in Judges 13: 22-23, it is made known that the Angel of the LORD, who was also called the Angel of God, was actually God Himself, and, indeed, the LORD Himself (being God the Son). And this shows that the Man, the LORD of Gen. 4:1, which the Targumist paraphrased as Man, the Angel of the LORD, was indeed the LORD

Matthew

Jehovah, and God manifested in the flesh, the Promised Seed of Gen. 3:15. Isaiah makes known this truth also in his prophecy.

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. KJV

(Also cf. Gen. 22:11,15-18; Ex. 3:2-7; Judges 2:1-5 with Gen. 17:1-8 & Ex. 3:13-17).

This ancient understanding that the designation “the Angel of the LORD” was a designation of Deity, i.e. of Jehovah Himself, was also the understanding of many Christians throughout Church History. Let me provide another quote by another brother from the Church of England, F. Tinley Bassett (1827-1892) who, like George Holden before him, was also respected as a Hebrew scholar. He wrote the following—

“To-day our subject is the Christ of the New Testament. Under this head it will be our purpose to prove from Scripture that this same Word of God—the “only Begotten” from the days of eternity—this Angel of Jehovah, this “Presence” of God, took upon Him our nature, and became incarnate as the Lord Jesus Christ, perfect God and perfect Man.... We have, on several occasions, already brought before your notice passages from Scripture which show that the titles “the Angel of Jehovah ” and “ Jehovah ” were used interchangeably: the essence, the powers, and the attributes assigned to the one were exhibited as the same as those which pertained to the other; the distinction appeared to be in the Person. So now we assert that the Messiah who was born nearly two thousand years ago, in Judæa is Jehovah, the Angel of Jehovah, the Word and Wisdom of the Father, who was begotten before all worlds, whose goings forth were from all eternity [Micah 5:2]. In order to substantiate this statement, we shall cite only a few texts out of a large number that present themselves; our object being to confine our choice to that class which have a special bearing upon the nativity of Christ.”

“In Gen. iii. 13, we listen to the first announcement of the Gospel—the good tidings were couched in the declaration that “the seed of the woman should bruise the serpent's head.” Eve, from the moment that she heard these words, evidently entertained the expectation that she should bear a son who should crush the enemy who had deceived her, and roll away the reproach of the fall. Consequently, in natural impatience for the fulfilment of the promise, when she bore Cain, her first-born, she thought that the hour of redemption had dawned, and that this, the first babe that ever breathed, was none other than the child of promise; **and this impression on her mind found utterance in words, of which Luther long ago saw the only true and natural translation, “I have begotten a man, the Jehovah,”** or “the Coming One.”! Eve's application of the

Matthew

prophecy was sadly misplaced; but the expression of the faith of the first mother of mankind that the future Redeemer, though her seed, should be Divine, is worthy of our deepest consideration, as it involves the necessary conclusion that such a knowledge must have been imparted to her by revelation from God.”⁹⁰

So even though Franz Delitzsch believed the particle ׀ (ETH) should be taken as a preposition and not as a marker of the accusative, he still admitted the impression was so strong that it was a marker of the second accusative, that even those Jews whose mother tongue was Hebrew, viewed it in that way also (albeit in a paraphrase adding the designation *Angel* to the declaration).

In fact, this admission by Franz Delitzsch that it was so recognized by some Jews in the Targums because of its strong grammatical basis was also recognized by other Jews besides the Targumists.

Rabbi Akiva’s Admission Regarding Gen. 4:1 and the Particle *ETH*

A certain Rabbi Akiva, who lived in first century (c. 50-132 AD), was once asked a question about this very verse and below is his reply as recorded in the *Midrash Rabbah*. (The brackets in this quote are not mine, but are those of the editors of this edition of the *Midrash Rabbah*—Rabbi Dr. H. Freedman and Maurice Simon.)

Here is the discussion of ETH in Gen. 4:1 by two different Rabbis.

“WITH THE HELP OF (ETH) THE LORD. R. Ishmael asked R. Akiba: ‘Since you have served Nahum of Gimzo for twenty-two years, (and he taught...while every *eth* and *gam* is an extension, tell me what is the purpose of the *eth* written here:’ ‘If it said, ‘I have gotten a man the Lord,’ he replied, ‘it would have been difficult [to interpret]; hence ETH [WITH THE HELP OF] THE LORD is required.”⁹¹

Then it should be noted that in a footnote to this quote that was added after their bracketed word [to interpret] in the quote above, the editors Rabbi Dr. H. Freedman and Maurice Simon of this midrash by Rabbi Ishmael and Rabbi Akiva, say that if the exclamation by Eve was taken literally, “It might imply that she had begotten the Lord.”⁹²

I would suggest that the editors Rabbi Dr. H. Freedman and Maurice Simon in their footnote rightly understood that Rabbi Akiva was struggling with that very thought!

Matthew

Thus, when Rabbi Akiva admitted that if *eth* was understood as it should be in the text, as a particle pointing to a second accusative in apposition to “man,” he was admitting that would mean the text would be declaring that Eve thought she had begotten the LORD. But that is the point, beloved! She did believe that! The text was declaring she thought that very thing had occurred, that she had gained the Promised Seed of Gen. 3:15, who in her mind was the Man, the LORD!

Thus, we see that the fact of the matter is that many Christian Hebrew scholars, and even the non-Christian Rabbi Akiva of old, understood the implications of what the plain sense of the text declared, which is why Rabbi Akiva had to disallow it because he could not believe that an incarnation of the LORD God was even possible. But, of course, to a Christian, it is not impossible, but it is possible, and, indeed, it is not only possible, but is an actual fact of history!

Finally, before we depart this thought, we might state that another Jew of the tribe of Benjamin, living at the same time as Rabbi Akiva, albeit when Rabbi Akiva was but a young lad, also understood the Hebrew grammar of Eve’s declaration in Genesis 4:1 to be a declaration of the promised incarnation of the LORD (יהוה—Jehovah) And that other Jew was none other than the apostle Paul!

The Apostle Paul’s Reference to Gen. 4:1 in his First Epistle to the Corinthians

The fifteenth chapter of the apostle Paul’s First Epistle to the Corinthians deals with resurrection from the dead. It speaks of corruption and incorruption, of death and life, of a natural, or more literally a soulical body, and a spiritual body, yet in both cases still a material body of flesh and bones. The phrase spiritual body does not mean immaterial; a spiritual body still is material, but in the resurrection it is characterized as spiritual rather than natural or soulical like we possess now.

Beyond that, Scripture does not really provide a detailed definition of what a spiritual body is, except that it will be like the Lord’s body as Paul says in Phil. 3:21. If one remembers, after the resurrection when the disciples thought they were seeing a spirit, Jesus said to them, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have” (Luke 24:39 KJV). Such is a resurrected body.

Matthew

Moreover we know our resurrected, spiritual bodies will no longer be capable of sinning, or be subject to death, and perhaps, as Scripture says in the resurrection, it will be equal unto angels; it may be similar to their bodies in its ability to move and appear and disappear (Luke 20:36; Acts 12:7). Beyond that we do not really know much. As for the definition of a natural body, no definition is really needed for we all now live in natural bodies, characterized by our souls.

But Scripture does tell us that the basis of natural bodies and spiritual bodies is rooted in two men, Adam and Christ.

In that light it is important to realize that Paul prefaces and contextualizes I Cor. 15:45-47 by two men, the first man Adam, and the Last Adam. He first speaks of the man from whom comes death, and the Man from whom comes life. These two men are identified in I Cor. 15:21-22 as being the Adam in whom all die, and the Christ wherein all shall be made alive.

I Corinthians 15:21-22 For since by man *came* death, by man *came* also the resurrection of the dead. ²² For as in Adam all die, even so in Christ shall all be made alive. KJV

Why is this important? It is important because without this basis and context one will not properly understand Paul's declaration in I Cor. 15:45-47. Paul makes clear in I Cor. 15:21-22 that both Adam and Christ are two men of flesh and blood. He uses the Greek word man, ἄνθρωπος, bespeaking human nature. This means Christ was not a phantom as some early heresies taught, or a celestial body from heaven as other heresies taught. Christ had the same human nature that the first man Adam possessed. He did come in the flesh, as John says in his first epistle: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God" (1John 4:2 KJV). The only difference is that He was without sin, and He did not have a sin nature. And this truth leads to I Cor. 15: 44-47.

I Corinthians 15:44-47 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second **man is the Lord** from heaven. KJV

Matthew

The first thing to notice about this portion of Scripture is that Paul repeats the point he made in verse 21-22. When Paul says in verse 44, “it is sown a natural body,” he is affirming his statement that by “man” came death, meaning Adam, for he says, “in Adam all die.” And when he says “it is raised a spiritual body” he is affirming his statement that by “Man” came the resurrection from the dead, meaning Christ, for, he says, “in Christ shall all be made alive.” The point in all this is that death and life came through two men having the same human nature, except Christ was free of sin, and free of a sin nature.

This fact directs one’s thoughts back to the beginning of both men. The first man, by whom comes death, directs us back to Adam who was made a living soul (Gen. 2:7). The second Man, by whom comes life, directs us back to Christ who was made a quickening spirit, which leads to Paul’s statement in I Cor. 15:45.

In I Cor. 15:45, Paul begins the verse with the Greek phrase, οὕτως καὶ γέγραπται, which is translated in the KJV as, “And so it is written.” Paul uses this phrase to show that the existence of a natural (soulical) body and a spiritual body is in complete agreement with Scripture. The Geneva Bible and the Bishops’ Bible render the phrase as, “as it is also written,” which I believe better conveys that thought.

In other words, Paul is saying the reason it is a natural body that is sown, is because the first man Adam was made a living soul—natural. And the reason it is raised a spiritual body is because the last Adam was made a quickening spirit—spiritual.

The problem, though, is when we look to the Old Testament one will not find that exact quote. But that is not a problem when we understand how Paul sometimes uses this phrase “it is written.” To explain, let us consider the example of Rom. 9:33, wherein Paul uses a different, but similar adverb καθὼς (even as), in his introductory phrase, but still uses the exact same verb γέγραπται (it is written).

Romans 9:33 Even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame. ERV1885

Now search as one may, one will not find where this sentence is written; one will not find a verse from the Old Testament that says, “Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth

Matthew

on him shall not be put to shame.” The reason for this is because Paul is not quoting from one verse in the Old Testament, but from two verses—Isa. 8:14 and Isa. 26:16—which he then strings together into one verse. This might better illustrate his different quotes. I will put the portions from different verses in italics.

“Even as it is written, *Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.*”

It is important in this verse to also notice how Paul uses the conjunction “and.” Paul is not saying that the thing that is written is, “Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.” He is saying, “It is written, *Behold, I lay in Zion, a stone of stumbling*, and [it is written] *a rock of offence*, and [it is written] *he that believeth on him shall not be put to shame.*” As one can see, Paul adds the conjunction “and” (καί) after two of the three phrases to help differentiate some of the portions that are “written” in the Old Testament.

This is an example of stringing together different portions or snippets of Scripture, of that which has been written, into a single whole sentence for teaching purposes. This reveals to us a common practice used by Paul the apostle and others in Israel during the first century when teaching and encouraging others in the truths of God’s Word. The practice was to string portions of Scripture together (which portions were individually called *Charaz*—“pearls”) into one cohesive whole so as to teach an important truth.

Alfred Edersheim mentions this Hebrew practice in his book *The Life and Times of Jesus the Messiah*.

“A favourite method was that which derived its name from the stringing together of pearls (*Charaz*), when a preacher, having quoted a passage or section from the Pentateuch, strung on to it another and like-sounding, or really similar [portion], from the Prophets and the Hagiographa.”⁹³

Additionally, it should be noted that it seems this practice was not just limited to those who would take just one phrase or portion from each of the three divisions of the Old Testament; one could also take a phrase or portion from one, or even two divisions. For example, in our example above (Rom. 9:33), Paul takes phrases from two verses in just one of the Old Testament’s divisions—the Prophets. Let me illustrate below. (I will first quote the specific words used in Romans 9:33 in UPPER CASE

Matthew

LETTERS, and then put in a parenthesis the verse from the Old Testament from which the phrase (which phrase I will put in bold type), which was then lifted out of its place from the verse in the Old Testament to be used to construct a string of pearls—*Charaz*. I will use the English Revised Version of 185, the King James Version and Brenton's English Translation of the Septuagint to illustrate.)

Romans 9:33 Even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame. ERV1885

Even as it is written, BEHOLD, I LAY IN ZION

(Isaiah 28:16 Therefore thus saith the Lord GOD, **Behold, I lay in Zion** for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. KJV)

Even as it is written, Behold, I lay in Zion A STONE OF STUMBLING

(Isaiah 8:14 And he shall be for a sanctuary; but for **a stone of stumbling** and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. KJV)

Even as it is written, Behold, I lay in Zion a stone of stumbling and A ROCK OF OFFENCE

(Isaiah 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for **a Rock of offence** to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. KJV)

Even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: and HE THAT BELIEVETH ON HIM SHALL NOT BE PUT TO SHAME

(Isaiah 28:16 Therefore thus saith the Lord, even the Lord, Behold, I lay for the foundations of Sion a costly stone, a choice, a corner-stone, a precious stone, for its foundations; and **he that believes on him shall by no means be ashamed.**—Brenton's LXX).

Therefore, we can see that Paul, under the inspiration of the Holy Spirit, is utilizing a form of this common practice called *Charaz* in order to encourage the saints concerning the nature and character of the Lord Jesus Christ. By stringing together “a stone of stumbling” from Isa. 8:14, with the first part of the phrase from Isa. 28:16, “Behold, I lay in Zion,” he is telling us that “a stone of stumbling” will be laid in Zion “for a

Matthew

foundation,” thus bespeaking the human nature of the Messiah. And by stringing together “rock of offence,” which would be better translated “bedrock of tripping or bedrock to trip over,” with the stone of stumbling phrase, he is also telling us that this One laid for a foundation in Zion is none other than *Jehovah*, the Rock of Israel, the Bedrock of the Church, thus bespeaking the divine nature of the Messiah. Thus, Paul is providing for us, by the inspiration of the Holy Spirit, a beautiful picture of our Lord’s divine and human nature in bringing together these “pearls” (phrases) from the book of Isaiah.

Paul follows this same practice earlier in his epistle to Romans in Rom. 3:10-18. One will not find a verse in the Old Testament that entirely reads like Paul’s quotation that he includes under his banner “as it is written.” However, as he did with Rom. 9:33, one finds he uses a portion first from I Sam. 2:2 that he uses to introduce portions taken from Psalm 14 and a portion from Psalm 54. Next, he repeats the phrase *there is none* from Psalm 14:1 to answer the question raised in Psalm 14:2, which he then uses to change the question into an affirmation. He then combines it all to form a whole, which, does, indeed, contain only those phrases which had been written by the inspiration of the Holy Spirit.

The passage runs as follows if we combine the KJV and NASB77, and Brenton’s English Translation (Of course, Paul followed the underlying Hebrew or Greek text). I will show forth the phrases strung together in the same manner I used for Rom. 9:33.

Romans 3:10-18 as it is written, "There is none righteous, no not one; ¹¹ There is none who understands; there is none who seeks after God. ¹² They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. ¹³ Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: ¹⁴ Whose mouth *is* full of cursing and bitterness: ¹⁵ Their feet *are* swift to shed blood: ¹⁶ Destruction and misery *are* in their ways: ¹⁷ And the way of peace have they not known: ¹⁸ There is no fear of God before their eyes. "Their throat is an open grave, With their tongues they keep deceiving," "The poison of asps is under their lips"; ¹⁴ "Whose mouth is full of cursing and bitterness"; ¹⁵ "Their feet are swift to shed blood," ¹⁶ Destruction and misery are in their paths, ¹⁷ And the path of peace have they not known." ¹⁸ "There is no fear of God before their eyes."

Verse 10—As it is written, “THERE IS NONE RIGHTEOUS,

(I Samuel 2:2 For there is none holy as the Lord, and **there is none righteous** as our God; there is none holy besides thee.—Brenton’s LXX)

Matthew

As it is written, there is none righteous, NO NOT ONE

(Psalm 53:3 Every one of them is gone back: they are altogether become filthy; *there is* none that doeth good, **no, not one.** KJV)

Verse 11—THERE IS NONE who understands; there is none who seeks after God.

(Psalm 14:1 The fool has said in his heart, There is no God. They have corrupted themselves, and become abominable in their devices; **there is none** that does goodness, there is not even so much as one.—Brenton's LXX)

There is none WHO UNDERSTANDS, there is none WHO SEEKS AFTER GOD.

(Psalm 14:2 The LORD has looked down from heaven upon the sons of men To see if there are any **who understand, who seek after God.** NASB77)

Verse 12—THEY ARE ALL GONE OUT OF THE WAY, THEY ARE TOGETHR BECOME UNPROFITABLE; THERE IS NONE THAT DOETH GOOD, NO, NOT ONE.

(Psalm 14:3 **They are all gone out of the way, they are together become unprofitable, there is none that does good, no not one**—Brenton' Translation)⁹⁴

Verses 13-18—THEIR THROAT IS AN OPEN SEPULCHRE; WITH THEIR TONGUES THEY HAVE USED DECEIT; THE POISON OF ASPS IS UNDER THEIR LIPS: WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS; THEIR FEET ARE SWIFT TO SHED BLOOD: DESTRUCTION AND MISERY ARE IN THEIR WAYS; AND THE WAY OF PEACE THEY HAVE NOT KNOWN; THERE IS NO FEAR OF GOD BEFORE THEIR EYES.

(Psalm 14:3 **Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes.**—Brenton's LXX)⁹⁵

So we can see how this stringing together of various portions of Scripture, of that which was written, as one would string together a number of pearls was a common Hebrew practice, which Paul, being a Jew, continued to practice as a Jewish Christian (and in Paul's case, the

Matthew

practice was continued under the inspiration and guidance of the Holy Spirit).

Moreover, this common Hebrew practice of stringing together pearls of Scripture also seems to be what is behind our Lord's word in His Sermon on the Mount (as we mentioned in Part II of our notes and comments on the Gospel of Matthew) when He says in Matthew 7:6b—"...neither cast ye **your pearls** before swine, lest they trample them under their feet, and turn again and rend you." In this verse, it seems our Lord's use of "pearls" is more than just an elementary statement of truth or a quoting of a certain verse from Scripture (that would constitute one simple pearl, so to speak, but clearly our Lord is referring to many pearls, the word "pearls," being plural, not singular)—and so it seems He is referring to "in-depth dissertations" of Scripture where many portions of Scripture are strung together in order to impart wisdom to those whose hearts are open, pure, and who are willing to hear and receive it, and not those who would trample them, instead, into the ground. For them, they need to hear the simple Gospel so as to be saved, so their wicked heart could be cleansed.

So we must realize that this practice called *Charaz* was an authorized method of teaching, utilized by the Holy Spirit through the apostles in the early Church.

But, before we continue and see how Paul utilizes this practice in I Cor. 15:45, perhaps, one other thing should be mentioned. Paul followed this practice under the inspiration of the Holy Spirit, and so was infallible in what he said. Believers today, on the other hand, (the Canon of Scripture being closed), who may wish to use this are not infallible. Nor is anything we might say or write inspired by the Holy Spirit. We might be guided by the Holy Spirit in our studies, but we can never be infallible as were the original writers or authors of Scripture. Therefore, if we string together portions of Scripture, we must be careful to never lift a phrase out of context and use it to teach something contrary to the context of passage from which it came. In other words, Scripture must never be twisted to support our own particular viewpoint or interpretation with this practice. The context of each verse, the context of each passage and book, and, indeed, the context of the entire Old and New Testaments taken together must always be maintained!

Thus, our use of this biblical practice of stringing together of pearls from God's Word must not be used to violate the literal, grammatical, and

Matthew

historical method of hermeneutics. It must be nothing more than what is commonly known as the comparative method of interpreting Scripture, wherein one compares one portion of Scripture with another portion of Scripture, without altering the individual context, so as to understand a certain principle of Scripture, or to illustrate a certain truth of Scripture unto the edification and spiritual growth of each other (I Corinthians 2:13).

However, with the apostle Paul, everything he writes in his epistles using this method of teaching is guided and done by the inspiration of the Holy Spirit. So we do not need to worry that something is being taken out of context, but, indeed, he is producing a context by which we can better understand God's Holy Word. So with that being said let's continue.

As we said, when one reads I Cor. 15:45 one quickly sees that Paul is not referring to an exact quote from Scripture when he says, "as it is also written," but he is stringing together portions of Scripture, like a string of pearls, to form a Biblical basis for what he was saying in the previous verses.

The first part of I Cor. 15:45 is easier to recognize as what is written, than the second part, and, indeed, more than likely, the only part of the verse wherein he is stringing together different parts of Scripture into a cohesive whole.

The first part says, "As it is also written, the **first** man, **Adam**, was made a living soul." This is primarily taken from Gen. 2:7—"And God formed *of* dust of the earth, and breathed upon his face the breath of life, **and the man became [was made] a living soul**" Brenton's LXX Version (The word translated "became" in Greek (ἐγένετο) is the same Greek word translated "was made" in I Cor. 15:45). But notice that Paul adds two words to the verse in Gen. 2:7—the word *first* and the word *Adam*. What I believe Paul is doing to come up with his declaration of the "first man Adam" being included under the banner of "as it is also is written," is that he is doing what he did in Rom. 9:33 and Rom. 3:10-18. In verse 45, he is stringing together a portion of what was written in Job 15:7 with what was written in Gen. 2:7 to form his verse in I Cor. 15:45.

Job 15:7 reads—"Art thou the **first man** (אָדָם—Adam) *that* was born? or wast thou made before the hills?" Literally the word "man" in our English versions is the Hebrew word for Adam (אָדָם), so it would be perfectly acceptable to substitute the word *Adam* for *man* in the verse.

Matthew

Thus it would then read: “Art thou the **first Adam** that was born? or wast thou made before the hills?” And so in I Cor. 15:45, Paul is simply combining the Hebrew אָדָם, *Adam*, that was written in Job 15:7, along with the word “first,” with what the Greek ἄνθρωπος (man) used by the LXX translators in Gen. 2:7, to form the phrase the “first man Adam,” which he writes in I Cor. 15:45a as follows.

I Corinthians 15:45a And so it is written, The **first man Adam** was made a living soul.

As for the second part of verse 45, “the last Adam *was made* a quickening spirit,” it is a little more problematic. In fact, most believe that when Paul declares “as it also is written,” he is only referring to the first part of I Cor. 15:45. This is entirely possible for there is nothing contextually that requires the second phrase,” the last Adam *was made* a quickening spirit” to be included with the first phrase under the banner of “it is written.” It is completely possible that the second phrase is simply Paul’s own declaration given under the inspiration of the Holy Spirit, making known that Christ, the last Adam, *was made* a quickening spirit, as the first man Adam was made a living soul. But it is possible that in Paul’s mind, at least, we have a little portion that was gleaned (not strung together like the first part of I Cor. 15:45) from what had been written before. Let me explain.

In Job 19:25-26, we see that Job refers to his Redeemer as God (vs. 26). Also, we see in the book of Job that Job understands God is the same as the LORD (cf. Job 12: 9 with 13:3). Therefore, Job is affirming that the Redeemer that shall stand upon the earth (thus having a Human Nature) is none other than God, who is thus none other than the LORD (thus having a Divine Nature). In that light, he understands the Redeemer as being “the Last.” This is not seen in our KJV, but such versions as Young’s Literal Translation, the Geneva Bible, and Darby’s Version bring this out.

Job 19:25-26 That—I have known **my Redeemer**, The Living and **the Last**, For the dust he doth rise. And after my skin hath compassed this *body*, Then from my flesh **I see God**. Young’s Literal Translation

Job 19:25-26 For I am sure, that my **Redeemer** liveth, and he shall stand **the Last** on the earth. And though after my skin, worms destroy this body, yet **shall I see God** in my flesh. (Geneva Bible—letter form updated and capitalization mine)

Matthew

Job 19:25-26 And *as for* me, I know that my **Redeemer** liveth, and **the Last**, he shall stand upon the earth; And *if* after my skin this shall be destroyed, yet from out of my flesh **shall I see God**. Darby's Version

This may be what is in Paul's mind when he writes "the **Last** Adam. It should be mentioned, though, that some understand the "Last" to refer to the last days, but others view it as referring to the Redeemer, who is the Last. But as with those brethren mentioned above, it is of note that some Jewish Commentators, who disallow, of course, that the Redeemer refers to Christ (unfortunately), nonetheless understand him to be God, and also believe that Job is saying that Redeemer is known as "the Last."

In the Jewish Commentary set, *Soncino Books of the Bible*, this passage is explained as follows from their Jewish perspective.

"Among those who hold that 'my Redeemer' refers to the Deity, Rashi renders [the Hebrew]: 'and **as the last one** upon the earth He will exist.' After all those who live on the earth perish, God will still exist. Ramban, too, subscribes to this interpretation. He explains that Job wished that his words be recorded; perhaps others would hear them and have pity on him, although he knew that he would not be redeemed by those people. He, therefore, states, 'I know that my Redeemer is the One Who is alive from days of yore and will be **the last one** existing on the earth.' Ibn Ezra and others explain that my redeemer' refers to a person who will accept Job's pleas and vindicate him. He declares, 'I know that my redeemer is alive (now), or in the end he will rise upon the earth.' If there is no such person living today, there will eventually arise someone who is sympathetic to me.'" ⁹⁶ (**Bold print mine.**)

So we see that even from a Jewish perspective the Hebrew of the verse was understood by some to say that Job's Redeemer would be known as the "Last."

Therefore, if Paul also understands that Job is declaring that the Redeemer, who is the LORD God, is known as the "Last" then we can see how he comes up with the nomenclature the "Last Adam," once we also consider Ps. 19:24 and II Sam. 7:19, as we will now discuss.

First, we see in Psalm 19:24 that David understands the LORD, i.e. Jehovah, also to be his Redeemer, and in II Sam. 7:19 we see that David also understands the Messiah, to be the Man (Adam), the LORD, i.e. Adam, *Adonai Jehovah*.

So in David's mind, the Man, whom he understands to be the LORD (according to the flesh), and who is promised to come from his own

Matthew

loins, is the “Adam.” And for those who may wonder where the word “Adam” appears in II Sam. 7:19, let me briefly mention that in our English Bibles the Hebrew word translated “Man” is really in Hebrew the word for Adam (i.e. אָדָם), even though in most English translations one will still read “Man.” So naturally Paul, being a Hebrew, would understand David to be speaking of One called the “Adam.” With that in mind, the verse could be understood as follows, if we adapt and replace “Adam” for “Man” in Young’s Literal Translation. (This passage will be discussed in greater detail in the following *Excursus on the Son of David, the Man, who is the Lord God, in II Samuel 7:19*—page 164.)

II Samuel 7:19 And yet this *is* little in Thine eyes, Lord Jehovah, and Thou dost speak also concerning the house of Thy servant afar off; and this *is* the law of **the Adam, Lord Jehovah.**

So Paul’s idea of the **Last Adam** may have come from those verses in Scripture though they are not technically a part of the *Charaz* that Paul put together under the banner “as it is also written.”

The reason I say this is because, as far as I can see, the last part of that second clause in the verse that says “the last Adam *was made* a quickening spirit” is not found anywhere in Scripture. Nor can I see that there is a portion of Scripture that could be contextually combined wherein the last Adam was called a quickening spirit in the Old Testament. Thus, we must recognize that even though in Paul’s mind he may have understood Scripture to be speaking of a “last Adam” by comparing Job 19:25 with II Sam. 7:19, he was not claiming it under his banner of “as it is also written.” (But, most assuredly, we can now say it can be claimed under the banner of “what is written,” if you will, in the New Testament!)

And so if the phrase, “*was made* a quickening spirit,” is not a quote from Scripture or a part of a *Charaz*, what is Paul saying?

There are many opinions regarding this phrase “a quickening spirit.” Some believe it refers to what Christ became after His resurrection, wherein He gives life to all who believe. This has become the most common viewpoint that is held by many godly men today. But if that is so, what are we to make of the verse, “Jesus Christ the same yesterday, and today, and forever” (Heb. 13:8)? If He was made a quickening spirit at His resurrection, does that not then indicate a change?

Matthew

It must be understood that writer of Hebrews in Heb. 13:8 is not speaking of the pre-incarnate Eternal Son of God who was eternally begotten of the Father before all time when he makes the statement “Jesus Christ the same yesterday, and today, and forever.” Why? Because the name Jesus Christ refers to the Eternal Son of God “incarnate,” not to the Son of God Eternal.

From all eternity the Three Persons of the Blessed Trinity subsisted in perfect communion, the Father being unbegotten, the Son being eternally begotten of the Father, the Holy Spirit eternally proceeding from the Father through the Son. There never was a time when the Son was not, and there never was a time when the Spirit was not, for time did not even exist in eternity; time is a created property of this universe; there are not a succession of moments in eternity, but only an ever present now; time did not always exist; time had beginning (i.e. Gen. 1:1; Jude 1:25 NASB77; Titus 1:2 NKJV). Thus all Three Persons are co-eternal, co-equal, and co-essential.

However, after time was created, that moment arrived, called the fullness of time, when we are told in Scripture that God sent forth His Only-Begotten Son to be made of a woman, made under the Law, so as to bring redemption to all (Gal. 4:4-5; John 1:14).

At that time, the Eternal Son was given the name Jesus Christ, a name, obviously, He did not have in eternity, for Jesus Christ refers to the Divine Son, the Eternal Word, made flesh (John 1:14). It refers to Jesus’ humanity and to His work as the Messiah, the Deliverer for sinful men. Obviously, in eternity, there was no humanity, no sin, nothing that would bespeak a need for those two names (or name and a title).

So we see the names Only Begotten, Son of God, the Word, the LORD (meaning I am that I am), all refer to His eternal existence, but the name Jesus refers to name given to Him at the time of His incarnation, in the fullness of time. Matthew very clearly tells us that the Son was given the name Jesus Christ from His birth.

Matthew 1:18, 20-21 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. ²⁰ But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. ²¹ And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. KJV

Matthew

So when the writer of the epistle to the Hebrews (who more than likely was Paul) says, “Jesus Christ the same yesterday, and today, and forever,” he is speaking of the Son of God incarnate, who he calls the Last Adam, God manifested in the flesh, which means He was the Christ, the Promised Seed, He who was very God of very God from eternity, and very Man of very Man in His incarnation, wherein He has both a Divine Nature and a Human Nature—two Natures unionized in One Person, without confusion, **without change**, without division, and without separation as the Historic Christian Faith confesses.

So if good and godly men assert that the Last Adam *was made* a quickening spirit at the time of His resurrection, and not before, they must explain how that can be reconciled with Hebrews 13:8 which says Jesus Christ is the same yesterday, today and forever. If it was at the time of His resurrection that Jesus Christ was made a quickening spirit, does that not mean there was change?

For this reason, I agree with all those brethren who believe that the clause, “the last Adam *was made* a quickening spirit,” refers to that very moment of the incarnation of the Son of God, and that from that very moment He was known as Jesus Christ, which then means that from that very moment He never changed, and never will change, being Jesus Christ “the same yesterday, and today, and forever.”

Thus, while God the Son eternal never had a beginning, the last Adam, God manifested in the flesh, did have a beginning, which Paul says happened in the fulness of time, when God sent forth His Son, made of a woman, made under the Law (Gal. 4:4-5).

The parallel that Paul makes is between the moment when “the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man was made a living soul” (Gen 2:7), and the moment when “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 1:14 KJV).

Therefore, at the very moment the Holy Spirit came upon the Virgin Mary and the Most High overshadowed her (Luke 1:35) and so the Word was made flesh (John 1:14), that holy thing (Luke 1:35 KV), the Last Adam, was made a quickening spirit, being from that very moment in the fulness of time, God manifested in the flesh (I Tim. 3:16).

Matthew

I 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. KJV

At that the very moment the last Adam, as God manifest in the flesh, was made a quickening spirit. Why? Because what happened at that time is that the Human Nature from the seed of the Woman was forever unionized with the Divine Nature of the Son who from all of eternity was life-giving, who was One from all of eternity who had a quickening power, it being a characteristic of Divine Nature. The Son of God, the Word, who was in the beginning with God, and who was God, always was life-giving!

John 1:1, 4 In the beginning was the Word, and the Word was with God, and the Word was God.⁴ **In him was life; and the life** was the light of men. KJV

John 6:33 For the bread of God is he which cometh down from heaven, and **giveth life** unto the world. KJV

John 11:25, 43-44 Jesus said unto her, **I am the resurrection, and the life:** he that believeth in me, though he were dead, yet shall he live...⁴³ And when he thus had spoken, he cried with a loud voice, **Lazarus, come forth.** ⁴⁴ **And he that was dead came forth,** bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. KJV

John 14:6 Jesus saith unto him, I am the way, the truth, **and the life:** no man cometh unto the Father, but by me. KJV

I John 1:1-2 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of **the Word of life;** ² (For **the life** was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.) KJV

So the phrase, was made a quickening spirit, must refer to the incarnation of the Word of Life, proving that the Last Adam was God manifested in the flesh, because the Divine Nature of the Son and the Human Nature from the Virgin Mary, by the power of the Holy Spirit, was unionized together in One Person, without confusion, without change, without division, and without separation, so that the Last Adam, although also a living soul, as to His Humanity, was known as the Last Adam, a quickening spirit, because of His Deity. So that as the God-Man, Jesus

Matthew

was able to give life, to quicken, being an eternal attribute of His Divine Nature.

We can clearly see in Scripture that this quickening power of giving life is an attribute of the Godhead, possessed by God the Father, the God the Son, and God the Holy Spirit.

Scripture reveals to us that the Father “quicken,” as seen in I Tim. 6:13.

I Timothy 6:13 I give thee charge in the sight of **God, who quickeneth all things**, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession. KJV

Scripture reveals to us that the Son is able to “quicken,” showing that He possessed the same Divine substance of God the Father, thus showing Him to be consubstantial with the Father, possessing the same Divine substance without diminution or division.

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

And we see that the Holy Spirit is able to “quicken,” to give life, also showing His consubstantiality with the Father.

Romans 8:11 But if **the Spirit** of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead **shall also quicken your mortal bodies by his Spirit** that dwelleth in you. KJV

Thus we see that a characteristic or attribute of the Divine Essence of the Godhead is to be able quicken to (give life), which means the substance of the Father, without division or diminution, was communicated to Son in His eternal generation, just as affirmed by John in John 5:26.

John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself. KJV

Therefore, this means that the last Adam, Christ (according to the flesh), was made a quickening spirit when that Eternal and Divine Nature of the Son was unionized with the Human Nature made from the seed of the Woman, the Virgin Mary, by the miraculous conception wrought by the Holy Spirit and the overshadowing of the Most High, wherein the two Natures were unionized in the One Person of the Son, being God the Son from everlasting, but after His incarnation, also known as the Last

Matthew

Adam, God manifested in the flesh, the second Man, the LORD from heaven (as we will shortly discuss in verse 47).

But first, we must say a few more things about Paul's phrase "a quickening spirit."

It is of utmost importance that we make clear what being made a quickening spirit does not mean. It does not mean that the Divine Nature took the place of the human spirit in Jesus. That idea was an old heresy. Jesus was completely human in every way (less sin, and a sin nature). He possessed a human spirit, soul and body just as we all do and just as the first man Adam did. The writer of Hebrews makes this clear when he says this of Jesus, "Since then the children share in **flesh and blood**, He Himself **likewise also partook of the same**, that through death He might render powerless him who had the power of death, that is, the devil " and, "Therefore, He had to be **made like His brethren in all things**, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people" (Heb. 2:14, 17 NASB77).

Therefore, we see that Scripture speaks of Jesus' human spirit—

Luke 2:40 And the child grew, and waxed strong **in spirit**, filled with wisdom: and the grace of God was upon him. (See in the King James Version)

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

And it speaks of Jesus having a soul—

Matthew 26:38 Then saith he unto them, **My soul** is exceeding sorrowful, even unto death: tarry ye here, and watch with me. KJV

John 12:27 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. KJV

And it speaks of Jesus having a body—

Matthew 26:12 For in that she hath poured this ointment on **my body**, she did *it* for my burial. KJV

Hebrews 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but **a body** hast thou prepared me: KJV

Matthew

Therefore, we can see that Paul is not saying that the Last Adam was made a quickening spirit, meaning the Divine Nature of the Son replaced the human spirit of Jesus. That was the ancient heresy called Apollinarianism. Paul is saying He was made a quickening spirit because a complete human spirit, soul, and body, His Human Nature, was as a whole, unionized with the Divine Nature of the Son, whereby, when the Eternal Son, the Last Adam, chose to show forth His Divine power of quickening, it was manifested through that human spirit, soul, and body.

It seems if we simple follow the plain sense of Scripture, we must understand that the phrase a *quickenning spirit* is a characterization of the Last Adam, in the same way a *living soul* is a characterization of the first man Adam. Paul puts them both in juxtaposition in verse 45. So it seems what Paul is saying is that after God breathed into the nostrils of the first man Adam, formed from the clay of the earth, that man became a living soul, meaning he was characterized by his living soul. It does not mean that Adam did not have a human spirit, nor, of course, a human body, but that his soul was the means whereby he would relate to the world around him, to the animals about him, and eventually to other humans about him.

Consequently, interactions with others were an interaction of human souls together, not human spirits together. Humans relate to each other on a natural, or literally, according to the Greek, on a soulical level. That seems to be (at least in part) what it means to be a living soul, or as Paul refers to it in verse 46, the “natural” (literally, soulical. In Greek, ψυχικόν is the adjectival form of the Greek word for soul—ψυχή).

And because men and women relate to each other by the medium of their souls, Paul says in another part of his epistle that, as humans, we cannot know the things of another human spirit: “For who among men knows the *thoughts* of a man except the spirit of the man, which is in him? Even so the *thoughts* of God no one knows except the Spirit of God” (1Cor. 2:11 NASB77).

In other words, as living souls we cannot know the human spirit of another person. We cannot know their deepest thoughts, or motives, if you will, for we all are soulical; we relate to each other by our souls, either on a mental, emotional, or willful way (as for a willful way, I mean that through a mutual exercise of their wills, sometimes people will relate to each other by a covenant, or mutual commitment made between themselves for a common purpose).

Matthew

So if this, in part, is what Paul means by the first man Adam being made a “living soul,” then he must be saying the Last Adam will be characterized in the same way, except now as a quickening spirit. In other words, while those of the first man Adam relate to each other on a living soul basis, Christ, as the Last Adam, will be able to relate to others on a spiritual basis, as a quickening spirit, because He is also God!

Thus, we see that Jesus, unlike us, unlike the first man Adam, could and did know what was in the spirit of man. Unlike the first Adam, and us all, He did know the *thoughts* in another human spirit or heart, and He did know the motives in other men’s spirits or hearts. We see this in such verses as follows—

Matthew 9:4 And Jesus **knowing their thoughts** said, Wherefore **think ye evil** in your hearts? KJV

Mark 2:8 And straightway Jesus, **knowing in his spirit that they are reasoning thus within themselves**, said to them, Why reason **ye these things in your hearts**? Darby’s Version

John 2:24 But Jesus did not commit himself unto them, because **he knew all men**,²⁵ And needed not that any should testify of man: for **he knew what was in man**. KJV

The Last Adam, the Word made flesh, was a quickening spirit because there was a unionization of the Divine Nature with a Human Nature in the womb of Mary, and so Jesus was able to relate to men on a deeper level than anyone could ever hope to do. But in this all it is important to note that He still had a human spirit like you or me, save He was sinless in every way, not having a sin nature.

The only reason Jesus’ human spirit could relate on a different level than we could ever do, was because the Human Nature of spirit, soul, and body was unionized with His Divine Nature in One Person. Therefore, while His Human Nature never changed or was confused with His Divine Nature, nor His Divine Nature changed or confused with His Human Nature, they were unionized in One Person, without any separation or division, which means Jesus was aware of both Natures in His One Person. Thus, He could know in His human spirit what was in the hearts of all men, when He so willed, because in His Divine Nature He knew all things, and all men, being God.

Matthew

But with this thought, it is also important to know that there never was an individual being or person named Jesus to whom the Divine Nature was unionized, as if the Divine Nature was unionized with an existing individual person named Jesus. This too was an ancient heresy. It is important to note that the Human Nature was anhypostatic, meaning the Human Nature did not subsist as its own person; it was enhypostatic, meaning its subsistence was only in the One Person of the Son.

Thus, what the Son knew in His Deity, He could know in His Humanity, for His Humanity was not a second and different person. Anything He knew in His one eternal Person as the Divine Son of God could be made known through His Human Nature to those around Him—if He so willed.

So while the Last Adam was of the same nature as us, being completely human, having a living soul just as the first Adam did, the Last Adam was also made a quickening spirit through unionization, for what He knew in His own Person as the Eternal Son of God, He sometimes chose to manifest through His Human Nature. His Human Nature did not change. His human spirit did not change becoming different than our human spirit, but it was characterized as a quickening spirit because by being unionized with the Divine Nature of the Son, it could become a spirit whereby God the Son manifested His quickening power to others, which He often did in the days of His flesh upon earth.

For example, when Jesus, the Last Adam, spoke through His lips and tongue, being God manifested in the flesh, and so characterized as a quickening spirit, He only spoke words that gave life. His words, unlike our words, were words that could impart life!

John 6: 63, 68 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life...⁶⁸ Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. KJV

Or consider when Jesus decided to raise Lazarus from the dead. At that time, Jesus, the Son of God, the Son of the Man, because of the unionization of His Divine Nature with His Human Nature from His mother Mary, chose to make known through His spirit, soul and body, the quickening power of His Person, declaring, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (John 11:25).

Matthew

And then, in the power of His Person, as the Last Adam, He cried out with these words from His mouth, “Lazarus, come forth!” and Lazarus, dead for four days, immediately is quickened by Jesus.

John 11:43-44 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. ⁴⁴ And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

The first man Adam could not do that for He was a person of one Nature, a Human Nature, and so only characterized as a living soul. But Jesus as the Last Adam could do that for He was one Person of Two Natures, a Human and Divine Nature, and so characterized as a quickening spirit!

Perhaps, Paul, before He ever wrote that the Last Adam was made a quickening spirit, had heard the story directly from John or Peter, or one of the other apostles that Jesus had once said the following to those Jews who did not believe in Him, regarding Himself as the Son of God incarnate (as was later recorded the apostle John in his Gospel)—

John 5:18-21 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, **making himself equal with God.** ¹⁹ Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. ²⁰ For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. ²¹ For **as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.** KJV

So we see that whatever the Jesus did, during the days of His incarnation upon earth, He did in the perfect union of His Divine and Human Nature, so that as God manifested in the flesh, He was the only Person who could give life by a Divine Nature forever unionized with a Human Nature, which, thereby, means He gave life in conjunction with the will of the Father, and so in conjunction with the Holy Spirit, and yet, not apart from His human spirit, nor yet His human soul or His human body.

We are also told that one time Jesus manifested the quickening power of His Person, using the spittle of His own mouth to quicken ears which could not hear, and at another time eyes which could not see!

Mark 7:33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; ³⁴ And looking up to heaven, he

Matthew

sighed, and saith unto him, Ephphatha, that is, Be opened. ³⁵ And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. KJV

Mark 8:23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. ²⁴ And he looked up, and said, I see men as trees, walking. ²⁵ After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. KJV

And, finally, of course, we know that there will be that time in the future when as the resurrected Christ, the Last Adam, who was born of Mary, as to His Humanity, and eternally begotten of the Father, as to His Deity, will, as a quickening spirit, give life to those who hear His voice.

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

What is significant in this verse is that Jesus says that what He will do in the future, after His resurrection, was what He was already doing on earth, before His resurrection! He reveals this when He says in John 5:25, “The hour is coming, **and now is**, when the dead shall hear the voice of the Son of God and live.” In other words, some believe the Last Adam, being made a quickening spirit, only refers to the time after the resurrection. Jesus reveals it also applies to Him now before the resurrection. I believe this verse shows us that the Last Adam was made a quickening spirit in the incarnation and not simply later in the resurrection.

And, of course, this is confirmed because what Jesus said would be true in the future, He shows was nevertheless still true now, for He clearly demonstrated it to all when He called forth to Lazarus from the dead. And Lazarus did come forth alive, having heard the voice of Jesus the Son of God to come forth!

So this verse shows us that the phrase, the Last Adam was made a quickening spirit, cannot be relegated to a later time, to the time after His resurrection, because He was doing the same thing as a quickening spirit “before” His resurrection, showing us that the time the Last Adam was made a quickening spirit was at the moment the Human Nature from the Virgin Mary was unionized with the Divine Nature of the Son, the LORD from heaven! This is because this “quickenings power” being

Matthew

referenced by Paul, is possessed only by Three Persons, the Father, the Son, and the Holy Spirit from all of eternity.

And so, in the fullness of time, when we see Jesus, the incarnate the Son of God, the LORD Himself in human flesh, we see Him being the only One in the flesh, who could give forth natural life to those who are dead, and eternal life to those who believe, because He was a quickening spirit, none other than God manifested in the flesh.

Deut. 32: 36a, 37a, 39 For the LORD shall vindicate His people...And He shall say... 'See now that I, I am He, And there is no god besides Me; It is I who put to death **and give life**. I have wounded, and it is I who heal; And there is no one who can deliver from My hand. NASB77

So what the LORD did before his incarnation, as the pre-incarnate LORD, and what the LORD Jesus now in His resurrected state will yet do in the future when the dead will hear His voice, He was already doing during the days of His incarnation upon earth in Israel, for Jesus was the great I AM, the LORD incarnate, who could “put to death and give life.” The Son never laid aside His Divine Nature and His quickening power when He was made flesh; He simply had laid aside the outward glory of it, which He ever had with His Father before the world was from all eternity (John 17:5), being very God of very God .

What a wonder is the mystery of the Incarnation, wherein the Last Adam was made a quickening spirit, because the Divine Nature of the Eternal Son of God was unionized with His Human Nature made from the substance of the Virgin Mary, showing forth that the Last Adam was truly made of the seed of the Woman, and so of the seed of David, and so of the seed of Abraham, being the Promised Seed, but also none other than the LORD God manifested in the flesh—two Natures unionized in One Person, without confusion, without change, without division, and without separation, forever and ever. How wonderful is our Saviour “Jesus Christ, the same yesterday, and today, and forever!”

Now let us discuss how this mystery of the incarnation, which says the last Adam was made a quickening spirit, becomes the foundational statement for Paul’s next declaration, in I Cor. 15:47, regarding the “second Man, the LORD from heaven,” which confirms to the truth of Eve’s declaration in Gen. 4:1, regarding the Man, the LORD.

I Corinthians 15:45 brought our attention to the fact that the first man Adam was but **one Nature** in one person, while the Last Adam was **two**

Matthew

Natures, the Human and Divine in one Person. This brings to our mind the promise of Gen. 3:15 and Eve's understanding of that promise that she makes known in Gen. 4:1, and of which Paul now explains is fulfilled in the Last Adam, who gives life to those who believe, who die in the first man Adam.

Let me provide an English translation of Gen. 4:1 from Luther's 1546 edition of the Bible, and then my own translation of I Cor. 15:45-47 from the Greek, and finally the KJV translation of I Cor. 15:45-47 to show the similarities to show how Paul ties them all together in these three verses.

Gen. 4:1 And Adam knew his wife Eve, and she conceived, and bare Cain, and said, "I have gotten the man, the LORD."

I Corinthians 15:46-47 As it also is written, the first man, Adam, was made a living soul, the last Adam, a quickening spirit. But the spiritual *is* not the first, but the soulical, then the spiritual—the first man, of *the* earth, earthy, the second **Man**, the LORD from heaven.

I Corinthians 15:46-47 And so it is written, The first man was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second **man is the Lord** from heaven.

And, if I might now paraphrase the verse, as a commentary on the verse, to show all that we have discussed, I would render it as follows, with the added words of my paraphrase put into brackets.

I Corinthians 15:46-47 So also it is written, the first man, Adam, was made a living soul, the last Adam [who was the Second Man, the LORD from heaven], a quickening spirit. But the spiritual *is* not the first, but the soulical, then the spiritual—the first man [Adam], from *the* earth, earthy, [**the Last Adam**], the second **Man**, the LORD from heaven.

With this we can see that the reason the last Adam, who *was made* a quickening spirit, is characterized as spiritual, is because He is the second Man/the LORD from heaven as seen in verse 47. He is not only Man, just like the first Man, Adam, He is also Divine, the LORD from heaven. The first man was one Nature in one person; the second Man, the LORD from heaven is two Natures in One Person—the Human and the Divine. Thus Paul is making known in these three verses that the last Adam, the second Man, the LORD from heaven, is the God-Man, God manifested in the flesh, characterized as a quickening spirit.

Matthew

Perhaps, this will be more readily understood if we do not presume there was an ellipsis of the verb “to be” in the line “the second Man *is* the LORD from heaven,” as the KJV translators thought, indicating so by putting the verb “is” in italics. I myself do not presume an ellipsis exists in the verse 47, but I rather see it as existing in verse 46, which explains my translation of the verse above, wherein verse 47 becomes a declaratory explanation of the soulical (natural) and the spiritual, which itself explains verse 45.

Why is this distinction important? I believe it is because Paul is speaking of the Last Adam being a fulfilment of Eve’s declaration of, “I have gotten the man, the LORD,” which means he is basically affirming what Eve said in Gen. 4:1, that the Promised Seed of Gen. 3:15 would be the **Man, the LORD**.

Thus, this shows us this progression of thought in these three verses. The first man Adam became a living soul, and therefore was “soulical” (natural), the first Man, from the earth, earthy. The last Adam became a quickening spirit, and therefore was spiritual, being the second **Man, the LORD** from heaven.

Thus, when Paul declares that the last Adam is the second Man, the LORD, from heaven, he was affirming the twofold nature of the Messiah, being Man (Human Nature), of the Seed of the Woman, or as he says in other epistles, of the seed of David, of the seed of Abraham (Rom. 1:3; Gal. 3:16), and also being the LORD from heaven (Divine Nature), therefore, in reality, none other than **God** manifested **in the flesh** (I Tim. 3:16).

Thus, Paul’s declaration is an affirmation of the true fulfilment of Eve’s declaration in Gen. 4:1—that the Promised Seed was **Man, the LORD**, both Human and the Divine.

Therefore, it matters not whether one is looking at this declaration of Paul in verse 47 as referring to the time of the incarnation (my viewpoint), when the Word was made flesh and dwelt among us, or from the perspective of the “resurrected” Lord coming from heaven in the future, having already ascended on high. For with either perspective, Paul is still speaking of One Person with two Natures—the Human and the Divine, in contradistinction with the First Man Adam who had but one nature in one person, that which was of the earth, earthy.

Matthew

In this light, one should also realize that there is no difference between the human Nature of the first “man,” and the human Nature of the second “Man,” save that the second Man did not have a sin nature, having been begotten of a Virgin, and not begotten of Joseph, who was supposed to be His father.

This distinction is so important because the last Adam had to have a human nature like ours, in order to be our Redeemer, for in Scripture a Redeemer had to be a Kinsman (cf. Lev. 25:25, 47-48; Ruth 3:9; Heb. 2:14-17), and so the only way the LORD could be our Redeemer under the Law is to be made flesh, to be of the seed of the Woman (Virgin Mary), who in turn was of the seed of David, of the seed of Abraham, and so also of the seed of Eve, and ultimately of Adam, therefore being the only one who could ever be properly called the Son of the Man (Adam), the Promised Seed, the Man, the LORD, and so our Redeemer.

Unfortunately, though, as we have said, some (who ignore the rest of Scripture, which heretics often do!) have so interpolated this verse that they claim that Paul is saying, instead, that the second Man “is” the Lord who comes down from heaven, as if He already was a Man in heaven, before He was ever born of the Virgin Mary; they claim He already had a body of flesh in heaven, which was deposited in the womb of Mary, apart from being made of her substance. Thus Mary simply became what may be called a vehicle or surrogate.

This teaching destroys the very basis of our salvation, for if the Christ was never made of a woman, made under the law, He would not have been able to redeem us (Gal. 4:4-5). Moreover, He could never have delivered us from death, as the writer of the epistle says in Heb. 2:14-17. Such a view that teaches the second Man was the LORD having flesh, being a pre-existing Man who then came down from heaven, is really a most pernicious heresy!

Early on in the Church History Gregory Nazianzen refers to this heresy that had been spreading in the Churches for some time regarding this false interpretation of Paul’s declaration in I Cor. 15:47. He relates it in one of his many letters (ccii) stating it was being taught by Apollinarius.

He writes:

“A pamphlet by Apollinarius has come into my hands, the contents of which surpass all heretical pravity. For he asserts that the Flesh which the Only-

Matthew

begotten Son assumed in the Incarnation for the remodeling of our nature was not new acquisition, but that that carnal nature was in the Son from the beginning. And he puts forward as a witness to this monstrous assertion a garbled quotation from the Gospels, namely, No man has ascended up into Heaven save He which came down from Heaven, even the Son of Man which is in Heaven. As though even before He came down He was the Son of Man, and when He came down He brought with Him that Flesh, which it appears He had in Heaven, as though it had existed before the ages, and been joined with His Essence. For he alleges another saying of an Apostle, which he cuts off from the whole context, **that the Second Man is the Lord from Heaven.**”⁹⁷

This of course is nothing but rank heresy, which has been perpetrated by false teachers over the centuries, even up to the present time by certain cults.

Thus, it is important to note, for even if we assume an ellipsis in the verse, Paul did not write—“the **Lord is the second Man from heaven,**” which then would have meant that the Lord on earth was a Man that came down from heaven. Rather, Paul wrote the “**second Man is the LORD from heaven,**” meaning the second Man on earth was the LORD who came down from heaven, the Word made flesh, the Promised Seed of the Woman, the Son who was given, and the Child who was born, therefore Emmanuel, God with us (Gen. 3:15; 4:1; Isa. 7:14)!

To be our Redeemer, Jesus not only had to be consubstantial with the Father as to His Deity, He had to be consubstantial, so to speak, with all of mankind as to His humanity, so as to redeem and save us, which meant He had to take on him the seed of Abraham (Heb. 2:14, 16 KJV), the seed of David (Rom 1:3 KJV), the seed of the Woman (Gen. 3:15), being He who was promised in the very beginning in the Garden of Eden, the Man, the LORD from heaven (Gen. 4:1; II Sam. 7:19; I Cor. 15:47).

Hebrews 2:14, 16 Forasmuch then as 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...¹⁶ For verily he took not on *him the nature of* angels; but **he took on him the seed of Abraham.** KJV

Romans 1:3 Concerning his Son Jesus Christ our Lord, which was made of **the seed of David** according to the flesh; KJV

Matthew

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. KJV

Gen. 4:1 And Adam knew his wife Eve, and she conceived, and bare Cain, and said, “I have gotten **the man, the LORD**.” (Luther’s 1546 edition of the Bible translated from the German)

II Samuel 7:19 And yet this *is* little in Thine eyes, Lord Jehovah, and Thou dost speak also concerning the house of Thy servant afar off; and this *is* the law of **the Man, Lord Jehovah**. (Young’s Literal Translation)

I Corinthians 15:46-47 But the spiritual *is* not the first, but the soulical *is first*, then the spiritual—the first man from *the* earth, earthy, the second **man, the LORD** from heaven.

So it is important to realize that Paul is not saying an existing human body that was in heaven, a Man, came down from heaven, as some heretically affirm. He is saying the LORD from heaven, Jehovah, the Eternal Word of God, came down from heaven and became flesh, when conceived by a miracle of the Holy Spirit in the womb of the Virgin Mary in fulfillment of the wonderful promise first made in Gen. 3:15.

Thus, Paul is declaring that the affirmation of faith by Eve that her Deliverer who would bruise the head of the Serpent would be the Man, the LORD, was finally fulfilled in Jesus Christ, the Word made flesh, being born of the Virgin Mary, and so the Seed of the Woman.

John Lightfoot, the well-respected 17th century English Hebraist and Rabbinical scholar, very succinctly put it this way in explaining the meaning of Paul’s declaration in I Cor. 15:45, 47, as being a fulfillment of Gen. 3:15, and a true realization of Gen. 4:1.

“Ver. 45...*And so it is written &c.* Of the former no doubt is made...But where is the latter [phrase]? Throughout the whole sacred book.[!] Thence the Jews speak so many things, and so great, of the ‘*Spirit of Messias*,’ and of ‘*Messias quickening*.’

Ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζῳοποιῶν—*The last Adam was made a quickening spirit.* Job xix. 25...I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth.’ Job seems to me, in this place, in the words אַחֲרֵי עַל עֵפֶר יָקוּם, [at last on earth shall stand] to speak in the same sense with Ὁ ἔσχατος Ἀδὰμ, ‘The last Adam.’ Of the former Adam it was said, ‘Dust thou art, and to dust thou shalt return.’—‘I know (saith Job) that my Redeemer liveth, and he shall arise from the dust another (or, a latter)

Matthew

[posterior]; and I shall see the Lord [i.e. the last Adam] made of the same flesh that I am of, &c.: intimating the incarnation of the Messiah.”

Εἰς πνεῦμα ζωοποιούν: *A quickening spirit*.—‘The Spirit of the Lord moved upon the face of the waters,’ Gen. i.2...*This is the Spirit of King Messiah*,—so the Jews speak very frequently. And also...*Messias shall quicken those that dwell in the dust*.’ It cannot be passed over without observation, by what authority Paul applies those words of Psal. cii, ‘Thou, Lord, in the beginning hast founded the earth,’ &c, to the Messiah, Heb. i. 10, to prove his Deity and dignity. ‘But thou art deceived, O Paul (would a Hebrew say); these words are to be applied to God the Father, not to the Messiah.’—The apostle hath what to reply from the very confession of the Jewish nation;—‘You acknowledge that Spirit, which was present at, and president over, the creation, was ‘the Spirit of the Messiah.’”

It ought not also be passed by without observation, that [the former] Adam, receiving from him the promise of Christ, and believing it, named his wife *Chava*...that is, *Life*. So the Seventy [LXX translators wrote], καὶ ἐκάλεσεν Ἀδὰμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ ζωή, *And Adam called his wife’s name ‘Life,’* Gen. iii. 20. What! is she called *Life* that brought in *death*? But Adam perceived τὸν ἔσχατος Ἀδὰμ, *the last Adam*, exhibited to him in the promise to be πνεῦμα ζωοποιούν, *a quickening spirit*; and had brought in a better life of the soul, and at length should bring in a better of the body. Hence is that, John i. 4, Ἐν αὐτῷ ζωὴ ἦν, *In him was life*.”

“Ver. 47 Ὁ δεύτερος ἄνθρωπος ὁ κύριος *The second man is the Lord*—Gen. iv. 1; ‘Eve conceived and brought forth Cain, and said, קַנְיִי אִישׁ אֵת יְהוָה *I have possessed, or obtained, τὸν ἄνθρωπον τὸν Κύριον, ‘a man, the Lord,’* that is, ‘that the Lord himself should become man.’—For let me so turn it, depending upon these reasons: **I.** that this interpretation is without any manner of wresting the particle אֵת; yea, it is according to its most proper signification and use. **II.** That, without doubt, Eve had respect to the promise of Christ, when she named her son; as Adam had respect to the promise in the denomination Eve.” [When he says “in the denomination of Eve,” John Lightfoot means when Adam gave the woman her new name, Eve, i.e. Life by faith.]⁹⁸

And Horatius Bonar, that Scottish minister of the Word, who gave us such wonderful hymns as, “For the Bread and for the Wine,” and, “Blessed be God, our God,” that have been sung so many times in our Breaking of Bread Meetings, or as some prefer to call, in our Remembrance Meetings, said the following regarding these wonderful promises that were fulfilled in Christ. (I will combine two of his quotes together.)

“*Thou art the Seed of the Woman*—Thou art He in whom God’s first great promise to man finds its fulfilment; true seed of the *woman*. Thou art the *Life*, because of whom she was called *Eve*, the life;—true Son of Adam, very man, Thyself ‘the last Adam’ (1 Cor. xv. 45), ‘the second man, the Lord from heaven’

Matthew

(1 Cor. xv. 47). Thou art He to whom the eyes of our first parents were turned, and in whom they rested, though to them Thou wert only the *promised* seed, the Coming One. For it was through man that God was to save man; and as by one *man's* disobedience many had been made sinners, so by one *man's* obedience many were to be made righteous. Through her who had been 'beguiled' (2 Cor. xi. 3), through her who 'was deceived' and 'was in the transgression' (1 Tim. ii. 13, 14), was the great Deliverer to come: very man,—made of a woman, bone of our bone, and flesh of our flesh: more truly man than the fallen sons of Adam, for sin did not belong to humanity at first, and He was without sin; the holy seed, the holy child. Thus we have in this Christ a child of time, yet a child of eternity. He was born of a woman, yet He is from everlasting to everlasting God...⁹⁹ [He is the] Son of God, yet also Son of Mary, Son of David, Son of Abraham, Son of Adam, Seed of the woman, true Heir of all things."¹⁰⁰

And, finally, let me provide the witness of F. Tinley Bassett, whom we quoted earlier, who also speaks of Paul's declaration in I Cor. 15:45-47 as being a fulfilment of not just Gen. 3:15 (as understood by Gen. 4:1), but also II Sam. 7:19 and I Chron. 17:17.

I will quote his comment regarding Gen. 3:15 first, then his comments regarding II Sam. 7:19 and I Chron. 17:17 (although the latter was actually written first).

"In Gen. iii. 15, we listen to the first announcement of the Gospel—the good tidings were couched in the declaration that "the seed of the woman should bruise the serpent's head." Eve, from the moment that she heard these words, evidently entertained the expectation that she should bear a son who should crush the enemy who had deceived her, and roll away the reproach of the fall. Consequently, in natural impatience for the fulfilment of the promise, when she bore Cain, her first-born, she thought that the hour of redemption had dawned, and that this, the first babe that ever breathed, was none other than the child of promise; and this impression on her mind found utterance in words, of which Luther long ago saw the only true and natural translation, "I have begotten a man, the Jehovah," or "the Coming One!" Eve's application of the prophecy was sadly misplaced; but the expression of the faith of the first mother of mankind that the future Redeemer, though her seed, should be Divine, is worthy of our deepest consideration, as it involves the necessary conclusion that such a knowledge must have been imparted to her by revelation from God."¹⁰¹

And now let me provide his other comment regarding II Sam. 7:19 and I Chron. 17:17 as being the basis of Paul's declaration in I Cor. 15:45-47.

"A very important passage in connection with this branch of our subject, and one that elucidates the conception of the Godhead and manhood of Messiah, as entertained by the ancients, occurs in 2 Sam. vii. 19, and more particularly in the

Matthew

parallel text in 1 Chron. xvii. 17. David at this period of his history, when the Lord had given him rest, is represented in the narrative as seated in his secret chamber, wrapt in holy meditation before the Lord. He recounts all the way that the Lord had led him, the many deliverances, the signal victories and successes He had vouchsafed him, and the countless blessings by which he was surrounded; and above all, the special promises he had just received at the mouth of Nathan the prophet concerning the future greatness of his kingdom and family, make his heart swell with gratitude, and words of memorable importance burst from his lips, rendered in the authorized version in the former passage, "Thou hast spoken also of Thy servant's house for a great while to come. And is this the manner of man, O Lord God?" and in the latter, "Thou hast spoken also of Thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God." The difficulty of this prophecy consists in its startling clearness: it is "dark with excessive bright." The simple rendering, as has been acknowledged by many, is of the text in Samuel, "**And this is the ordinance of the Man, or the Adam, the Lord Jehovah,**"—where the reference to the primæval promise given to Eve is beyond a question,—and of that in the Chronicles, "Thou hast made me see according to the ordinance (or succession or pedigree) of the Man, or the Adam, on high, Jehovah God." **This translation** and reference of the words to Messiah **are placed beyond a doubt by the fact that St. Paul, who fully understood the prediction,** and wrote under the influence of inspiration, **quotes the latter passage, in 1 Cor. xv. 47, "The second Man, or Adam, is the Lord from heaven."** ¹⁰²

And so we see by the declaration of Scripture and the witness of godly men throughout the years that Paul clearly shows us that in one Person, the Divine Nature of our Lord from heaven, was unionized with the Human Nature that was brought forth of Mary by a direct miracle of the Holy Spirit, wherein there was a unionization of two natures in one Person, without confusion, without change, without division, and without separation. Mary did not beget a human person, to which a Divine Nature was added at a later time. There never was a human individual named Jesus to whom the Divine nature was added. No, the child was conceived out of the seed of the Woman, the Virgin Mary, the mother of our Lord, by the power of Holy Spirit, in one indivisible act, at the same exact moment in time, if you will, wherein the Word was made flesh in her womb (Matt. 1:18, 20; Luke 1:35; John 1:14) and so was the Promised Seed—the Man, the LORD.

Thus we can see that Paul is another Hebrew speaking person of the first century, who perfectly understood the Hebrew language, his native tongue, who affirmed what Eve had said by faith in Genesis 4:1, "I have gotten a Man, the LORD!" (This is unlike another Hebrew, Rabbi Akiva,

Matthew

who understood it but disallowed it in unbelief.) The only difference is that it was not the seed of the Woman, meaning Eve, but the seed of the Woman, meaning the Virgin Mary, her great granddaughter many times over who could make the wonderful declaration in truth, being a virgin, having known no man!

Eve declared it first by faith, albeit mistakenly, but Mary could truly say, “I have gotten the Man, the LORD,” when Jesus was born.

So what we see in all this is that the grammatical basis for Eve’s declaration in Gen. 4:1 of the incarnation of the LORD from heaven was recognized by the apostle Paul, and was affirmed over time by both Jews and Christians. The only time it seems the grammar was interpreted differently was when one’s theological viewpoint, and/or viewpoint of the progressive nature of revelation, came into play, wherein the plain grammar of the Hebrew was then discounted because it was believed that Eve could not possibly know God as Jehovah at that early point of time of man’s history. But why not! And it is now this that we will next discuss.

Genesis 4:1 and Exodus 6:3 in the Light of the Progressive Nature of Revelation

Some commentators discount this wonderful declaration of Eve because they believe that God had not yet made known the name Jehovah to men as being a name of Divinity, because of a statement of the LORD recorded by Moses in Exodus 6:3.

Exodus 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, as the Almighty God; but by my name Jehovah I was not made known to them. Darby’s Version

For example, consider this comment from the well-respected C. J. Ellicott’s, *Commentary of the Old Testament for English Readers*. It agrees with the fact that the Hebrew *ETH* was not a preposition, but rather was a marker of a second accusative, and so states that Eve’s declaration of Gen.4:1 should, indeed, be understood as, “a Man, the LORD,” as seen below in this quote.

“I have gotten a man from the Lord.—Rather, *who is Jehovah*. It is inconceivable that *eth* should have here a different meaning from that which it has in Genesis 1:1. It there gives emphasis to the object of the verb: “God created *eth* the heaven and *eth* the earth,” that is, *even the*

Matthew

heaven and even the earth. So also here, ‘I have gotten a man *eth* Jehovah.’ *even Jehovah.*”¹⁰³

Furthermore, how wonderful it is that it also states that theological presuppositions that negate that rendering, should never overrule the plain sense of the grammar. It continues:

“The objection that this implies too advanced knowledge of Messianic ideas is unfounded. It is we who read backward, and put our ideas into the words of the narrative.”¹⁰⁴

Yet despite that affirmation, the commentary still concludes that Eve only understood the name Jehovah as meaning the “Coming One.” and not in any sense of divinity because of the verse found in our aforementioned Exodus 6:3. The *Commentary of the Old Testament for English Readers* continues”

“If there is one thing certain, it is that religious knowledge was given gradually, and that the significance of the name Jehovah was revealed by slow degrees. **Eve attached no notion of divinity to the name...** We distinctly know that Jehovah was not even the patriarchal name of the Deity (Exodus vi.3), and still less could it have been God’s title in Paradise. But Eve had received the promise that her seed should crush the head of her enemy, and to this promise her words referred, and the title in her mouth meant probably no more than “the coming One.”¹⁰⁵ (The bold print was mine)

However, does this not, unfortunately, do what they said should not be done—reading backward into the text our theological presuppositions, based upon our understanding of Exodus 6:3? Rather than understanding Gen. 4:1 in light of Exodus 6:3, why do we not understand Exodus 6:3 in the light of Gen. 4:1?

It seems the only reason not to do so is because of a theological presupposition based upon one’s view of the progressive nature of revelation.

But not all commentators and/or translators accept that theological presupposition based upon Exodus 6:3. Why? Because Moses is not declaring that the name Jehovah was never made known to anyone up to that time, or even that it was never made known to Abraham, Isaac, and Jacob, for they did know the name of Jehovah (LORD). We should not forget that Moses not only wrote Exodus 6:3, but also wrote Gen. 12:7-8, which clearly shows Abraham (Abram) not only knew the name of the

Matthew

LORD, for Moses says the LORD (Jehovah) appeared to Abraham in verse 7, but also that Abram even verbally called upon the name of Jehovah, i.e. LORD as seen in verse 8!

Genesis 12:7-8 And Jehovah appeared to Abram, and said, Unto thy seed will I give this land. And there he built an altar to Jehovah who had appeared to him.⁸ And he removed thence towards the mountain on the east of Bethel, and pitched his tent, *having* Bethel toward the west, and Ai toward the east; **and there he built an altar to Jehovah, and called on the name of Jehovah.** (Darby's Version)

And so we see that obviously Exodus 6:3, written by Moses, cannot mean Abraham never knew the name Jehovah; nor can it mean that Abraham and all those before never understood that the Name Jehovah was the Name of God! This is confirmed when Abraham called upon the name of the LORD again at a later time in Gen. 21:33 with the full knowledge of Jehovah, the LORD, being the everlasting God!

Genesis 21:33 And *Abraham* planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God. KJV

And so, since this verse is sometimes used to disallow Eve's understanding of the LORD, let us ask the question as to what the LORD might have meant when he says to Moses, "And I appeared unto Abraham, unto Isaac, and unto Jacob, as the Almighty God; but by my name Jehovah I was not made known to them."?

Well, first of all, since we saw above that Abraham called upon the LORD (Jehovah) in Gen. 12:8 and 21:33 this, obviously, cannot mean that Abraham did know of the name Jehovah! Moreover, the same can be said of both Isaac and Jacob. We can see in Gen. 25:21 that Isaac called upon the name of the LORD, seeking an answer to his prayer, and, indeed, in Gen. 32:9 we can see that Jacob knew that the name of God was also LORD (Jehovah).

Thus, Exodus 6:3 cannot mean that Abraham, Isaac, and Jacob did not know the name Jehovah, for as we said, Moses knew that they all knew of the name Jehovah since Moses not only wrote the book of Exodus, he also wrote the book of Genesis! So, now that we know what it cannot mean, let's consider what it does mean.

First we must realize that many times in Scripture not everything that happens is mentioned in a particular book. For instance, apart from the Gospel of Matthew, the three other Gospels in the New Testament do not

Matthew

record the visit of the wise men, the murder of the young children in Bethlehem by Herod, or of the stay of Joseph, Mary and Jesus in Egypt. But just because of the fact that Mark, Luke, or John, never mention those things does not mean those things never happened. Why? Because Matthew in his Gospel reveals to us they did!

Well, in the same way Genesis never tells us about the first time God makes Himself known to Abraham in Ur of the Chaldees before he left with his father Terah to Haran. The first recorded appearance of God to Abram that we are told about in the book of Genesis is that which occurs when he dwelt in Haran (Gen. 12:1-4). But that does not mean that this was the first encounter of God with Abraham. It was the first recorded encounter in the book of Genesis, but we know from another book of the Bible it was actually the second encounter of God with Abram. The first appearance of God with Abraham was not here in Haran, but rather years before when he dwelt in Ur of the Chaldees. Why? Because we are told of this very first encounter in Acts 7:2-4, which recorded something that is not recorded in the book of Genesis, in the same way that Matthew records something that was not recorded by the other three Gospels.

Thus, because of Acts 7:2-4, we learn that Genesis 12:1 was not the first time that God appears to Abram.

Acts 7:2-4 And he said, Brethren and fathers, hearken: **The God of glory appeared unto our father Abraham**, when he was in Mesopotamia, **before he dwelt in Haran**,³ and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee.⁴ Then came he out of the land of the Chaldaeans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell: ASV

So we see, as we saw in the Gospels, just because an event is not recorded for us in one book does not mean the event did not occur, for it is revealed to us in another book, because the Bible must be understood as one Book!

Let me give another example. In Luke 1:39-56 we are told that Mary travelled to stay with Elizabeth for three months. Nowhere else in Scripture is this mentioned, but we know it happened simply because Luke states it happened. And so in the same way, even though Genesis does not record for us God's first encounter with Abram while he lived in the Ur of the Chaldees, we know it happened because Acts 7:2-4 records the event for us, though not in detail. (If one wishes to further study the order of these appearances, as well as reconciling the age of

Matthew

Abram with the fact that Acts 7:4 states he did not leave Haran till after his father's death, please see this endnote with comments made by John Gill.)¹⁰⁶

Thus, once we compare Scripture with Scripture, and we see that Acts 7:2 tells us the first encounter of Abram with God occurred before the encounter mentioned in Gen. 12:1-8 (which encounter plainly states that the LORD appeared to Abram and that Abram built an altar and called upon the name of the LORD—Gen. 12:8) we see that perhaps Exodus 6:3 is referring *to the first time God made Himself known Abraham when he still dwelt in Ur of the Chaldees*, at which time He did not appear to him as Jehovah (LORD), but appeared to him as God Almighty.¹⁰⁷ Thus, perhaps, Exodus 6:3 is bespeaking the first time God met Abraham.

This would also explain why God would make Himself known that first time to Abram with the Name God Almighty (El Shaddai) and not with the Name Jehovah, because the Ur of the Chaldees was filled with idolatry, with idols representing various gods that, more than likely, were put forth by those who worship them as being more powerful than the god of another. Therefore, Abram, who may himself had been worshipping false gods (cf. Joshua 24:2), needed to know and believe that there was only one true God, and He was El Shaddai, God Almighty, the Creator of all things.

For this reason, because of all the idolatry and maybe even Abram's idolatry, God did not first make Himself known by the Name Jehovah to Abram, but rather by the Name God Almighty (cf. Deut. 10:17; Dan.2:47).

As for, Isaac and Jacob, the same may be true, meaning it could be that their first encounter with God is also not mentioned in Genesis, and so, we also do not have a record of their first encounter in Genesis. But because of Exodus 6:3 we do know that God made Himself first known to them as God Almighty, not that they believed in false gods at that time like it seems Abram might have, but because they were surrounded with the people of the land of Canaan that were so immersed in such widespread idolatry that God wished to emphasize to them that those gods were false and that He was God Almighty, the one true God (cf. Gen. 35:1-2).

So we see that Exodus 6:3 is not saying that the name of Jehovah was never made known to Abraham, Isaac and Jacob, but that it may mean it was not the Name He **first** used when making Himself known to them.

Matthew

But there is another possible meaning to this verse we might also consider. This verse does not mean the name Jehovah was not known by them, but, perhaps, it only means that God did not “make” Himself “known” by the name Jehovah. In other words, it does not mean that He did not disclose that Name to them, but that He did not make Himself known by that Name to them. To understand this other possible meaning of the verse, we must consider the two different ways it is translated. Let me simply provide the KJV and the NASB77.

Exodus 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them. KJV

Exodus 6:3 and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, LORD, I did not make Myself known to them. NASB77

Notice how the last clause of the verse is translated in both versions. The KJV implies they never even knew the name Jehovah, but the NASB implies they may have known it, but God did not make Himself known by that name. Since we know that Abraham knew the name Jehovah, it seems the latter translation might better reflect what was being said.

So if we accept the NASB77 translation, it seems that what the LORD might be saying in Exodus 6:3 is that there is a difference between knowing a name of a person, and that person making himself known to someone through that name, or we might say there is a difference between knowing the Name LORD, and the LORD making Himself known by that Name!

What we do know from Scripture is that with God, every Name of His bespeaks a certain aspect of His Being, and so, just as there are many different “attributes” of God, such as being holy, just, merciful, all which describes who God is, so there are many different “Names” which describe who God is, such as God Almighty (El Shaddai), Jehovah (I AM, who I AM), or Jehovah-Jireh (The Lord will provide).

Therefore, when we realize this, we understand that even though we might know all these Names of God, it is a different thing when God makes Himself “known” by one of those particular Names, for then that aspect of His Deity, represented by one of His Names, is brought forth into our life and experience in an unforgettable manner, which impresses upon our heart a greater knowledge of who God is.

Matthew

For example, another name of Jehovah is Jehovah-Rapha, the LORD who heals. There is a great difference between simply knowing that that is one of the Names of God, and God making Himself known to us by that Name, by miraculously healing us of some great malady! The former is simply an intellectual knowledge of the Name, but the latter is a deep experiential knowledge of that Name.

Or consider another example, when God made Himself known to Abraham as Jehovah-Jireh. Obviously Abraham knew the name of Jehovah by itself, during His lifetime, as found in the verses above. But the LORD never made Himself known by His Name Jehovah-Jireh until that time came when He miraculously provided a ram for sacrifice upon the mount, in place of Isaac, Abraham's beloved son!

Thus, it could be said that even if God had told Abraham that His name was Jehovah-Jireh many years before, which he then intellectually learned, God never made Himself known by that Name until that day came when He graciously provided a substitute for Isaac upon the altar in such a miraculous manner and in such a trying time! Surely, Abraham would have understood the difference on that day between intellectually knowing the Name Jehovah-Jireh, and God making Himself known by that Name!

Indeed, we know the only way anyone can ever know anything about God is by revelation, and by His will to reveal something about Himself to us, just as Jesus tells us in Matt. 11:27

Matthew 11:27 "All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal *Him*. NASB77

So we know that knowledge of God can only come by revelation, and one of the ways God does this is by making known to us His Names in a very personal manner wherein the Holy Spirit bears witness to our spirit of the reality of the truth characterized by that particular Name of God.

Perhaps, that might be another explanation of Exodus 6:3. It is not saying Abraham, Isaac, and Jacob never knew the Name Jehovah, but that God never made Himself known to them by that Name, perhaps, meaning God never revealed to them the deeper meaning of that Name, that being, I AM THAT I AM, which the LORD did, indeed, make known to Moses (Exodus 3:6).

Matthew

If that is the case, Exodus 6:3 is simply saying Abraham, Isaac, and Jacob did not have the Name Jehovah made known to them, in the same way it was made known to Moses, and so, neither did those before them, e.g. Noah, Enoch, Abel, etc. back to Adam and Eve.

But that did not mean that they did not all know that the Name Jehovah was a Name of God, for Scripture clearly says they did! (See Gen. 4:3-4 with Heb. 11:4; Gen. 5:22 with Heb. 11:5; Gen 7:1-5 with Heb. 11:7; also cf. Gen. 4:26.)

Scripture states that Abraham and Isaac both called upon the Name of the LORD, Abraham in Gen. 12:8, and Isaac in Gen. 26:25, and it states that Jacob meets the LORD in a dream, setting up a pillar to the LORD, calling the place Bethel, the house of God as seen in Gen. 28:12-22. They knew Jehovah was God, but they did not know the Name Jehovah as the great I AM, the self-existent Being of God who is Immutable.

So perhaps we can now see that when some commentaries say that Adam and Eve could never know the Name of Jehovah because of Exodus 6:3, or at least they did not know the Name Jehovah bespoke Divinity because of Exodus 6:3, it simply makes the verse say more than it says.

And for those who might still disagree with all that we have said, despite the fact that Scripture shows that Abraham, Isaac, and Jacob knew the name Jehovah and that it referred to Divinity, they must at least admit Exodus 6:3 only addresses Abraham, Isaac, and Jacob. Exodus 6:3 does not declare that God did not make Himself known by the Name Jehovah to anyone else before them, for instance, to Noah, Enoch, Abel or Adam and Eve. The verse simply says that He did not make it known to Abraham, Isaac, and Jacob, which means that verse cannot be used to claim Eve could never have known God as Jehovah, for that is simply saying more than Exodus 6:3 says.

Even Jews living near to the time of our Lord had no difficulty accepting the fact that Adam and Eve already understood that יהוה (Jehovah, in Gr. Κύριος) was the Name of God and so Divine.

We can see this fact in the *Life of Adam and Eve*, also known as the *Apocalypse of Moses* (25:1-3), that is found in the Old Testament Pseudepigrapha that some believe was written a hundred years before the birth of the Saviour, and others believe was written a hundred years or so after the birth of the Saviour, which, in either case, reveals the fact that

Matthew

Hebrews living at that time, knowing the Scripture, had no reason to believe that Adam and Eve could not have known that God's Name was also known as Jehovah.

In this *Apocalypse of Moses* one will find it has Eve praying to the LORD, invoking His name to save her:

"Turning to me the **LORD** said to me: 'Since you have listened to the serpent, and ignored my commandment, you shall suffer birth pangs and unspeakable pains; With much trembling you shall bear children and on that occasion you shall come near to lose your life from your great anguish and pains and you shall confess and say, '**LORD, LORD**, save me and I will never again turn to the sin of the flesh.'"¹⁰⁸

Apparently many Jews from over two thousand years ago did not perceive that there was a theological problem in believing that Eve attached the notion of Deity to the name of יהוה Jehovah. (Of course, it goes without saying that since this comes from extra-biblical literature, it carries no weight for the Christian, except to provide an historical background revealing how the Jews living near to the time of our Lord understood the first book of the Bible, within the context of their second book of the Bible, containing Exodus 6:3, in regard to the Name LORD.) So why do some brothers in Christ have difficulty in believing this twenty centuries later? Why is it difficult to believe that Eve's knowledge of the Name of Jehovah does not negate in any way the progressive nature of God's revelation in the Bible? It simply demonstrates to us that the starting place of God's revelation regarding the name LORD, and the starting place, regarding the Incarnation of the LORD, may be in the wrong place, having come many millenniums before! And it also demonstrates to us that the *Antediluvian* generation knew more than we thought about the promise of the Incarnation and the fact of the Blessed Trinity.

The problem was not that the LORD did not provide us the evidence in Scripture; the problem was that our theological presuppositions got in the way! And that leads to our final two quotes on the subject.

First, let me provide a wonderful quote by Howard Osgood, who served on the American Committee of the English Revised Version of 1881 and 1885, and then a final quote by a certain brother in Christ named Gerard de Gols.

Matthew

Another Testimony Regarding the Hebrew Grammar of Gen. 4:1 and the phrase “the Man, the LORD”

As a Hebrew scholar, professor and translator, Howard Osgood not only believed that the plain grammar of the Hebrew text in Gen. 4:1 affirmed that Eve declared, “I have gotten a man, even Jehovah,” he also understood, and in that understanding rejoiced, in the simple beauty it brought to our theological understanding of how God revealed the truth of His Nature from the beginning of Creation, and how He also revealed His purposes from the very beginning of Creation—namely that God the Son would become incarnate to save our souls!

Our brother in Christ writes:

“Mine be the happier task to set before you, as far as I can, the Doctrine of the Person of Christ in relation to the Atonement, as the Scriptures declare it...Those first words of gospel grace which sounded out from the midst of the awful curse of death, “I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel”—these words have been treated as though they were only a faint hint, a dim insinuation, a glimmer in the darkness, encouraging man to hope, but revealing no positive scheme of salvation, no firm resting-place for faith.

According to much of the theology of the present day in the interpretation of the Old Testament, the patriarchs and prophets were the original Unitarians, knowing only God the Father, walking by law as the condition of salvation, seeking justification in their personal righteousness, and for all deficiencies on their part looking to the mercy of God. Of a divine-human Saviour, of being just before God, by faith alone, of the resurrection from the dead, of eternal life in the presence of God, they are said to have been utterly ignorant, because these doctrines were not revealed. Then how were they saved?

But this is not the theology of the centuries; it is not the theology of the Reformation; it is not the theology of our Baptist fathers; it is not the theology which can stand, for it is not the teaching of the Old or the New Testament. That the patriarchs and prophets, all the saints of the Old Testament, knew the Saviour, were brought to God through the Saviour, were justified by faith alone, believed in the resurrection and in eternal life with God, is the constant assertion of the New Testament; and we should be careful in our interpretation of distant parts of the one Word of God, lest by our reasoning we bring them into bold contradiction. There were different dispensations of the same grace; there were different degrees of illumination upon the same path of salvation. There never were, because there never could be, two ways of salvation...The great central facts of the scheme of salvation, the New Testament asserts, were revealed from the beginning. These facts were illustrated and explained as the centuries rolled on, until all revelation found its fullest illustration and proof in the person, and work, and words of Christ.

Matthew

Adam and Eve were not barbarians. Barbarians are the fruit of sin, not the creation of God, who made man in his own image, and pronounced him very good...To this man and woman, fresh from knowing God and his will, now under the curse, with the great powers of their souls clouded, disorganized, but not destroyed, the promise, the only promise is given that the seed of the woman should bruise the serpent's head; that is, Satan was to be overcome and crushed by one who was to be the seed of the woman. We are apt to give to "seed" here a collective force...but both the Hebrew and the later Scriptures point to a single Person [Gal. 3:16], "he shall bruise thy head." Plainly this Deliverer, born of a woman, was to be a man.

But is that all? Adam and Eve in their perfect state, yet with the possibility of sinning, had met this great adversary, and had been easily and completely overthrown by him. He had proved himself far superior to them in this contest for their souls. Could there be hope for them in a renewal of this contest by one of their issue, like themselves weakened by sin, or even like them as they were before their fall. With what vividness of realization must the hopelessness of such a contest have impressed their minds, standing yet in Eden, face to face with God, with his curse and their destroyer. If this destroyer was to be overcome, there was need, not only of a man, but of one more powerful than all creatures, who is also very God.

The later fulfilment of the prophecy and the explanations of the later Scriptures, prove this to be the burden of these words; **that the Redeemer from sin and Satan was to be God and man in one person.** And if here begins the Christology, if here is predicted the divine-human Saviour, then the source of the life of faith of Abel, Enoch, Noah, and Abraham, becomes clear."¹⁰⁹

We are told that it was impossible for Adam and Eve to have known the doctrine of the incarnation. Certainly it was, unless God revealed this wonder of his grace to them. We do not now comprehend the incarnation; we believe it because God positively asserts it, and has given us every proof of it. Was there any greater difficulty to Adam and Eve to believe God's word than for us? Was there as great difficulty for them as for us? Before their eyes God then stood in human form, and by this gave an incontestable proof of the possibility of the Incarnation.

Another point which proves to my own mind that Jehovah's incarnation was understood by these words, is that at the birth of her first son, Eve turns from her pain to look upon the face of her child, and exclaims, **"I have gotten a man, even Jehovah."** By the simple rules of grammar this translation is the only natural one. Against it and in favor of the usual translation, there is urged the assertion that Eve could not have had any idea of the incarnation. Entirely mistaken as she was in her application of the prophecy, **the literal translation of her words leads me to believe that she did look forward to the Deliverer being Jehovah and man in one person...** And no sooner is this prophecy of the divine-human Saviour from sin given, than the way by which he is to save is also set forth by symbol while yet in Eden; by Jehovah's slaying animals and covering our first parents with the skins. Are we told that there is no evidence of sacrifice here? We reply, Leviticus does not

Matthew

introduce a new ritual of sacrifice, it only enlarges the ritual of Genesis...What we call atonement in Leviticus is by the primary and frequent use of the Hebrew word, a covering. Are we also told that this covering of our first parents was for the purpose of clothing in the usual sense? The answer is manifold. Man had already devised a covering for his nakedness that was sufficient, and did not demand a life to obtain it...Was Jehovah—for it was he who put these skins on our first parents— was he, who had just finished the creation of the world in all its beauty and wealth, at such a loss for garments for guilty man, that he could find no better substitute than to destroy life for that purpose? No, any interpretation of this covering but the symbolical one casts in Jehovah's face the imputation of a want of wisdom. But that this covering was symbolical is proved by the subsequent teaching of the Bible; and thus Genesis, and Leviticus, and Isaiah, and Romans, and Hebrews, stand in one line, bound by the scarlet tie of the blood of atonement.

This divine-human Saviour was to save man from sin by sacrifice. Man was to be saved by his blood and covered by his righteousness, and brought back again to fellowship with God.

When Abel arranged his sacrifice upon the altar and looked up, it was not into the mist and haze of presumption, of baseless hope, “if haply he might feel after God and find him,” but as the Holy Spirit tells us, he offered his sacrifice in faith, that faith which is “assurance of things hoped for, a conviction of things not seen,” which faith is founded on the word of God and looks into the face of the Divine Saviour, the Lamb slain from the foundation of the world.¹¹⁰ And now let me provide our final quote in this Excursus by a certain brother in Christ named Gerard de Gols.

The Profound Testimony of an Unknown Brother in Christ Named Gerard de Gols

We do not know much of this brother in Christ except that sources say he was educated in Leyden before immigrating to England, after which time it is said he attended St. Paul's School in London and later on, in 1693, Trinity College at Cambridge. In 1702 one finds him on Canvey Island at the mouth of the Thames River where he was the minister to a Dutch Reform Church. And then in 1706 it is said he was the incumbent of St. Peter's, in the Sandwich area of Kent, where there was also a large Dutch Reform community, to whom he also continued to minister, though he was now, also a rector in the Church of England.¹¹¹

In one of his books, entitled *A Vindication of the Worship of the Lord Jesus Christ as the Supreme God, in all Dispensations, Patriarchal, Mosaick, and Christian*, he writes so succinctly and truthfully to the glory of God the Father, the LORD Jesus Christ and the Blessed Holy Spirit:

Matthew

“Christ was worshiped as God in every Dispensation, by *Adam*, by the *Antediluvian* Fathers, by *Noah* in the Ark, by the Patriarchs, by *Moses* and *Joshua*, by the *Israelites* in the Wilderness, by *David* and the Prophets, by the Apostles and Christians to this very time.”¹¹²

“I come now to the Facts, and these I shall take leave to divide into three great epochs. First, the Age of the Patriarchs, from Adam to Moses, secondly, the Epoch of the Mosaic Dispensation, from Moses to Christ, thirdly, the great Epoch of the Gospel, from Christ to this Day.”

“In all these Periods of Time Jesus Christ has been adored as God, and worshipped with the Father, and the Holy Spirit, as the one, only, true, and Supreme God...[Moreover] **it is generally agreed among Divines, that Adam in the State of Perfection knew God in Trinity and Unity.** And *Epiphanius* is most positive in this point, who says, *Adam* was not an Idolater, for he knew the Father God, and the Son, and the Holy Ghost... And *Jerom Zanchi* [Girolamo Zanchi] thinks it very injurious to *Adam*, to believe that he had not as great Favour shown him before the Fall, as *Abraham*, *Moses*, and others had since the Fall; and thereupon asserts, that *Adam* being then to be sure the beloved of God, **Jehova the Son exhibited himself visibly to him, and talked with him, and made himself known to him, as his God and Governor,** before he gave him the precepts of obedience...And he tells us, that several of the Ancients, *Justin*, *Irenaeus*, *Tertullian*, and many more, were of that mind, that it was Jehova the Son who created *Adam*, placed him in Paradise, appeared visibly to him, discoursed with him, and whose Voice he heard, and at which he trembled when he had transgressed.

If therefore *Adam* was so well acquainted with the Son of God before his fall, and knew and feared him after he had fallen, there is no doubt but he very well understood the gracious Promise of his Recovery by the promised *Seed*, namely, that the same God, Jehova the Son, would restore him and his Offspring from that Misery they had brought upon themselves; and because *Eve* had been first in the Transgression, he would restore them by the *Seed of the woman*.

This Promise Gen. iii. 15. was the first GOSPEL, the only Article of Faith, that the Serpent's Head by whom they fell, should be bruised by the Seed of the Woman. It was a Promise, it was the first Promise; and as a Promise it was made in Christ, in whom all the Promises are Yea and Amen, 2 *Cor.* i. 20...And it is evident that Mother *Eve* herself understood that that SEED of the Woman was to be God; for being so forward as to think that the Restoration from the Fall was to be performed presently by her first-born, she cried out immediately upon the Birth of her first Child, *I have gotten that Man which is Jehova the Lord*; or else, *I have gotten that Man from the Lord*, who was promised to be the Deliverer. Why our Version reads it, *I have gotten a Man from the Lord*, when the words will bear, and ought to bear the other construction, I know not: For there is no doubt, as Dr. *Lightfoot* observes, but *Eve* had regard to the Promise of a Saviour, and therefore said she had obtained *that Man the Jehova*, *שׂיָא אֵת יְהוָה* ..., that God, that Jehova, which should become Man.”¹¹³

And [also] an ancient Belgick or Tuytsch Version has it, *Ich hebbe gekregen den man des Heeren*, I have obtained that Man of the Lord; and in the

Matthew

Annotations has this Paraphrase, that is, ‘Blessed be God, here I have the Lord, the Man, that Seed, who shall bruise the Head of Satan, or the Serpent; he shall perform it.’

This is certain however, that Mother *Eve* made a very singular Confession of the Person of the Messiah, that she looked for him as...God and Man; she declares him a Man when she calls him a **שׂי** Man...And she professes his divine Nature, when she calls him *Jehova*; and that those Natures were to be united in one Person, the Redeemer, when she joins these two, **שׂי אֵת יְהוָה** *the Man that is the Lord*; which. St. Paul expresses by...God manifested in the Flesh

And it is very remarkable that *Adam* did not call his Wife *Chava*, or *Eve*, the *Mother of all living*, till after he had received the Promise of the Messiah: before he call'd her *Ischa*, Woman; but when God had assured him of a Saviour, a Deliverer, then he calls her *Eve*, or Life, for so the LXX rendered it, καὶ ἐκάλεσεν Ἀδὰμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ ζωή. And why so? Why must she be called Life, who was the Introducer of Death? The Reason is, because Adam knew that in the promised Seed...*the last Adam*, was included and signified; and that he should be πνεῦμα ζωοποιούν, *a quickening Spirit*, as St. Paul calls Christ, 1 Cor. xv. 45. that should introduce a better Life; whence he is also called *Life*, John i. 4.”¹¹⁴

So you see, dear reader, it matters not that Eve was obviously wrong in believing that Cain was that Promised Seed for so many reasons, one of them being that Cain had a sin nature, and so could not be a mediator between God and Man, and the other one being that when the Promised Seed did, indeed, come, He would have to be of the “seed of the woman,” yet not of the “seed of a man,” yet, at the same time, still being of the “seed of David, and of the “seed “of Abraham, which would ultimately mean he was also of the Son of the Man, i.e. Adam.

This demonstrates that, while Eve was right in believing the Promised Seed who would deliver them of their sin would be human and Divine, she was wrong in assuming it was Cain. Why?—Because she, as well as Adam, did not understand the full ramifications of sin and death, and so did not understand that that sin nature was transmitted to Cain, i.e. through Adam, and so she could never be the direct mother of the LORD, since her first born was begotten directly by Adam.

Therefore Eve did not know that the “woman” of whom the Promised Seed would come, would have to be a virgin, knowing no man, by which the Promised Seed would still be able to be of the “seed of the Woman” (i.e. Mary), without being conceived of the “seed of a man” (i.e. not begotten by Joseph—Matt. 1:20-25), and yet, could still be of the seed of both David and Abraham, because, as to His humanity, He was made of

Matthew

the substance of the Virgin Mary, who herself was a direct descendent of both David and of Abraham, and so also ultimately of Eve and of Adam, which made Jesus of Nazareth the only One in all of human history, who could be called the “Seed of a Woman,” yet still properly be called “the Son of the Man,” and yet not be one who was conceived by a “man,” but rather was made of a woman, for He was born in the fulness of time of His mother, the Virgin Mary.

And so Eve’s declaration showed her faith in the word of the LORD God, who made that promise, and her faith in believing that the Promised Seed who would destroy the works of the devil, would be the Man, the LORD, and so could be the Mediator between God and Man. Her faith was firm, but her presupposition was wrong, wrong in that the promise could be fulfilled through her directly with the birth of her first-born.

But we should also realize *that the error of her presupposition did not negate the truth of her faith!* She was right in that the promise meant that the LORD God would become flesh of the seed of a woman in order to destroy the work of the serpent, bruising his head, and so bringing everlasting life by faith to all those who were ruined unto death by her transgression and Adam’s sin. She was right that forgiveness of sin would come from the Promised Seed, “the Man, the LORD,” the Saviour of all who would simply believe in Him like her!

I hope no one will be so hard on our first mother for her wrong presupposition regarding the time of His Coming, i.e. of her promised Deliverer, for how many Christians have done the same thing, for instance, in assuming the Lord Jesus will be “coming” a second time during their lifetime, and yet, when they reach the end of their days, they realize they were wrong (yet never wavering in their belief that that Day of His Coming would still come, despite their wrong supposition). Did the error of their presupposition, negate the surety of the faith that Jesus was still coming again! No, of course, not! Neither should the error of Eve’s presupposition negate or alter Eve’s declaration of faith!

Adam and Eve were wrong in thinking He had come as their first-born, which they soon learned themselves! But they continued on in faith, bearing witness to the truth and the promise of the LORD that He would still come, which brought hope to them and their descendants. They pressed forward in faith and in the truth of who God is. They knew their Creator and waited for that sacrifice of blood that would yet have to be made, realizing the sacrifice of animals they made in the meantime could

Matthew

never take away their sin without that future sacrifice of the Lamb of God, the Promised Seed of the Woman. They knew their animal sacrifices could only cover their sin until that time came in the fullness of time, when the Lamb of God would come to take away their sin and the sin of world (John 1:29).

And so we see, dear brethren, that Gen. 3:15 and Gen. 4:1 points forward to the truth of the Incarnation of our Lord and so to the forgiveness of our sins, which is why the LORD Jesus Christ, points backwards to those verses, to the *Protoevangelium*, by referring to Himself as the SON OF THE MAN who can forgive sins!

His use of that title declares to all that He was the Promised Seed, He was the Man, the LORD, He was the God-Man, God manifested in the flesh, the Mediator between God and Man, the Man Christ Jesus. He was the wonderful Lamb of God who came as promised to take away the sins of the world by allowing the bruising of His heel, symbolizing His death upon the cross, and His bruising of the head of the serpent, symbolizing the judgment made against Satan, his power, and his works!

People often hear from those who do not believe in the Deity of Christ to say that Jesus never claimed to be God. That is simply false. Jesus does so in this portion of the Gospel of Matthew by referring Himself as the Son of the Man, the Promised Seed of the Woman, the Man, the LORD!

Matthew

An Excursus on the Son of David, the Man, who is the Lord God, in II Samuel 7:19

Introduction

Matthew 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*. KJV

When the Lord asked the Pharisees what they thought of the Christ, the promised Messiah of Israel, when He asked them in regard to whose son he was, they answered back that he was the Son of David. Why did the Lord Jesus ask such a question, for He already knew that they knew the answer to that question (cf. similar questioning in John 6:5-6)? The answer, I believe, is because He wished them to learn something else about the Son of David, which some in Israel already knew, but which many in Israel did not know because of their hardened hearts and darkened understanding.

Such ones who did not know were those Pharisees who boasted about their fundamental knowledge of Scriptures, and yet were so darkened in their hardened hearts. And so, because of that, our Lord was going to show them how they did not really understand the Scriptures at all (cf. John 5:39), for if they did they would have recognized Him because the Scriptures clearly declared that the Messiah was the LORD, the Lord GOD (Gen. 3:15; II Sam. 7:19). In other words, they would have recognized that Scripture declared the Messiah would be Man, but also the LORD.

If one remembers in our previous *Excursus* we saw how Matthew affirms the Deity of our Lord Jesus Christ by recording the incident where Jesus says that the “Son of the Man” had the authority to forgive sins. That specific title that our Lord Jesus utilized for Himself (unlike the more common title “Son of Man”) directed the hearts and minds of the people back to the beginning of Scripture to the *Protoevangelium* of Gen. 3:15 regarding the promise that the Seed of the Woman would destroy the

Matthew

devil and his works, thereby bringing redemption and the gift of deliverance to mankind. We saw in that *Excursus* that the Promised Seed was the Man, the LORD (Jehovah), as Moses, under the inspiration of Holy Spirit, affirmed when he recorded the declaration that Eve said by faith in Gen. 4:1, “I have gotten the Man, the LORD.”

We also began that *Excursus* with Martin Luther’s translation of that verse in the Bible, that is, in his last edition of his Bible that contained his final revisions (1545 edition) wherein his translation of that verse revealed the wonderful story of redemption that was first revealed in the Garden of Eden to Adam and Eve in Gen. 3:15 and to us in Gen. 4:1, which later in the Bible we discover was also made known to Abraham, who rejoiced to see His day (John 8:56), and now, in this *Excursus on the Son of David, the Man, who is the Lord God*, we will see in II Sam. 7:19 that this same truth, regarding the Man, the LORD, is also made known to King David in a fuller way, making known to him that the Promised Seed, who was the Son of the Man, would also to be his son, i.e. the Son of David who would reign as King forever and ever.

Now before we begin, we should first say that II Sam. 7:19 is translated in most English translations like the KJV, with the last portion of the verse being treated as a question with the name “Lord GOD” being treated as a vocative, “O Lord GOD.”

II Samuel 7:19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant’s house for a great while to come. And *is* this the manner of man, O Lord GOD? KJV

However, there have been a few translations in English that do not believe the Hebrew should be understood or translated as a question and a vocative, but rather believe it should be rendered as a declaration of David concerning what the LORD said to him through Nathan the prophet. For example, one such translation was Young’s Literal Translation that renders it as follows.

II Samuel 7:19 And yet this *is* little in Thine eyes, Lord Jehovah, and Thou dost speak also concerning the house of Thy servant afar off; **and this is the law of the Man, Lord Jehovah.**

And that leads us to begin with Martin Luther’s German translation of II Sam. 7:19, just as we began with his translation of Gen. 4:1 in our *Excursus on the Son of the Man who is the Promised Seed in Genesis 3:15* in Appendix III.

Matthew

Martin Luther came to understand, as he did with Eve's affirmation in Gen. 4:1, that David was affirming that the promise first made known to Adam and Eve in Gen. 3:15, and affirmed by Eve in Gen. 4:1, that the Messiah would come as both God and Man, was also being made to him, so that David became another in the line of Old Testament saints who bore witness to the future incarnation of the LORD.

And so we see that the last portion of II Sam. 7:19 is rendered by Luther in his final revision of his translation (1545) as follows—

“Das ist eine weise eines Menschen, der Gott der HERR ist,”

In English, this is rendered by most who translate his work as,

“This is the manner of the Man, who is the Lord GOD.”

And so, what we learn from this is that the promise first made in Gen. 3:15, regarding the “seed of the woman,” is now confirmed to David in a new promise made to him regarding the fact that that promised seed of the Woman, would also be of the seed of David, One of the fruit of his loins who in the future would reign forever and ever, which in David's mind meant the promise first made known to Adam and Eve regarding the man, the LORD, is now the same promise being confirmed to him, which he makes known with his declaration in II Sam. 7:19, “And this is the manner of the Man, the Lord GOD.”

Therefore, as we did in our first Excursus on the Promised Seed, let us turn our attention first to Martin Luther's insight regarding this verse in II Sam. 7:19, for he clearly understood it to be declaring the future incarnation of the Lord GOD.

Testimony of Martin Luther

Regarding this verse, along with the parallel passage in I Chron. 17:17, Martin Luther writes:

“Here David himself clearly signifies, that he fully understood what those words meant, when God promised him by the prophet Nathan, ‘I will be to him a father, and he shall be to me a son:’ and also, ‘I will establish him in my house and in my kingdom forever.’ For being, now as it were, astonished at the

Matthew

thought of a thing so great and marvelous, he answers, ‘Who am I, O Lord GOD? And what is my house, that thou hast exalted me to this?’ It is too great, it is too high, it is too glorious, that I should receive this promise of God that my house should be exalted to that height so far above all human things, that my son, one born of my own loins, should sit as King and Lord in that thine own eternal kingdom; that is, with divine power and majesty! What shall I say! How shall I wonder enough! What is this! O Lord GOD, to what height dost thou exalt me!—That is, overcome by so great, so wonderful, and so infinite a blessing, he signifies that he cannot find words whereby to express himself in such a case, and that he is wholly overcome by the greatness of such incomparable favour and incomprehensible glory, the measure or end of which no human mind can imagine.

“And therefore, as he cannot express himself, he utters all his feelings, and as it were swallows them up in one word, when he says, What to this! What so high as this!...One born from my loins shall be equal with thee, be in the same place, and be Lord and the Ruler of thy eternal kingdom! Yes, it is to be so! This is declared to me—that this same, my son, is to be also Thine, and truly and naturally God, who shall rule with a power and majesty equal to thyself! O marvel! To what, thou good God, dost thou raise me!”¹¹⁵

“I know that nearly all Hebraists translate this passage far differently. But yet there are some, and among those, Bernardus Ziglerus, a man most deeply acquainted with the Hebrew, who testify that these words, according to their grammatical construction, may be rightly and properly rendered as I have translated them.—Here therefore David clearly confesses, that this Messiah who should be born of him would be truly ‘man’ in the very same nature, form, gesture, and habit or manner of life as other men: just as Paul also speaks, Philip. ii. 7, ‘Being found in fashion as a man.’ And yet he adds, that this ‘man,’ ‘on high,’ or above, (where the whole is ordered, not in a human manner or fashion, but in a divine, that is, where he is truly God himself, and rules in his eternal majesty and power), ‘is the LORD GOD.’

“This, I say, is the meaning of this saying of David expressed in clear words. And this forms the reason why he said just before, being overcome with astonishment, ‘To what, O LORD God, to what height dost thou exalt me!’ and so also here he says, ‘What is the reason why thou lookest thus upon me!’ In what light dost thou look upon me a poor, miserable, unworthy man, that thou shouldst will, that my son should be the Lord and King of thy eternal kingdom. That is, David understood that such a power and glory as to be King of the divine and eternal kingdom could be applied to no one, but to him who is truly and naturally God.

“Since, therefore, this Son of David is without doubt truly Man, and (with respect to his Person) distinct from the Father by whom he was appointed King of the eternal kingdom; and since, nevertheless, there cannot be two Gods, nor more than One God; David himself here, by an incontrovertible conclusion affirms, that the Messiah, the Son promised unto him, is truly and naturally God; but so, that he is not a different God from the Father, but a distinct Person in the one same indivisible essence of Godhead. And to these are added the Holy

Matthew

Ghost, a true God proceeding from the Father and the Son, who speaks these things by the prophets Nathan and David; a Third Person of the one same essence; because, no other could reveal these secret things concerning the essential God.

“And this is, properly, that doctrine and faith which are delivered in the New Testament.—That Jesus Christ of Nazareth, the Son of David, who was born of his mother the Virgin Mary, that is, was truly Man, is truly the co-equal co-eternal Son of God, and of the one same divine essence with God the Father and the Holy Ghost, though their Persons are distinct.

“Since, therefore, the words of David in this place, plainly, and without offending against any grammatical propriety, but according to the nature of the Hebrew manner of expression, give this meaning; the same ought, without doubt, to be received by us who confess Christ, nor ought we to seek after or listen to any other that may be set before us. Let us then receive this as the sure and genuine meaning as revealed from heaven, and let us reject all other interpretations as searched out, obscurely forced, and wrested by human reason. For the doctrine of the New Testament, which is the interpreter of the prophets, is certain, and by no means fallacious. Therefore, the interpretation of the Books of the Old Testament, which accords with the New, cannot at all be doubtful...”

116

“These things have I so far spoken concerning the words of the passage 2 Sam. vii. 7-17, to which these ‘Last Words of David’ have reference, and upon which they are grounded, that is, that this Messiah is, of necessity, truly and naturally both God and Man. And what besides this is contained in these words, we shall (by the help of God) see hereafter. For there is not a doubt, that the prophets who followed David, nay, **that David himself in the Psalms and in other places where he speaks of the Son of God, derived all the streams of their doctrine concerning the divine and human natures of Christ from this divine PROMISE delivered to him by the prophet, as from a certain fountain....**”¹¹⁷

“And now, time calls us to enter upon these ‘words of David’ of which we have purposed to give an exposition: in which he himself acknowledges and confesses Christ to be his Son, and declares him also to be, and glories in him as, his GOD...For that which in the common version, by a change of case, is put in the vocative, ‘O Lord GOD,’ leaves the passage abrupt, mutilated, and without sense: making it, 2 Sam. vii. 19, to be thus, ‘Is this the law (or manner) of man, O Lord GOD?’ but what sense is that? The reading would be much more plain and correct thus, ‘**This is the form (or law or manner) of man, the Lord’ who is the Lord GOD:**’ as I have observed above.”¹¹⁸

Thus for centuries, when Christians in Germany and other countries, such as the Netherlands (whose translation read essentially the same way),¹¹⁹ would pick up their Bible and read this portion of Scripture, they would see this affirmation that the Promised Seed of the Woman, who was the Man, the LORD. They would understand he would be of the house of David, being of the fruit of his loins, as to the flesh, i.e. His

Matthew

Human Nature, and would be the Lord GOD as to His Divine nature, the eternally begotten Son of God.

This was no mystery to German and Dutch Christians in the 1600's, as it might have been to English Christians at that same time period, for their German and Dutch Bible's had been declaring that truth for many years.

Thus we see that many German speaking and Dutch speaking Christians would have already understood this wonderful truth, while many English speaking Christians did not. Why?—Because in most English Bibles it was translated differently than in Luther's German Bible, rendering it instead as a question and a vocative.

Martin Luther understood that despite the use of a vocative before II Sam. 7:19, and its use after the verse, David was not using a vocative in verse 19, for he was giving thanks to the Lord in regard to two things that the LORD spoke to him about through Nathan.

The first thing he gave thanks for was that the LORD made known to him that He would have a royal lineage that would extend unto eternity because a son of his in the distant future would be set up by God to sit on his throne "forever." And the second thing was that the LORD made known to him was that this future son would be flesh, i.e. Man, and also Divine, i.e. the Lord Jehovah, both God and Man in one Person. Thus He made known to David that this future King who would be of his loins, his son, would also be the Father's own Son, which David clearly makes known to us by his momentous declaration in II Sam. 7:19.

So we see the last part of the verse 19 is not a question that David puts to God in prayer, but rather is a declaration of his faith, hope and joy in the fact that the Promised Seed of the Woman, who was first prophetically revealed to Adam and Eve to be the Man, the LORD, and then next was also made known to Abraham, as Lord Jesus revealed to us when He declared in John 8:56 that "Abraham rejoiced to see my day: and he saw *it*, and was glad," and so now, was made known to David that that Promised Seed, the Man, the LORD, would be incarnated of the fruit of his body, and so would also be known as the Son of David.

Therefore, what we see in the history of mankind is that the LORD first made known to men and women, in the beginning, that their deliverance from sin would come One who would be of the Seed of a Woman, with no indication as to which woman He would be of, nor to which family of

Matthew

mankind the woman would be descended from, other than that she would be a descendent of Adam and Eve (Gen. 3:15-16).

Next God made known to mankind that their blessing of deliverance would come by a descendent of Abraham; it was first made known to Abraham, and then by Moses inscripturating that revelation given to Abraham, it was made known to all that He would also be of the Seed of Abraham (Gen. 22:18; Gal. 3:16).

So the revelation concerning the Promised Seed of the Woman was further narrowed down, in that He would be from a woman who was a descendant of Abraham.

And then, God next makes known in II Sam. 7: 1-19, that the Promised Seed of the Woman would not only be of the seed of Abraham, which David was, but also of the seed of David, which means the Woman would have to be a direct descendant, not just of Abraham, but also of King David, which meant that the Promised Seed of the Woman, the Man, the LORD (Jehovah), which Eve declared by faith from the very beginning, would now also be known as the Son of David, the Man, who is the Lord Jehovah!

How wonderful is the promise of God made to all of mankind, first in Gen. 3:15 and 4:1, and then in Gen. 22:18, and now to all here in II Sam. 7:19.

Genesis 3:15 And I will put enmity between thee **and the woman**, and between thy seed and **her Seed**; He shall bruise thy head, and thou shalt bruise His heel.

Genesis 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, **I have gotten the man, the LORD**

Genesis 22:18 And **in thy Seed shall all the nations of the earth be blessed**; because thou hast obeyed my voice. KJV

II Samuel 7:19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. **And this is the manner of the Man, who is the Lord Jehovah.**

I hope the truth that Martin Luther bears witness to in his German translation, which has brought blessings to the hearts of so many Christians over the centuries who have been able to read his translation of the Bible, will also now bring a blessing to our hearts, knowing that

Matthew

from the very beginning, the Holy Spirit of God has been making known to mankind the promise of coming Seed of the Woman, who the Holy Spirit now makes known to us in II Sam. 7:19 that He is going to be the Son of David, the Man, who is the Lord GOD!

With that blessing in mind, let us continue our study on the Son of David by reading further affirmations of this wonderful truth by other brethren in the Lord after Martin Luther.

Further Testimonies regarding II Sam. 7:19

We already mentioned the testimony of Robert Young to the correct translation of II Samuel 7:19 as seen in his *Literal Translation of the Bible*. In his *Commentary on the Holy Bible as Literally and Idiomatically Translated*, he adds the following annotations for the verse, along with an additional mention that Martin Luther and a certain Osiander also understood II Sam. 7:19 as referring to the Messiah.

In his *Commentary*, Robert Young provides this annotation.

“LAW OF THE MAN.] The word ‘law’ never means ‘custom’ as in C.V., and there is no mark of interrogation; with Pye Smith we refer it to Messiah; so also Luther and Osiander. MY LORD JEHOVAH,] as in Ge. 15. 2, 8, &c.”¹²⁰

First, he clearly makes known that he did not believe the Hebrew of the text should be understood as a question. He makes clear he believes that David is making a declaration. Next, as for his rendering “MY LORD JEHOVAH” in his annotation, besides his grammatical reasons, he is, presumably, pointing the reader to the fact that David considered the Messiah, the Man who would come from the fruit of his loins, would be none other than David’s Lord, much like David confessed in Psalm 110:1, of which confession Jesus made a reference to in Matt. 22:42-45—

Matthew 22:42-45 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? KJV

Matthew

This is all the more realized because of his annotation for Psalm 110:1, where he states, regarding the same Hebrew title, the following: “MY LORD, a title of honour, never given by a superior to an inferior.”¹²¹

Moreover, this is all the more realized when we remember he said that there is no mark of interrogation in David’s words. Therefore he is not saying that II Sam. 7:19 should be translated as a question—**is** this the law of the Man, my Lord Jehovah?—wherein the phrase “my Lord Jehovah” might be understood as a vocative. Rather he is simply saying it should be understood as a declaration—this **is** the law of the Man, my Lord Jehovah!

II Samuel 7:19 And yet this *is* little in Thine eyes, Lord Jehovah, and Thou dost speak also concerning the house of Thy servant afar off; **and this is the law of the Man, Lord Jehovah.**

As for Robert Young’s reference to Osiander, this could have been either Lucas Osiander the Elder (1534-1604) or his son Andreas Osiander II (1562–1617).

More than likely it was Lucas Osiander the Elder who first published in 1574, *The book of Joshua, Judges, Ruth, the first and second of Samuel, the first and second of Kings, the first and second Chronicles according to the old or Vulgate translation emended to the Hebrew truth*, wherein he makes the following comment in regard to David’s declaration in II Sam. 7:19.

“Obferua ergo hoc loco diligenter teftimonium de persona Chrifti, quod fit verus homo, & fimul etiam jehova seu verus & æternus Deus, patri confubftantialis.”¹²²

Roughly translated this would read—

“Therefore, attentively, observe in this place a testimony of the Person of Christ, that he is true Man, and also, at the same time, Jehovah, that is, true and eternal God, consubstantial with the Father.”

Or, if he is referring to his son, Andreas Osiander II, we see in his Latin Edition of the Old Testament, which he published in 1600, the following annotation to the text. In the last part of text of II Sam. 7:19 in his edition of the Latin Vulgate, it reads “Ifta eft enim lex Adam Domine Deus,”¹²³ which in English would be, “for this is the law of Adam, O Lord, God.

Matthew

But in his annotation for that verse he writes: “*hac est lex hominis, Dei Domini, (Iehova),*” which in English would be “here is the law of the Man, of the Lord God, (Jehovah).” In other words, it seems what he is saying in his annotation is that for one to say *the law of the Man*, is no different than saying *the law of the Lord God*, because the name Lord God in the text is in apposition to the word Man. Therefore because of this apposition, both refer to the one and the same Person of the Son, which, of course, would be the “Person” of the Eternal Son of God, who took upon Himself the Human Nature of Man from the Virgin Mary—that Human Nature being enhypostatic in the Person of the Lord God, the Son.

And so we see these two additional witnesses from the period of the German Reformation, the theologian Lucas Osander, and the theologian Andreas Osander, his son.

Another German theologian, and also Hebrew philologist, that some also refer to in regard to this verse is Matthaeus Hiller (1646-1725), who was the Hebrew professor at the University of Tübingen, and then the professor of the Greek and Oriental languages at the same University. He wrote the following in his book *Onomasticus Sacrum* regarding II Sam. 7:19.

He writes in Latin,

“Hinc lux affulget loc 2 Sam. 7:19 quem ita vertendum esse cenfeo. Et parum adhuc visum est in oculis tuis Domine, Jehova, Deus, adeo, ut loquutus sis etiam de familia servi tui in longinquum: & hæc est delineatio hominis, qui est Dominus, Jehova, Deus.”¹²⁴

In English, this would be roughly translated as follows—

Hence, light shines on this place—II Sam. 7:19—which I judge to be translated thus: “And until now it appears as a little thing in your eyes O Lord, Jehovah, God, so much so that you have also spoken about the house of your servant into the distant future—And this is the delineation of the Man, who is Lord, Jehovah, God.”

Moreover, the Latin word Matthaeus Hiller chose to translate the Hebrew word מַחֲרָה in II Sam. 7:19 was *delineatio*, which is defined in Lewis & Short’s Latin Dictionary as, “a sketch, delineation (late Lat. for forma, descriptio), Tert. adv. Val. 27.”¹²⁵ In English, of course, delineation is also defined as a *portrayal* and a *description* (description being from the

Matthew

Latin *descriptio*). So, “hæc est delineatio hominis, qui est Dominus, Jehova, Deus” could also be translated as, “this is the “portrayal” of the Man, who is Lord Jehovah,” or, “this is the “description” of the Man, who is Lord Jehovah.”

Thus, Matthaeus Hiller’s translation of II Sam. 7:19 is saying that David is making known that the revelation given to him regarding the one from the fruit of his own loins, who was to reign forever and ever (unlike, of course, himself, or any other one of his seed), was said by David to be a “portrayal” or a “description” of “the Man, who is Lord, Jehovah, God.”

Then, if we move on to those in England during the same time period as Matthaeus Hiller, we find the witness of Matthew Henry (1662-1714).

Matthew Henry was an English Puritan, who ministered many years in a Presbyterian Chapel located in Chester, Cheshire, England. In his *Exposition of all the Books of the Old and New Testaments*, he mentions the different views on II Sam. 7:19, beginning with the most common interpretation, but ending with the following interpretation, which is the same interpretation as the aforementioned interpretations of Lucas Osiander, Andreas Osiander II, Matthaeus Hiller, and, of course, Martin Luther.

His comment upon II Sam. 7:19 began with the common interpretation that David is asking a question of the Lord God, but then he concludes this comment regarding the view that it is a declaration. He writes—

“Some give another sense of this, reading it thus: *And this is the law of man, the Lord Jehovah*: that is, ‘This promise of one whose kingdom shall be established for ever must be understood of one that is a man, and yet the Lord Jehovah, this must be the law of such a one. A Messiah from my loins must be man, but, reigning forever, must be God.’”¹²⁶

Next if we proceed to the 18th and 19th century, we have the additional witness of two others from England, John Gill from the 1700’s and Francis Tinsley Bassett from the 1800’s.

John Gill (1697-1771), who was with those who were called Baptists, after first providing the most common interpretation for the verse, as did Matthew Henry before him, then provides another translation for the Hebrew phrase, along with an additional comment of his own and a footnote regarding others who held to that same view. Here is his alternate translation and comment:

Matthew

"Or, *this is the law, or doctrine of the man who is the Lord God* {c}. This doctrine contained in the promise now made respects the seed of the woman, the promised Shiloh, the illustrious man, Jehovah's fellow, the incarnate God, the Messiah, who is Jehovah our righteousness, the true God and eternal life.{c} So Luther and Osiander; or "this is the delineation of the man who is the Lord," &c. So Hiller. Onomastic. Sacr. p. 447."¹²⁷

And then, as for Francis Tinsley Bassett (1827-1892), who we already quoted in our *Excursus on the Son of the Man who is the Promised Seed in Genesis 3:15*, he provides his extended thoughts on the verse:

"In 2 Sam. vii. 19, and in the parallel passage in 1 Chron. xvii. 17, we learn that David, having received the promise from God that his house and kingdom and throne should be established forever, retired and sat in meditation before the Lord; and his words, according to the Authorised Version in the former passage, were 'Who am I, O Lord GOD, and what is my house, that Thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord GOD, but Thou hast spoken also of Thy servant's house for a great while to come. And is this the manner of man, O Lord GOD?' The Hebrew of the last clause is אדני יהוה וזאת תורה האדם. The translation of the former part of this passage may pass muster, but it must be seen that the invention of the interrogative in the latter part was merely an endeavour to make some sense out of the words, and the affirmative construction, though some have maintained it, can scarcely be said to yield any probable meaning. The substitution also of *manner* for *law* shows how the translators were put to it, as this is the only place in the Old Testament where תורה is so rendered; the most natural translation grammatically—and the difficulties of exposition should never stand in the way of the laws of language—is, 'And this is the law of the man, the Lord Jehovah.' The 'law' will refer to the covenant enshrined in the *protevangel*, and 'the Adam the Lord Jehovah' will point to the seed of the woman, the Second Adam, to whom she applied in intention that sacred name, as we have already seen [in Gen. 4:1].

In the parallel passage 1 Chron. xvii. 17 the language is still more definite. After a similar introduction David says, according to the...translation of the Authorised Version, 'And (Thou) hast regarded me according to the estate of a man of high degree, O LORD God,'—the Hebrew is האדם המעלה יהוה אלהים וראיתני כחור. Whereas the plain rendering of the words is 'Thou hast looked on me according to the law of the Man who is from on high, Jehovah God.' This is the view taken of these passages by Luther, Osiander, Strigelius, Kennicott, etc. If this is the correct interpretation of the prophecy, it forms a most interesting connecting link between Genesis and our Epistle [to the Corinthians]; and certainly St. Paul's words bear all the marks of a literal reference: the word המעלה, *who is from on high*, is excellently represented by ἐξ οὐρανοῦ, *from heaven*, and the Divine name on the lips of David necessarily finds its echo in the ὁ Κύριος, *the Lord*, in the citation of the apostle [in I Cor. 15:47]."

Matthew

The only argument of any semblance that has been advanced against this interpretation of David's prophecy is that brought forward by Hengstenberg and those that follow him—that as we have just before and after this place the Divine titles in the vocative case addressed directly to God, the same must be here also; but as there are no inflexions of cases in the language, and all forms are alike, this is assuming too much with reference to the question of case, and the difficulty of the application of the divine titles to the future man vanishes the moment that we admit that 'He is from above,' and that the incarnation was the subject of prophecy and formed the special revelation which was here made to David regarding the kingdom over which Messiah and the throne on which He was to sit forever: a comparison of this passage with Luke i. 32, 33 will throw light upon the whole question.”¹²⁸

And finally, proceeding up to the 20th century, let me provide another testimony, the testimony of Louis Wessel (1864-1933), who was a Professor of Theology at Concordia Theological Seminary, Springfield, Illinois in those earlier days when those who were called Lutherans, were still faithful to those long-held and treasured doctrines of the Historic Christian Faith. I would dare say, in comparison with so many who are called Lutherans today, our brother Louis Wessel would have been more of a kindred spirit with one like Karl Rhenius, who was that Lutheran missionary in India in the early 19th century that helped lead many into a saving knowledge of Christ Jesus. And, for those who may not know, the Lutheran missionary Karl Rhenius was the missionary with whom Anthony Norris Groves worked together with after he first reached India. He was the subject of his pamphlet, *A Brief Account of the Present Circumstances of the Tinnevely Mission*. He was dearly loved by him, and he work closely with him in the fellowship of the Gospel in that Tinnevely district (Tirunelveli) of the state of Tamil Nadu in India. However, returning to our brother Louis Wessel, he writes the following regarding this wonderful truth in II Sam. 7:19.

“THE TWO NATURES IN CHRIST

2 Sam. 7.19 וְזֹאת תּוֹרַת הָאָדָם אֲדֹנָי יְהוִה: *And this is the manner of the man, who is Lord God.*

The translation of the Authorized Version: 'And is this the manner of man, O Lord GOD?' does not do justice to the Hebrew text. The interrogative form is uncalled for, and the vocative, 'O Lord GOD,' is untenable in view of the text and the context. The Revised Version reads: 'And this too after the manner of men, O Lord GOD!' This makes little or no sense. The marginal note: 'And is this the law of man, O Lord GOD?' is still less illuminating, to say the least.

Matthew

יְהוָה אֱלֹהֵי is in apposition to הָאָדָם. Luther, with keen insight into the text, translated it: *‘Das ist die Weise eines Menschen, der Gott der HERR ist.’* ‘*This is the manner of a man,*’ rather, [*This is the manner of*] **the man**, who is Lord GOD.’ This rendering is demanded by both text and context.

Examining the context briefly, we shall find that it throws a flood of light upon our present proof-passage...After reviewing the earthly blessings God had vouchsafed to David, (vv. 8—11), Nathan proceeds: ‘The Lord telleth thee that He will build thee a house,’ (v. 11b). The nature of this house the subsequent verses reveal. Now follow words of the most precious promise to David. ‘When thy days shall 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. He shall build an house for My name, and I will establish the throne of his kingdom *forever*,’ (vv. 12-13).

Of whom does the text speak? Of a descendant of David? Is it Solomon? No. Solomon lived at David’s time, but this king was to arise when David’s days had been fulfilled, when he slept with his fathers...Neither Solomon’s throne, nor that of any other great king of Israel lasted *forever*. Who, then, we ask, is this eternal king? Clearly he is to be David’s.

David was told: ‘I will set up *thy seed*, which shall proceed out of thy bowels’ This king is to be David’s son — a *true man*.

And his kingdom is to last **forever!** A unique king indeed he must be whose kingdom is to be eternal! The mystery of this person is revealed in the next verse — the climax of Nathan’s speech: ‘**I,**’ the Lord, ‘**will be His Father and He shall be my Son,**’ (v. 14).

This king, David’s son, is at the same time Jehovah’s Son, God of God, very God of very God. O mystery of mysteries! He, by whom the throne of David is to be established forever, is **God’s Son**, and **David’s son**—[He] is God and man in one Person.

Overwhelmed by the mercy of God, ‘King David went in and sat before the Lord’ and poured out a prayer of thanksgiving. ‘Who am I, O Lord GOD? and what is my house, that Thou hast brought me hitherto?’ (v. 18). Thus he speaks while thinking of the great blessings of God that Nathan had reminded him of in vv. 8—11.

He proceeds: ‘And this was yet a small thing in Thy sight, O Lord God.’ Great as were these earthly blessings, still they were ‘a small thing’ in comparison with what was promised him (vv. 12–16). ‘Thou hast spoken also of Thy servant’s house for a great while to come.’

And what great thing hast Thou promised? *My seed which shall proceed out of my bowels, my son*, shall at the same time be *Thy Son*.

‘*This is the manner of the man*’ (O miracle of miracles!) ‘*who is Lord GOD*’ (my son, this man, is God!).

To recapitulate: The Lord says to David: ‘I will set up thy seed after thee, which is to proceed out of thy bowels... ‘I will be His Father, and He shall be my Son.’ David believes these words and in v. 19 shows us how he understands them by exclaiming in wonderment: ‘This is the manner of the man, who is Lord God.’

Matthew

In Christ there are two natures: the human and the divine.”¹²⁹

And so, dear Christian, we see many testimonies from our fellow brethren in Germany, England, and here in America, who recognized that the same promise of the coming seed of the woman in Gen. 3:15, which Eve in faith declared would be the Man, the LORD in Gen. 4:1, was the same promise given to David by the LORD, who spoke through Nathan the prophet.

Thus, when David reveals that truth regarding the “manner of the Man, who is the Lord GOD,” he, like Eve before him, was making a declaration of his faith in the promise first made known to Adam and Eve in the beginning of human history. He was making known that He would be known as the Son of David for all eternity, for He was the Man, *Adonai Jehovah*.

Perhaps, it should be mentioned, the one thing that the LORD through Nathan did not reveal to David, but was later revealed to the prophet Isaiah, was that the incarnation of the LORD would be accomplished by a virgin who would conceive and bring forth a son, as Isaiah directly states in Isa. 7:14.

Isaiah 7:14 Therefore will the Lord himself give you a sign: Behold, the virgin shall conceive and shall bring forth a son, and call his name Immanuel. Darby’s Translation

In this verse, Isaiah clearly indicates that this “son,” (thus, a Man) will be none other than Immanuel (thus, God with us), and that since He would be born of a virgin, He would be the fulfillment of the promise that He would be of the Seed of the Woman, who, of course, we know was the Virgin Mary. And since Mary was of the seed of David, being one of his descendants, her Son, Jesus, would also be of the seed of David, just as prophesied.

Therefore Mary’s firstborn Son, Jesus, conceived apart from man, by a miracle of the Holy Spirit, would also be of the seed of David, and so would be called the Son of David, but also, as is clearly made known in the Scriptures, would also be called Immanuel, for He truly also was the Lord Jehovah, God manifested in the flesh.

Matthew

Matthew clearly makes all these things known; he clearly indicates in his Gospel that all these prophecies of the Son of David, the Lord Jehovah, were all fulfilled in Jesus, the son of Mary.

And Luke also, in his Gospel, confirms through the testimony of Elizabeth, that Jesus, the Son of David, the fruit of the womb of Mary, was none other than the LORD, when she testifies to Mary that she was the mother of the LORD in Luke 1:42-43.

Luke 1:42-43 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* **the fruit of thy womb**.⁴³ And whence *is* this to me, that **the mother of my LORD** should come to me? KJV (Capitalization of Lord is mine.)

And, finally, in the Gospel of Luke, we see that the angels of God also confirmed that the babe, the son of Mary, was none other than the LORD Himself, when they make known to the shepherds that the “babe wrapped in swaddling clothes” (thus His Human Nature) was none other than “Christ the LORD” (thus His Divine Nature), the fulfillment of the prophecy of Isaiah, the prophecy given to David, which all pointed to the original promise made known to Eve.

Luke 2:10-12 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.¹¹ For unto you is born this day in the city of David a Saviour, **which is Christ the Lord**.¹² And this *shall be* a sign unto you; Ye shall find **the babe wrapped in swaddling clothes**, lying in a manger. KJV

Matthew 1:22-23 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,²³ Behold, a virgin shall be with child, and shall **bring forth a son**, and they shall call his name **Emmanuel**, which being interpreted is, **God with us**. KJV

So this wonderful promise shows us that Matthew in his Gospel is again making known to us the Deity of the Lord Jesus Christ not only by His title “the Son of the Man,” but now also by His title “the Son of David.” And, as we already said, the title “Son of David” was a common title for the Christ in the first century as seen in Mark 12:35-37.

Therefore, by the inclusion of the story regarding the two blind man who called Jesus the Son of David in Matt. 9:27-31, Matthew was showing, first to his fellow brethren, who were the physical descendants of Abraham (and then to any future Gentile who might also read his

Matthew

Gospel) that Jesus was the Christ, the Messiah, and as the Christ, he was the promised “Son of David,” which means He was the Man, who is the Lord GOD, just as David prophesied by faith.

Next, we will see that this promise made to David is also confirmed by God with an oath, which, of course, was not necessary, for God cannot lie, yet God in His wisdom decided to do so, and in doing so, provided us some additional information regarding the “manner of the Man, who is the Lord GOD, which we will now discuss.

The Oath of Psalm 132 Regarding the Manner of the Man, who is the Lord GOD

First, before we begin, since it might be confusing when we begin to compare the Names of God from all these verses from both the Old and New Testament, let me include a chart below that shows how the various Hebrew Names of God are rendered in different translations. For the most part the NASB and the NKJV follow the same English renderings for the Hebrew Names of God, as used by the King James Version. Darby, on the other hand, does not. In his version he renders the KJV’s LORD by the English “Jehovah,” as well as the KJV’s Lord GOD, as Lord Jehovah, in his Bible. Thus, Darby remains consistent for the English reader, for he renders YHVH by the English “Jehovah,” which makes it easier for the reader to know when the Hebrew Tetragrammaton has been written in the Old Testament. (See Fig. 1)

Fig. 1—The Hebrew Names of God as Rendered by Different Translations

Hebrew Name	KJV	NASB	DARBY
Adon and Adonai	Lord	Lord	Lord
Jehovah (YHVH)	LORD	LORD	Jehovah
Elohim	God	God	God
Adonai Jehovah	Lord GOD	Lord GOD	Lord Jehovah

So when David declares in II Sam. 7:19, “the manner of the Man, who is the Lord GOD,” as rendered in the KJV, he is really declaring (following the Hebrew), “the manner of the Man, who is the Lord Jehovah!” So

Matthew

what I try to do sometimes, when comparing verses from the Old and the New Testament is to render the New Testament “Lord” (Κύριος), as LORD, when the context shows it is saying Jesus is *Jehovah* from the Old Testament. Also in a few places I might render the KJV rendering of Lord GOD for *Adonai Jehovah*, as Lord LORD, as they render *Jehovah* by LORD in all other places in the Bible when it stands alone.

It is too bad that the KJV translators did not use LORD throughout both the Old and New Testaments consistently, in those instances when the New Testament authors were referring to Jesus Christ as the LORD (Jehovah) of the Old Testament.

So with all this in mind, let us now turn to Psalm 132.

Now some believe this Psalm 132 was composed by David and others by his son Solomon. I am of the persuasion it was composed by David himself, but whether it was by David or Solomon, there is an agreement that it bespeaks the oath that was given to David by God, and so is a record of David’s thoughts regarding the promise made to him in II Sam. 7:1-17, as well as his thoughts surrounding the oath.¹³⁰

This oath found in Psalm 132, is referenced by Peter in Acts 2:30, wherein Peter reveals more information regarding David’s declaration regarding the manner of the Man, who is the Lord GOD.

Psalm 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. KJV

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. KJV

In pursuing this study, it is first important for us to note that an oath is different than a promise. In the book of Hebrews we see this important distinction.

Hebrews 6:13-18 For when God **made promise** to Abraham, because he could swear by no greater, he sware by himself,¹⁴ Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.¹⁵ And so, after he had patiently endured, he obtained the promise.¹⁶ For men verily swear by the greater: and **an oath for confirmation** is to them an end of all strife.¹⁷ Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, **confirmed it by an oath:**¹⁸ **That by two immutable things**, in which

Matthew

it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. KJV

Thus we see that a promise is different from an oath, in that an oath confirms the promise. This oath referred to in these verses above is seen in Gen. 22:16, which was a confirmation of the previous promise made to Abraham in Gen. 12:1-3 and 15:5.

Moreover, it should be mentioned that there are various means whereby an oath is made; sometimes it is made overtly with the verb “to swear” being used and sometimes even by a simple particle. For example, Franz Delitzsch mentions that in the LXX εἰ μὴ is sometimes used for the Hebrew אִם-כֵּן providing the sense of “surely” to indicate an oath, as is found in I Kings 20: 23 (also cf., for example, Num. 14:35); and other times he mentions other means, such as the fact that sometimes the introductory particle, וְ is used to introduce an oath.¹³¹

But such indications are not used in II Sam. 7:1-29, or in I Chron. 17:1-27 (as far as I can tell). Some might see a sense of an oath in II Sam. 7:11, but it seems that is dealing more with the revelation of God’s promise made through Nathan. Moreover, in those passages we do not read of the LORD swearing by Himself as we do in other cases when an oath is made (e.g. a phrase such as “by myself I have sworn,” Gen. 22:16; Isa. 45:23), nor do we read of some other indication that reveals that God is swearing by Himself, i.e. in such as words as “I swear,” or “the LORD hath sworn,” etc. (e.g. Gen. 26:3; Deut.. 31:7; Ps. 110:4; Isa. 62:8; also cf. Num. 14:28).

So, when we read the two passages regarding the promise made to David regarding the future of his throne, we read of no oath made by God as He had made with Abraham in Gen. 22:16, but, instead, we read of the LORD simply making a promise without using an oath.

So if this is the case, when did the LORD confirm the “promise” made to David in II Sam. 7:1-17 with an “oath” as revealed by the apostle Peter in his sermon, and why is this important?

As for the first part of the question above, Scripture does not clearly tell us when this oath occurred, but if we return to the promise (remembering an oath confirms a promise) of II Sam. 7:19, we may have a clue as to when God made this oath.

Matthew

If we remember, it was after Nathan makes known to David the LORD's promise regarding David's house that David then sits down before the LORD and prays as follows in II Sam. 7:17-26. (Note: I am using the KJV, but at verse 19b I will Martin Luther's translation in English.)

II Samuel 7:17-25 According to all these words, and according to all this vision, so did Nathan speak unto David.¹⁸ Then went King David in, and sat before the LORD, and he said, Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto? ¹⁹ And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come, and this—the **manner of the Man, who is the Lord GOD.** ²⁰ And what can David say more unto thee? for thou, Lord GOD, knowest thy servant. ²¹ For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*. ²² Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears. ²³ And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods? ²⁴ For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God. ²⁵ And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, **establish it for ever, and do as thou hast said.**

If one notices in the last verse above (vs. 25), David prays that God would “establish *it* forever.” The word rendered “established” in the KJV is rendered “confirm” in such translations as the earlier Geneva Version (1599), and in such translations today as the NASB (1977), as well as in many other modern versions. In the Greek Septuagint the Hebrew is rendered by the Greek verb πιστόω (translated into English as “confirm” in Brenton's LXX Version). Its primary sense refers to that which is confirmed by an oath. (Of course, as we said before, God does not need to give an oath to make His word trustworthy, unlike man who often thinks it is a necessary thing for his own promises to be confirmed with an oath.) In their Greek Lexicon, Liddell and Scott provide the following glosses for the verb: “πιστόω, f. ὠσω, (πιστός) to make trustworthy, πιστοῦν τινα ὅρκους **to bind him by oaths**, Thuc. 4. 88.”¹³²

Therefore, it could be in response to this prayer of David above that God might “establish *it* forever,” that the LORD God answers his prayer, and so “confirms” the promise with such an “oath,” even though that was not necessary for Him to do so in order to guarantee His promise that He made to David.

Matthew

And so, whether it was given by God at that time, or at another time, what we have is that oath, as understood by David, recorded for us in Psalm 132. The promise is found in II Sam. 7:5-17, and the oath of God which confirms that promise is found in Psalm 132, which oath is referenced by Peter in his sermon on the Day of Pentecost (Acts 2:14-36).

And that will now allow us to answer the second part of our question above as to why it is important.

It is important because Psalm 132:11, with Acts 2:30 and all the surrounding verses, shows us that Peter, as a Jew, understood II Sam. 7:19 to mean exactly what David declared it to mean, that the Christ was the “Man, who is the Lord GOD” (just as Martin Luther later translated the verse in his 1545 edition of the Bible).

Moreover, it reveals to us that Jesus Himself had made this truth known to Peter, and it also reveals to us that the Holy Spirit bears witness to the truth, because Peter’s sermon has been recorded for us in Scripture under the inspiration of the Holy Spirit. How do we know all this?

We know this because we learn in Luke 24:44-45 that the Lord opened the apostles’ understanding so they would understand all those things written of Christ in the Old Testament, which would then mean that Peter’s declarations regarding Christ in the Old Testament in Acts 2:14-36, would have to be a part of those things Christ taught them regarding Himself.

Luke 24:44-45 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that **all things** must be fulfilled, **which were written** in the law of Moses, and *in* the prophets, and *in* the psalm, concerning me.⁴⁵ Then opened he their understanding, that they might understand **the scriptures** (τὰς γραφάς). KJV

I believe the Greek article in the phrase τὰς γραφάς (the Scriptures) in verse 45 carries a demonstrative sense so that it declares the Lord opened their understanding to understand “those” Scriptures. What Scriptures is He referring to? He is referring to those Scriptures in the previous verse that contained all the things written about Him. This means that the Greek participle in the previous verse might be understood as a substantive in the phrase πάντα τὰ γεγραμμένα (all the Writings); this in turn might indicate it should be understood as “the Writings.” Thus the

Matthew

translation below might better communicate what Jesus was saying in Luke 24:44-45.

“And He said to them, These are the words that I spoke unto you, while still being with you, that it is necessary to fulfill all ‘**the writings**’ regarding me in the law of Moses, and the Prophets, and the Psalms. Then He opened their minds to understand ‘**the writings**.’” (for another understanding or use of a perfect passive participle as a substantive, cf. Luke 16:18— ἀπολελυμένην, i.e. a divorcee, a divorced woman)

So what Luke is saying is that Jesus reminded His apostles that He told them before that “all the writings” about Him in the Old Testament had to be fulfilled. In other words, all the passages of Scripture that spoke something about Him in the Law of Moses, the Prophets and the Psalms had to be fulfilled, which most certainly, of course, would include the promise and the oath given to David. So when Luke next says that Jesus opened their minds to understand the Scriptures, i.e. those Writings about Him, this promise and oath would have been included, which shows that Peter’s mind had been opened by Jesus to fully understand the truth contained in the oath given to David, as recorded in Psalm 132, and the promise given to him in II Samuel chapter seven!

Consequently, when we read Peter’s interpretation of Psalm 132 in his sermon given on the Day of Pentecost, we will learn more regarding what Christ taught him and the other apostles, regarding the manner of the “Man, who is the Lord GOD” (*Adonai Jehovah*), which David declared in II Sam. 7:19.

So with that in mind, let us first look closely to the oath in Psalm 132 to determine who is speaking in each part of the Psalm and who is being referred to in each part of the Psalm. I will indicate in parentheses, when God the Son is being referred to, and when God the Father is being referred to in the passage. Then we will discuss the Psalm in more detail.

Psalm 132 A Song of degrees. LORD, remember David, and all his afflictions:

² How he sware unto the LORD, and vowed unto the mighty God of Jacob; ³ Surely I will not come into the tabernacle of my house, nor go up into my bed; ⁴ I will not give sleep to mine eyes, or slumber to mine eyelids, ⁵ Until I find out a place for the **LORD [God the Son]**, an habitation for the mighty God of Jacob. ⁶ Lo, we heard of it at Ephrathah:¹³³ we found it in the fields of the wood. ⁷ We will go into his tabernacles: we will worship at his footstool. ⁸ Arise, **O LORD, [God the Son]** into thy rest; thou, and the ark of thy strength. ⁹ Let thy priests be clothed with righteousness; and let thy saints shout for joy.¹⁰ For thy servant David’s sake turn not away the face of thine anointed. ¹¹ The **LORD [God the**

Matthew

Father] hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I place upon thy throne. ¹² If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. ¹³ For the **LORD [God the Son]** hath chosen Zion; he hath desired it for his habitation. ¹⁴ This is my rest for ever: here will I dwell [sit]; for I have desired it. ¹⁵ **I [God the Father]** will abundantly bless her provision: I will satisfy her poor with bread. ¹⁶ I will also clothe her priests with salvation: and her saints shall shout aloud for joy. ¹⁷ There will I make the horn of David to bud: I have ordained a lamp for mine **Anointed [Christ]**. ¹⁸ His enemies will I clothe with shame: but upon himself shall his crown flourish. KJV

Now, the first thing one might wonder is how in this Psalm the same Divine Name of LORD can be used for different Persons within the Blessed Trinity—in this case the Father and the Son. One might wonder if there are other places in Scripture where a Divine name or title that is used of the Father is also used within close proximity of the Son. And the answer is to that question is, “Yes, there is.”

For instance, the writer of the Epistle to the Hebrews uses the name of **God** for both the Father and the Son in just two verses.

Hebrews 1:8-9 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. KJV

The first use of “God” in verse 8 bespeaks the Son, of course, and the second use of” God” in the next sentence refers to God the Father. But when we add verses 10-13 we see even more regarding the name of the Son.

Hebrews 1: 8--13 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? KJV (capitalization of Lord is mine)

We see that the Son who is declared to be God in verse 8 is also declared to be “Anointed” with the oil of gladness in verse 9. This means that the

Matthew

Son, who is shown to be God in verse 8, is also the Christ (in Greek, the Anointed One).

Next, we see that the writer of Hebrews declares that the Son, who is the Christ, is none other than the LORD in verse 10, which means He is Jehovah, as the name LORD in this quote is taken from Psalm 102: 25-27, which in Hebrew is the Tetragrammaton (YHVH).

So this quote in Heb. 1:10, which is taken from Ps. 102:25, shows us that the writer of Hebrews is identifying the Eternal Son as being God (Heb. 1:8), and as being the Anointed One, the Christ (Heb. 1:9), and as being none other than Jehovah, the LORD, the One who laid the foundation of the earth (Heb. 1:10). Additionally, this quote taken from Ps. 102 provides us another example in the Old Testament, besides our example in Ps. 132, where the names and/or title of God are applied to both the Father and Son in one passage.

In regard to this truth in Ps. 102, perhaps, it might help if I provide a comment on this by William MacDonald. He writes the following in his *Believer's Bible Commentary*.

“The key to understanding this Psalm [102] lies the detecting the change in speakers. The Lord Jesus, hanging on the cross, is speaking to God. (v. 1-11). The Father replies to His beloved Son; we know this by comparing verse 12 with Hebrew 1:8 (vv. 12-15). The speaker is unidentified, but we are safe in assuming that it is the Holy Spirit, describing the future restoration of Israel under the Messiah. (vv. 16-21). The Savior is heard once more as He suffers at the hands of God for our sin. (vv. 23, 24a). Again by comparing the section with Hebrews 1:10-12, we know that the Father is speaking to His Son. (vv.24b-28). Here as nowhere else in the Bible we are enabled to listen in on a conversation that took place between the three Person of the Trinity when the Lord Jesus was making expiation for the sins of the world.”¹³⁴

If we were to chart this out, according to our brother MacDonald's understanding (with one minor change), it would appear as follows. (I will use Brenton's LXX rendering of the Psalm, as the writer of Hebrews quotes from the Septuagint, and I will use the KJV practice of using upper case LORD for Jehovah (See Fig. 2 next page).

Matthew

Fig. 2—A Chart of the Speakers in Psalm 102 Reflecting William MacDonald's Understanding of the Psalm

The Son, hanging on the cross, speaks to the LORD (Jehovah) the Father

Ps. 102 Hear my prayer, O **LORD**, and let my cry come to thee.² Turn not away thy face from me: in the day *when* I am afflicted, incline thine ear to me: in the day *when* I shall call upon thee, speedily hear me.³ For my days have vanished like smoke, and my bones have been parched like a stick. ⁴ I am blighted like grass, and my heart is dried up; for I have forgotten to eat my bread.⁵ By reason of the voice of my groaning, my bone has cleaved to my flesh. ⁶ I have become like a pelican of the wilderness; ⁷ I have become like an owl in a ruined house. I have watched, and am become as a sparrow dwelling alone on a roof. ⁸ All the day long mine enemies have reproached me; and they that praised me have sworn against me.⁹ For I have eaten ashes as it were bread, and mingled my drink with weeping; ¹⁰ because of thine anger and thy wrath: for thou hast lifted me up, and dashed me down. ¹¹ My days have declined like a shadow; and I am withered like grass.

The Father replies to the Son who is also named LORD (Jehovah).

¹² But thou, **LORD**, endurest for ever, and thy memorial to generation and generation.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 thy glory.

The Holy Spirit speaks of the future.

¹⁶ For the **LORD** shall build up 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; ²⁰ to hear the groaning of the fettered ones, to loosen the sons of the slain; 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**.

The Son speaks again to the Father from the cross.

²³ He answered him in the way of his strength: tell me the fewness of my days.^{24a} Take me not away in the midst of my days:

The Father answers the Son addressing Him as LORD

^{24b} 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.²⁸ The children of thy servants shall dwell *securely*, and their seed shall prosper for ever. **Brenton's LXX Version**

Matthew

Before we continue, as an aside, perhaps we should mention that in the chart under the heading, *The Son speaks again to the Father from the cross*, when the Son speaks to the Father, “Tell me the fewness of my days. Take me not away in the midst of my days,” in verses 23-24a that sometimes with prophetic words from the Old Testament one must realize that one verse could prophetically refer to Christ, while the next verse may apply to David, or whoever the writer of the Psalm might be.

In Psalm 102:23-24a of this Psalm, our brother MacDonald believes it applies to Christ while hanging on the cross, while others may not think so. If it does apply to Christ it may be of similar vein to our Lord’s words in the Garden when He said, “My soul is exceeding sorrowful, even unto death” (Matt. 26:38), and also when He prayed, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt” (Matt. 26:39).

It is a mystery as to how the Humanity of our Lord and the Divinity of our Lord functioned in One Person, in the sense that as God He was impassible, but as Man, He suffered—suffering such things as thirst, weariness, exhaustion, hunger, etc., yet both Natures were unionized in One Person without confusion, change, division or separation.

Thus, if this verse applies to Christ, His prayer that the Father not “take Him away,” must have been in the same vein as His prayer, “if it be possible, let this cup pass from me.” In both cases, in His Divinity, He knew the outcome of each prayer. He knew the Father would not take His life away, just as He knew He would drink the cup. Thus, perhaps this prayer of agony upon the cross to the Father may have been a prayer to not cut short His suffering upon the cross, until He had freely finished His work of redemption, until He could cry out in triumph, “It is finished!” That being said, of course we know that in His Divinity He always knew the Father would not cut short His suffering, but that He would complete His work of redemption to the final end.

So perhaps, in His Humanity, just as He prayed at first, *if it be possible, let this cup pass from me*, even though He knew in His Divinity from before the foundation of the world He would drink the cup, so now Psalm 102 reveals that from the cross He also prayed in His Humanity (even though in His Divinity He knew from before the foundation of the world that the Father would not take away His life before all was finished), something like this: “Father, *do not take me away*, but let me freely lay down my life, let Me give My all to the end, in accordance

Matthew

with the command I received from You—"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:18 KJV).

And so, if Psalm 102:24a refers to Christ on the cross, this verse might find its fulfilment in John 19:30b, when He freely lays down His life with these words—"When Jesus therefore had received the vinegar, he said, **It is finished: and he bowed his head, and gave up the ghost**" (Jn. 19:30 KJV). In this way, the Father did not *take away* the life of the Son before He, Himself, freely gave it up to the Father, thereby completing the work of redemption, and drinking the cup to the fullest for us all!

Oh, the wonder of our Saviour's love and the deep agony of His suffering! We cannot imagine what our Lord suffered by bearing in His body all our sins upon the cross. He was very God of very God, omnipotent, impassable; yet in His humanity, His weariness and suffering that began in the Garden was so great that Luke tells us an angel came to strengthen Him—"And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:43-44 KJV). Oh, how our Saviour suffered for us that we might be saved, as the hymn so beautifully, yet solemnly, expressed —

O Christ, what Burdens Bowed Thy Head!

"O Christ, what burdens bow'd Thy head!

Our load was laid on Thee;

Thou stoodest in the sinner's stead,

To bear all ill for me.

A victim led; Thy blood was shed; Now there's no load for me.

Death and the curse were in our cup,

O Christ, 'twas full for Thee!

But Thou hast drained the last dark drop,

'Tis empty now for me.

That bitter cup—love drank it up;

Left but the love for me.

Jehovah lifted up His rod,

Matthew

O Christ, it fell on Thee!
Thou wast sore stricken of Thy God;
There's not one stroke for me.
Thy blood, beneath that rod has flowed;
Thy bruising healeth me.”

Lyrics by Ann Ross Cousin

Therefore, we can see that the name LORD (Jehovah) is used both of the Father and of the Son in the same Psalm. The Son addresses the Father as the LORD (Jehovah) in verse 1, and the Father addresses the Son as the LORD (Jehovah) in verse 12, 15, and 25.

Thus, it should not surprise us that the same happens in Psalm 132, where the name LORD is used for the Father, as well as for the Son, all in the same Psalm. Context, as well as comparing Scripture with Scripture, must help us determine which Person of the Blessed Trinity the name is referring.

Also it must be remembered this use of a Divine Name for more than one Person at a time is not unusual because each Person of the Blessed Trinity possesses the one and same Divine substance, which means any name of Divinity that can be applied to one Person can be equally applied to the other two Persons. Any title or name, save that of Father, Son, and Holy Spirit, can be applied to any of the Three Persons because they are co-eternal, co-equal, co-inherent, and co-essential. Thus, the Son can be called Jehovah (LORD) in Psalm 102:25, the Father can be called Jehovah (LORD) in Psalm 102:1, and, as for the Holy Spirit, we can see that He is called Jehovah (LORD) in the New Testament in II Cor. 3:17, 18b. The Father is LORD, the Son is LORD, the Holy Spirit is LORD. The Father is Holy, the Son is Holy, the Spirit is Holy. The Father is Almighty, the Son is Almighty, the Holy Spirit is Almighty.

In the same way, we see that the name “God” is used for all Three Persons, not three Gods, but One God, one Divine Being in whom subsists Three Persons, who all can be known as God because they all possess the one and same Divine Substance without division or separation. The Son and the Holy Spirit are consubstantial with God the Father and so are co-equal and co-eternal with Him. They are not Three Divine Beings called God, for there is but one Divine Being; but they are Three Persons subsisting in that One Divine Being. So, if the Father can

Matthew

be called God, so too the Son can be called God, and the Holy Spirit can be called God, for they all possess the one and same Divine Substance. To have it any other way would destroy the equality of the Persons. The only terms that cannot be applied interchangeably are processional terms signifying to us of the order within the Godhead: the paternity of the First Person (Father), the filiation of the Second Person (Son), and the spiration of the Third Person (Holy Spirit). The Father is eternally unbegotten; the Son is eternally begotten, being the Only-Begotten, and the Holy Spirit is eternally spirated.

Nevertheless, while any title can be applied equally to any Person, it must be remembered that certain titles are shown in Scripture to apply “primarily” to certain Persons. Therefore, for example, Elohim (God) is primarily applied to the Father, and Jehovah (LORD) is primarily applied to the Son in the New Testament.

Therefore, just as we see the Trinity in the word Elohim, with the emphasis on the Father as the source of the subsistence of the other two Persons, so we see the Trinity in the word Jehovah, with its emphasis on the Son as the manifestation of that Godhead. So such distinctions are not uncommon in the Word of God and so it should not surprise us that such distinctions also occur in Psalm 132, as it does in Psalm 102.

But now the question that arises is how one knows when God the Son is being addressed as LORD, and when God the Father is being addressed as LORD in Psalm 132. Well, that can only be known by context, by comparing other Scriptures from the Old Testament and New Testament together.

Consequently, such comparisons, and the context, tells us that LORD in Psalm 132, in verses 5 and 8, refer to God the Son, simply because we know it was God the Son, Jehovah, who led Israel in the wilderness, which means He was the One who rested upon the ark, who made the Tabernacle His habitation. This is made known when one compares I Corinthians 10: 1-11 with certain Old Testament passages.

Paul makes it clear in I Corinthians 10:9 that it was Christ, the Son of God, who was with the children of Israel in the wilderness in I Corinthians 10: 1-11.

I Corinthians 10:1-11 Moreover, brethren, I would not that ye should be ignorant, that all our fathers were **under that cloud**, and all passed through that sea, ² And were all baptized unto Moses, in that cloud, and in that sea, ³ And did all eat the same spiritual meat, ⁴ And did all drink the same spiritual drink (for

Matthew

they drank of the spiritual Rock that followed them: **and the Rock was Christ**)

⁵ But with many of them God was not pleased: for they were overthrown in ye wilderness. ⁶ Now these things are our ensamples, to the intent that we should not lust after evil things as they also lusted. ⁷ Neither be ye idolaters as were some of them, as it is written, The people sat down to eat and drink, and rose up to play. ⁸ Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand. ⁹ Neither let us **tempt Christ**, as some of them also **tempted him**, and **were destroyed of serpents**. ¹⁰ Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.¹¹ Now all these things came unto them for ensamples, and were written to admonish us, upon whom the ends of the world are come. Geneva Bible (spelling updated)

So by comparing Scriptures, one can see that when Paul says that they tempted Christ in the story of the serpents in verse 9, Paul is saying that the LORD in the story of the serpents in Numbers 21:5-7 is none other than the pre-incarnate Son, the LORD Jesus Christ!

Numbers 21:5-7 And the people **spake against God**, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread. ⁶ And the LORD **sent fiery serpents** among the people, and they bit the people; and much people of Israel died. ⁷ Therefore the people came to Moses, and said, We have sinned, for we have spoken **against the LORD**, and against thee; pray unto the **LORD**, that he take away the serpents from us. And Moses prayed for the people. KJV

Thus, once this is established that the LORD in that passage from the Old Testament regarding the serpents was the Lord Jesus Christ (I Cor. 10:9), we will see that contextually the LORD mentioned just three verses earlier in the story, in Numbers 21:1-3, would also still have to be the Christ, i.e. the pre-incarnate Son of God who delivered up the Canaanites to them.

Numbers 21:1-3 And *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners. ² And Israel vowed a vow unto the **LORD**, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. ³ And the **LORD hearkened to the voice of Israel, and delivered up the Canaanites**; and they utterly destroyed them and their cities: and he called the name of the place Hormah. KJV

And so, now that we know that the LORD who delivered up the Canaanites in Num. 21:1-3 was still contextually the pre-incarnate Christ, we realize that Scripture is declaring that He is the LORD who

Matthew

first promised to bring them into the land of Canaan in the first place when they were still in Egypt.

Exodus 3:14,17 And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. ¹⁷ And I have said, **I will bring you up** out of the affliction of Egypt **unto the land of the Canaanites**, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. KJV

And so since it was pre-incarnate Christ who promised to bring them into the land of Canaan to deliver up to them the Canaanites, we it was also the LORD, as seen in Lev. 25:38 and Deut. 7:1-2, since it speaks of the same thing.

Leviticus 25:38 I *am* the **LORD your God**, which brought you forth out of the land of Egypt, **to give you the land of Canaan, and to be your God**. KJV

Deut. 7:1-2 When the **LORD thy God shall bring thee into the land** whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; ² And when the **LORD thy God shall deliver them before thee**; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: KJV

And, so, in Exodus 13:21-22 we see that the same LORD who promised to bring them into the land of Canaan, was the same One who went before them as a pillar of a cloud in the day, and a pillar of fire at night, which means that this cloud that Paul says the children of Israel were all under in I Cor. 10:1, was also none other than God the Son, i.e. the pre-incarnate Christ, the LORD Jesus Christ.

Exodus 13:21-22 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: ²² He took not away the **pillar of the cloud** by day, nor the pillar of fire by night, *from* before the people. KJV

And that finally leads us back to our Psalm 132, and why the LORD, referred to in verses 5, 8 and 13 and 17 of this Psalm, does not refer to God the Father, but refers to God the Son who rises up to His resting place upon the Ark within the tabernacle. That reason, as we saw, is because Num. 10:35, 14:14, 12:4-8, Lev. 16:2, Ex. 33:9, and Ex. 25:22 all tell us that the LORD, who is shown to be the “pillar of the cloud,”

Matthew

who led Israel to the Promised Land, was also the same LORD who abode upon the mercy seat on the Ark of the Covenant.

Numbers 10:35-36 And it came to pass, **when the ark set forward**, that Moses said, **Rise up, LORD**, and let thine enemies be scattered; and let them that hate thee flee before thee.³⁶ And when it rested, he said, **Return, O LORD**, unto the many thousands of Israel.³⁴ And **the cloud of the LORD** was upon them by day, when they went out of the camp. KJV

Numbers 14:14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou **LORD art** among this people, that thou **LORD art** seen face to face, and *that* **thy cloud standeth over them**, and *that* **thou goest before them**, by day time **in a pillar of a cloud**, and in a pillar of fire by night. KJV

Numbers 12:4-8 And the **LORD spake suddenly unto Moses, and unto Aaron**, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.⁵ And the **LORD came down in the pillar of the cloud**, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.⁶ And he said, Hear now my words: If there be a prophet among you, *I* the **LORD** will make myself known unto him in a vision, *and* will speak unto him in a dream.⁷ My servant Moses *is* not so, who *is* faithful in all mine house.⁸ With him will I speak mouth to mouth, even apparently, and not in dark speeches; **and the similitude of the LORD shall he behold**: wherefore then were ye not afraid to speak against my servant Moses? KJV

Leviticus 16:2 And the **LORD** said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail **before the mercy seat**, which *is* **upon the ark**; that he die not: for **I will appear in the cloud upon the mercy seat**. KJV

Exodus 33:9 And it came to pass, as Moses entered into the tabernacle, **the cloudy pillar descended**, and stood at the door of the tabernacle, **and the LORD talked with Moses**. KJV

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. KJV

In all these verses we see it is God the Son, and not God the Father who is called LORD, being the One with whom earlier they tempted, then the One to whom they prayed that He would deliver up the Canaanites to them as He promised when the first left Egypt, who then led them in the wilderness in that pillar of a cloud; and also being the One who would also descend in that cloud and commune with them at the door of the

Matthew

tabernacle, as well as from atop the ark of the testimony wherein He dwelt in the Holy of Holies.

And then, if we bring in another Scripture (Psalm 99:1-2), and compare it with our Scriptures above, we see that just as He sat between the two cherubim in the tabernacle in the wilderness, so He sat between the two cherubim in Jerusalem upon Mt. Zion.

Psalm 99:1-2 The LORD reigneth; let the people tremble: **he sitteth between the cherubims**; let the earth be moved. ² The LORD **is great in Zion**; and he *is* high above all the people.

So we see that when we compare Scripture with Scripture, from both the Old and New Testaments we see that it was God the Son, the LORD (Jehovah) who would sit between the cherubim, who would dwell upon the mercy seat of the Ark of the Covenant in Jerusalem upon Mt. Zion. And it shows us that it was the Son, not the Father, who was thus “seen” by Moses, as declared in the verses above in Num. 12:4-8, which is further confirmed for us because John 1:18 and 6:46 declares that no man has seen God the Father, which means that in the Old Testament when it says God was seen, they were seeing God the Son, who is the image of the invisible God (Col. 1:15).

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*. KJV

John 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father. KJV

So all this means it was the Second Person of the Blessed Trinity that was seen by Moses, which means it was God the Son who was the One who dwelt in the Temple in Jerusalem, which meant that when David in Psalm 132 says, “Arise, O LORD, into thy rest; thou, and the ark of thy strength. For the LORD hath chosen Zion; he hath desired *it* for his habitation (vs. 8),” and in verse 14, “*This is* my rest for ever: here will I dwell; for I have desired it,” he must be referring to God the Son and not to God the Father. (Of course, this is not to minimize the fact that because of coinherence where One Person is the other Two are also.)

Then next in Psalm 132, after praying what he did in verses 1-9 concerning his desire to find a place for the Ark in Jerusalem so that LORD (God the Son) might arise unto His rest in Zion, he concludes with this plea: “For thy servant David’s sake turn not away the face of

Matthew

thine anointed.” This phrase “turn not away thy face” refers to one who is in the presence of one greater, which means, more than likely, David prayed these words as he sat before the LORD, in His presence, as it was related in II Sam. 7:18. Apparently, “turn not away thy face” was a common phrase that was used in those days regarding one who would bring a petition before one who was greater.

Concerning that phrase, J. A. Alexander once wrote:

“David is here mentioned, first by his own name, and then as the anointed king of Israel, whose face Jehovah is entreated not to turn away, [i.e.] refusing him an audience, or at least denying his petition, which we know to have been used in David’s times...See the Hebrew of I Kings ii. 16, 17, 20.” 2:16, 17, 20.”¹³⁵

And so we see that Psalm 132:10 tells us that David is asking something of God in this passage. And so, because of this, we might ask, “What is David asking God in this Psalm?”

First and foremost we see a plea from David that God the Father would answer his prayer that the LORD (God the Son) might “arise” to His “rest” in Zion!

Psalm 132:8, 14 Arise, O LORD, into **thy rest**; thou, and the ark of thy strength. ¹⁴ **This is my rest for ever**: here will I dwell; for I have desired it. KJV

David is praying that the LORD would take His place in the tent in Jerusalem that David set up for the Ark. But we must ask, “Is there more to this prayer than just the immediate aspect?” “Is there a deeper aspect?”

Yes, as to its immediate application, “Arise, O LORD, into thy rest.” primarily refers to the presence of the LORD in the tent that David erected in Jerusalem, and so it could also apply to the Temple his son Solomon would soon build; but “arise” could also have a deeper prophetic significance, in that the word “arise” could be prophetically linked with the promise that God gave to David that He would “raise” up his seed after him, and that He would establish His kingdom in II Sam. 7: 12.

II Samuel 7:12,13 And it shall come to pass when thy days shall have been fulfilled, and thou shalt sleep with thy fathers, **that I will raise up thy seed after thee**, even thine own issue, and I will establish his kingdom. Brenton’s Version

Matthew

In that sense, “arise” would refer to the LORD, as the Messiah, being born of the seed of David.

And as for the word “rest” in the verse—“This is my **rest forever**; here **I will dwell**; for I have desired it” (Psalm 132:14), it could also be prophetically linked to the promise God gave to David that that seed which would arise from his loins, would take His seat, **to sit** upon his throne, “**forever**.”

II Samuel 7: 13 He shall build for me a house to my name, **and I will set up his throne even forever**. Brenton’s Version

This link, perhaps, becomes a little clearer when we realize that the word “dwell” in the KJV can also mean “to sit!” In fact, that is exactly how Robert Young translates the word in Psalm 132:14.

Psalm 132:14 This *is* My rest for ever and ever, **Here do I sit**, for I have desired it.

Well, in that light, we know that the LORD did not rest forever or dwell forever in the tent of David or in the Temple of Solomon, for that tent was replaced with the Temple of Solomon, and that Temple was destroyed when Israel was taken into captivity. So, when David prays that the LORD might arise to His rest “forever,” it cannot only have application to the LORD dwelling or sitting above the ark in David’s Tent, or above the ark in Solomon’s Temple. It must also have an application in the future when Christ shall come.

So we see that there is also a prophetic aspect to David’s prayer in the first part of Psalm 132, which means it is also linked together with God’s promise to David in II Samuel 7: 1-19. And this prophetic aspect is confirmed for us in the New Testament, when Scripture declares in regard to Psalm 132, that God had promised to David “that of the fruit of his loins, according to the flesh, he would **raise up Christ to sit** on his throne” (Act 2:30 KJV), for that sitting down of Christ would be forever! So David’s prayer in Psalm 132 must be understood as having a two-fold aspect, the immediate aspect and a future aspect, wherein David, as a prophet, is also praying that the Messiah would come, praying that the Promised Seed would be born, so the promise made to him through Nathan would be fulfilled, and his future son, the Man, who is the LORD, would take His rightful place upon his throne, to rest, to dwell, and to sit there forever.

Matthew

So in answer to David's prayer, we see it is the LORD (God the Father) who confirms His promise to David with an oath in verse 11 to verse 18, with a parenthesis in verses 13-14, which declares that it is the LORD (God the Son) who freely chooses Zion to be His habitation. Consequently those two verses must refer to the Son's future incarnation, for the place where He freely chooses to dwell (Heb. *yashab*, "to sit") is upon the throne of David during the Millennium, unto endless ages.

(As an aside, verse 13 also shows the part of God the Son in his own incarnation. It was God the Son who freely chose Zion wherein to sit, to dwell, and rest forever, thus showing His obedience to the Father even unto death in that He was willing to empty Himself, so as to be made in the likeness of men (Phil. 2:6-8). But it also shows His liberty to lay down His life of His own free will and His liberty to take it up, as He made known to His disciples in John 10:17-18. This shows that His choice of Zion, in regard to His Incarnation as the Man, the LORD, and it being the place where He would reign as King in the Millennium, led through Golgotha. Oh, the grace and love of God the Father in giving His Only-Begotten Son and the grace and love of the Son in giving Himself for us all!)

Finally, when the Psalm continues in verses 15-18, we see that the pronoun "I" in verse 15 must switch back to referring to God the Father, who is giving the oath, because in the final two verses, the same Person identified as "I" says He will ordain a lamp for His Anointed in Zion, which we know refers to Christ, the Messiah. This is further confirmed in verse 17 by God's statement that, "There will I make the Horn of David to bud," for we know the Horn of David that will bud (Heb. *tsamach*, to spring up) refers to none other than the LORD Jesus Christ. This is revealed in Luke 1:67-70 where the Horn of David is referred to as a Horn of Salvation that Zacharias declares has been *raised up* in the house of David, which is identified to be none other than the LORD (Jehovah), God the Son, of whom Zacharias says his son, John the Baptist, is sent to prepare the way for in Luke 1:76.

Luke 1:67-70, 76 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, ⁶⁸ Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, ⁶⁹ And hath raised up an **Horn of Salvation** for us in the house of his servant David; ⁷⁰ As he spake by the mouth of his holy prophets, which have been since the world began. KJV (Capitalization Horn of Salvation is mine.)

Matthew

Luke 1:76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the **face of the LORD** to prepare his ways. KJV (Capitalization of Lord is mine.)

Next we learn in Psalm 132 that it is the LORD God the Father to whom, David prays in verse one, and it is God the Father who now answers the petitions of David that he expressed in verses 8-10, with an oath, beginning in verse 11-12 (Fig. 3 below).

Fig. 3—The Petition and Oath of Psalm 132

The Petition of David to the LORD in verses 8, 9&10	The Answer and Oath of God the Father in verses 11, 15-17
⁸ Arise, O LORD, [God the Son] into thy rest; thou, and the ark of thy strength.	¹¹ The LORD [God the Father] hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I place upon thy throne.
⁹ Let thy priests be clothed with righteousness; and let thy saints shout for joy.	¹⁵ I [God the Father] will abundantly bless her provision: I will satisfy her poor with bread. ¹⁶ I will also clothe her priests with salvation: and her saints shall shout aloud for joy.
¹⁰ For thy servant David's sake turn not away the face of thine anointed.	¹⁷ There will I make the Horn of David to bud: I have ordained a lamp for mine Anointed [Christ]. ¹⁸ His enemies will I clothe with shame: but upon himself shall his crown flourish.

We know the name LORD in verse 11 now switches and refers to God the Father who gives the oath to David, because when we compare Scripture with Scripture, we see that in Acts 2:30 Peter specifically says,

Matthew

“God had sworn with an oath to him,” which contextually in Peter’s sermon refers to God the Father and not to Jesus Christ, God the Son.

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. KJV

Consequently, we see that it is the Father who answers the first part of David’s petition that the LORD (God the Son), would “Arise to His rest,” as David was promised in II Sam. 7: 1-19. The Father answers David’s plea in the affirmative, by confirming it with an oath beginning in verse 11.

Next, the second part of his petition in verse 9—that the priests will be clothed with righteousness, and the saints will shout for joy—we also see is answered in the affirmative by God the Father in verses 15-16 of the Psalm.

And then, finally, the third part of David’s prayer is that God will not turn His face away from him (vs.10), which we see is also answered in the affirmative by God the Father in verses 17-18 with the declaration that the Horn of David would, indeed, bud, and that the God the Father had ordained a lamp for His Anointed, which we already discussed above.

So we can now see that all three parts of David’s petition are answered with a “yes” by God the Father with an oath that He graciously gives to David, for as we have said, it was not necessary for God to give an oath to confirm a promise, for God does not lie. But in His love for David he gives to David the wonderful oath of Psalm 132 in confirmation of His promise He gave to David in II Sam. 7:1-17, the very oath that Peter makes mention of in his sermon as recorded for us in Acts 2:30.

With all this now being said, perhaps it might help us if we now chart the entire Psalm 132 with the changes of the Persons indicated in the text, as we also did for brother MacDonald’s comment on the change of Person in Psalm 102. We will show this in Fig. 4—*Chart of David’s Prayer before the LORD in Psalm 132*, on the next page.

Fig. 4—Chart of David’s Prayer before the LORD in Psalm 132

<p>Psalm 132 A Song of degrees</p> <p>David’s prayer before the LORD</p> <p>¹ LORD, remember David, and all his afflictions: ² How he sware unto the LORD, and vowed unto the mighty God of Jacob; ³ Surely I will not come into the tabernacle of my house, nor go up into my bed; ⁴ I will not give sleep to mine eyes, or slumber to mine eyelids, ⁵ Until I find out a place for the LORD [God the Son], an habitation for the mighty God of Jacob. ⁶ Lo, we heard of it at Ephratah: we found it in the fields of the wood. ⁷ We will go into his tabernacles: we will worship at his footstool. ⁸ Arise, O LORD, [God the Son] into thy rest; thou, and the ark of thy strength. ⁹ Let thy priests be clothed with righteousness; and let thy saints shout for joy. ¹⁰ For thy servant David’s sake turn not away the face of thine anointed.</p> <p>The Answer of the LORD (God the Father) to David—an Oath from which He Will Not Turn Back</p> <p>¹¹ The LORD [God the Father] hath sworn in truth unto David; he will not turn from it; <u>Of the fruit of thy body will I set upon thy throne.</u> ¹² If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.</p> <p>The Parenthetical Basis Behind the Oath—the LORD’s (God the Son’s) Desire for Zion</p> <p>¹³ For the LORD [God the Son] hath chosen Zion; he hath desired it for his habitation. ¹⁴ <u>This is my rest for ever: here will I dwell [sit]; for I have desired it.</u></p> <p>God the Father’s Remaining Oath of Blessing in Raising up the Christ in Zion</p> <p>¹⁵ I [God the Father] will abundantly bless her provision: I will satisfy her poor with bread. ¹⁶ I will also clothe her priests with salvation: and her saints shall shout aloud for joy. ¹⁷ There will I make the horn of David to bud: I have ordained a lamp for mine Anointed [Christ]. ¹⁸ His enemies will I clothe with shame: but upon himself shall his crown flourish. KJV</p>
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So, now that we have examined the oath in Psalm 132 that confirmed the promise given to David in II Sam. 7: 1-17, let us now turn our attention to Peter’s sermon in Acts 2:21-36 and his own interpretation of this oath and promise, which we have already shown he would have received from the Lord Himself, when the Lord Jesus taught His apostles all things concerning Himself in the Scriptures.

Matthew

The Testimony of Peter the Apostle Regarding Jesus Christ of Nazareth

Acts 2:21-36 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. ²² Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: ²³ Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: ²⁴ Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. ²⁵ For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: ²⁶ Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: ²⁷ Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. ²⁸ Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. ²⁹ Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. ³⁰ Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; ³¹ He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. ³² This Jesus hath God raised up, whereof we all are witnesses. ³³ Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. ³⁴ For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, ³⁵ Until I make thy foes thy footstool. ³⁶ Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. KJV

In his sermon, Peter first makes clear that Jesus was, indeed, Jehovah, the LORD and that He was the Christ who would arise from the fruit of David's loins as promised in II Sam. 7:1-17 and confirmed with an oath in Psalm 132. Peter addresses this in Acts 2:21-36 after he gives the reason for the tongues and the pouring out the Spirit as foretold by Joel.

Let me provide that portion of his sermon in a chart. I will use the KJV with added brackets to indicate which Person of the Trinity is meant. And I should also mention I converted Lord to LORD, following the KJV practice of using upper case letters for the Hebrew name Jehovah in the Old Testament, so as to show that Peter is referring to Jehovah (as one can see when one reads the Old Testament passage Peter is quoting). Plus I will use arrows to show how Peter is distinguishing God the Father and God the Son, the Man who is *Adonai Jehovah* as promised in II Sam.

Matthew

7:19. Then we will discuss all the passages together, showing how each gives us a fuller revelation concerning the nature of Christ (See Fig. 5).

Fig. 5—The Affirmation of Peter that Jesus was the LORD (Jehovah)

Acts 2:21-36 And it shall come to pass, *that* whosoever shall call on the name of the **LORD** [~~God the Son-Jehovah~~] shall be saved. ²² Ye men of Israel, hear these words; **Jesus of Nazareth, a Man** approved of God [the Father] among you by miracles and wonders and signs, which God [the Father] did by Him in the midst of you, as ye yourselves also know: ²³ **Him**, being delivered by the determinate counsel and foreknowledge of God [the Father], ye have taken, and by wicked hands have crucified and slain: ²⁴ Whom God [the Father] hath raised up, having loosed the pains of death: because it was not possible that **He** [~~God the Son~~] should be holden of it. ²⁵ For David speaketh concerning **Him** [~~God the Son~~], I foresaw the **LORD** [~~God the Son~~] always before my face, for **He** is on my right hand, that I should not be moved: ²⁶ Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: ²⁷ Because thou wilt not leave my soul in hell, neither wilt thou suffer thine **Holy One** to see corruption. ²⁸ Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. ²⁹ Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. ³⁰ Therefore being a prophet, and knowing that God [the Father] 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** [~~God the Son~~] hath God [the Father] raised up, whereof we all are witnesses. ³³ Therefore being by the right hand of God [the Father] exalted, and having received of the Father the promise of the Holy Ghost, **He** [~~God the Son~~] 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** [God the Father] said unto my **Lord** [~~God the Son - Adon, Adonai, Ps. 110:1, 5~~], 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 [the Father] hath made that same **Jesus**, whom ye have crucified, both **Lord** and **Christ**.

Matthew

As one can see in this sermon of Peter, beginning in Acts 2:21, after speaking of the prophecy in Joel that ends with a quote from Joel 2:32, Peter states that the one who calls on the name of the LORD (Jehovah) will be saved. With this verse he begins to show how this LORD (Jehovah) upon whom people will call is none other than the LORD Jesus Christ. This is also confirmed from such other verses in the Bible such as the apostle Paul's declaration in Romans 10:9-13. But Peter is the first to make this assertion that Jesus is the LORD upon whom all must call to be saved!

He begins to prove this by first beginning with Jesus of Nazareth—a Man—in verse 22. Then in verse 23 he uses the pronoun “Him” to refer back to Jesus in verse 22, just as he uses the pronoun “He” in verse 24 to also refer back to Jesus. So far, this is straight forward regarding the Man, Jesus of Nazareth.

But now notice in the next verse, in verse 25, as Peter continues to use these pronouns that he now says that David speaks of “Him.” Now, to whom in the passage does the pronoun “Him” in verse 25 refer? It refers **backwards** to “He” in verse 24, which refers to Jesus in verse 22, and it refers **forward** to the One that David says He always foresaw before his face. And who does David say that he always foresaw before his face? In verse 25, Peter says in the very next breath, that David says, “I foresaw the LORD always before my face!” This is a quote from Psalm 16: 8 (LXX 15:8), which in Hebrew is the Tetragrammaton (Jehovah)!

Therefore, this becomes the first direct confirmation that Jesus is **the LORD** (Jehovah) in Peter's sermon, which, when combined with the “**Jesus of Nazareth, a Man**” from verse 22, we find the parallel to David's declaration in II Sam. 7:19, regarding **the Man, who is the Lord** (Adonai), **LORD** (Jehovah), as well as Eve's declaration of the “**Man, the LORD**” (Jehovah)!

But next we also see that this Man, the LORD (Jehovah) is next called the “Holy One” in verse 27, which Peter calls the “Christ” in verse 30, and then the Lord (*Adon*-Ps. 110:1) in verse 34, who is also called *Adonai* in Ps. 110:5, all showing that the Man, Jesus of Nazareth, that Peter is speaking about, is the same Anointed One, the Christ, the Messiah of Israel that David in Psalm 132 writes about.

Because of this, Peter is showing us that Jesus of Nazareth is none other than the Lord (Adon), sitting at the right hand of God, and so the Man,

Matthew

the Lord (Adonai), LORD (Jehovah), the Anointed One (the Christ) that King David declared by faith would be his son, when he spoke of “the manner of the Man, who is the Lord (Adonai), LORD (Jehovah) in II Sam 7:19!—[Note: It is important to note that when Peter says that Jesus was made Lord and Christ in verse 36, he is now using “Lord” meaning “Ruler,” as in vs. 34, for in His Divine Nature He was always the Lord, the LORD God from everlasting. Peter is referring to the Son of David, according to the flesh, being made the “Lord” over all the earth. In His Deity He ever was the Lord *Adon*, very God of Very God, but after His death, burial, and resurrection, Jesus, as the Son of the Man, was made Lord and Christ over all—cf. Ps. 2:8-12; Dan. 7:13-14; Rev. 3:21]. He was made Lord, according to the flesh, because He was always the LORD God, according to His Divine Nature, from all of eternity.

The Affirmations of Peter’s Sermon Regarding the Human and Divine Nature of the LORD Jesus Christ

Now let us look closer at Acts 2:30 that specifically refers to Psalm 132:11 and see why this oath provides further revelation concerning the Man, who is the Lord GOD (Lord LORD) as revealed in II Sam. 7:19.

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. KJV

Psalm 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. KJV

Clearly Peter is referring to Psalm 132:11 in the verse above, but one thing that needs to be noticed is that he adds a prepositional phrase, “according to the flesh,” as underlined above. However, if one has an English Version other than the KJV or the NKJV one probably will see that that phrase is missing in Acts 2:30! For example, one will not find it in the NASB, or even in Darby’s translation as shown below.

Acts 2:30 Being therefore a prophet, and knowing that God had sworn to him with an oath, of the fruit of his loins to set upon his throne. Darby’s Version

Matthew

Why? The reason the phrase is missing is because Darby was following a Greek manuscript that did not contain that phrase in the Greek text, while that phrase was in the Greek text the King James translators were using. Unfortunately, some variants such as this do occur between Greek copies from time to time, but as we have said before, in most cases, such variants are minor, and in no cases do they ever change a major doctrine of the Bible! But it is still important that we take a few moments to discuss this unfortunate reality.

It is simply unfortunate that as humans we can make mistakes when making a whole copy of Scripture. It shows that *Man* cannot maintain the perfection of God's revelatory objects that He has created. When we pause to think about it, we find that *Man* causes blemishes to occur in every revelatory object that God has ever created in His perfection, objects that were originally created by God to show forth the beauty of His Nature, Character and Purpose.

For example, God makes the heaven and the earth perfect—a perfect revelatory object to show forth primarily His Divine **Nature**, just as we see declared by the apostle Paul in Rom. 1:20. But once *Man* touches it, so to speak, he caused a blemish in it. After the fall, the ground (earth) was cursed bringing forth thorns and thistles, a blemish caused by *Man's* sin and disobedience which brought the perfect revelatory object of Creation into bondage (Gen. 3:17-19; Rom. 8:20-21)!

Or consider *Man*, himself, who was made in the image of God, who was created perfect in the very beginning to be a revelatory object to reflect the glory and **Character** of Christ. The apostle Paul clearly tells us that Adam was created to be a type of Christ (Gen. 1:26; Rom. 5: 14). But what does *Man* do? He mars that type by his own sin and disobedience, ruining that perfect revelatory object of Man that was intended to be a picture of who Christ would be in the future.

And, finally, it is no different with the revelatory object of Scripture, which was made perfect by the inspiration of God in its original writings to show forth God's **Purposes** (II Tim. 3:16, Ps. 18: 30; 19:7). Once *Man* touched it, even in his redeemed state, he soon caused blemishes (variants) to appear in its copies by miscopying certain parts of the text, either by adding certain words, and/or by subtracting certain words, or even redefining certain words (as happens in translations today). And so these blemishes, known as variants in the copies of Scripture, soon

Matthew

appeared in various Greek and Hebrew copies of the Word, which is exactly what has happened in our verse at Acts 2:30.

As for these variants, sometimes a missing phrase from a sentence might occur in a copy, because the copyist was distracted when making his copy of the text, and so what may have happened was that his eye might have slipped down to a different word or phrase from where he was, thereby missing another word or phrase. Or, for example, a blemish might occur when multiple copies of a text are being made by one scribe reading out loud from a text that is then to be copied by others from what they hear. Because of this, a scribe might mishear a word being read out loud, and so he ends up writing down a word which sounds the same, but is not the same. Thus another blemish from the original text is created with another variant.

Or, another way it might happen is that he might hear the word correctly, but then he spells it differently. This too would be a blemish in that Jesus says regarding the contents of the Word of God that every jot and tittle are important (the word “jot” being a translation of the Greek word ἰῶτα, which is the smallest letter in the Greek alphabet bespeaking the smallest Hebrew letter “yod”).

For example, Pilate is spelled Πιλάτος in Matt. 27:13 (the iota being the second letter), but in some Greek copies it is spelled Πειλᾶτος.

Now, of course, this is a minor difference, but it is still a blemish if one believes the original text should remain exactly as it was inspired, down to every letter.

(It is funny; some might think this slight difference in spelling should not really make a difference, for everyone knows it still means Pilate. But what would literary admirers think if someone published a copy of William Shakespeare’s play *The Tragedy of Macbeth* [which some have called the Tragedy of Sin!], and once it was published they found out the printer had inadvertently left out the letter “a” in the name Macbeth, so that throughout the entire play it appeared as Mcbeth? Would not literary critics think this is an egregious error that should be corrected and republished if possible? I would say the answer would be yes. Well if a human production is so important, how much more is the inspired Word of God!)

Matthew

Finally, perhaps a word is heard correctly, but the scribe writes down a word that sounds exactly the same, but means something completely different, in which case it could alter the meaning of a whole verse. For example, some today believe that the word *καὶνόν* (new) and *κενόν* (empty) were originally pronounced the same way.

In John 19:41 most Greek manuscripts have *καὶνόν* (new), bespeaking Christ being laid in a new sepulcher.

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

But in one Greek manuscript (M-05A) we find the word *κενόν* (empty) is in the text instead.

Assuming this was the result of a scribe listening to the Gospel John being read, when that scribe wrote down *κενόν*, he must have been thought that was what the reading scribe pronounced out loud. Since the two words sound the same, he honestly must have thought the scribe who was reading the text out loud was saying that John declared that Christ was laid down in an “empty” sepulcher, and so wrote down the word *κενόν* (empty), rather than the word *καὶνόν* (new)!¹³⁶

But this is not an unusual occurrence in languages. For example, in the English language, if a teacher told his or her students to write down what he or she was about to say out loud, and the teacher says out loud, “He was there for years,” it would not be surprising if someone in the class would write down on their paper, “He was there four years!”

In fact, in light of such kind of mistakes, let me share what F. F. Bruce once said about another blemish that once entered into a copy of Scripture, but this time not in a handwritten copy, but in a printed copy of the Word, which one would think would be less likely to have a misprint or variant occur in it! He relates the following:

“From the end of the first century to our own day this process of copying and recopying has gone on. Since the fifteenth century the copying and recopying has been done by means of the printing press; before that it was done by hand. It is difficult to copy any documents without making slips; this so even with modern printing methods, where repeated revisions in proof by a variety of readers reduce the chance of error to a minimum. Yet very curious misprints have crept into some editions of the Bible. One edition of the English Bible displayed the significant misprint in Psa. 119:161, ‘*Printers* have persecuted me

Matthew

without a cause'... [Of course, it should have read '**Princes** have persecuted me without a cause.'] If misprints can creep into the published text in spite of all the opportunities for previous correction, it is much easier for errors to occur when long texts were copied out laboriously by hand."¹³⁷

But, as one can see, all these types of variants do not change any major doctrine of the Bible. These types of blemishes in the copies most often happen not out of malice or dishonesty, but because man is not perfect, and because he is not infallible as the original writers of God's Word were infallible when writing down the words of God. But God be praised. God in His mercy and providential care has kept these scribal blemishes to minimum, not allowing any variant to occur that would cause a change to any fundamental truth of the Bible. Yet it cannot be denied that these minor variants do occur and some may wonder why God would permit this to happen?

Perhaps it is for the same reason God has allowed *Man* to ruin each and every dispensation of God that Man has lived in. Man always thinks he can keep God's will, but he never has, and never will, even in the dispensation of the Millennium when Christ is ruling and reigning upon the earth! We are told that when Satan is released after the thousand years, men will once more be deceived to sin (Rev. 20:7-8). Truly, we all have sinned and have fallen short of the glory of God (Rom. 3:23).

But even men and women who have been redeemed still fall short of the glory God, for John the apostle tells us that if a Christian claims to never sin anymore, that Christian is deceived (I John 1: 8-10). Perhaps, God has allowed such failures to occur to keep Man from being puffed in his own abilities, so that Man would remain humble before God, realizing that only God is perfect in all His works and in all His ways (Deut. 32:4).

So, perhaps, for the same reason that God has allowed man to fail in every dispensation of human history, even in the dispensation of the Church, and even by those who have been redeemed, He has allowed man to fail in his making copies of Scripture.

But God be praised! All that God has allowed to be changed from the perfection with which He created it, even if it is a change as small as one little letter in the text, God will one day restore. The Written Word will once more be seen in its perfection, for we are assured that God's Word is forever settled in heaven, and most assuredly, Christ who is the Living Word, knows the entire Written Word in all its perfection and beauty down to every jot and tittle (Isa. 40:8; I Peter 1:25); and so one day all

Matthew

the blemished copies with its variants and errors will disappear, and when we reach eternity and we will once more possess a perfect copy of Scripture, exactly the same as it was when first written down by those chosen by God in the first place!

And, in the same way, the Church, which man has so ashamedly marred over the centuries, introducing all kinds of blemishes into her beauty, will one day be presented to Christ with the perfection she has always had positionally in Him!

Ephesians 5:25-27 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; ²⁶ That he might sanctify and cleanse it with the washing of water by the word, ²⁷ That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; **but that it should be holy and without blemish.** KJV

And one day we will see a new heaven and a new earth, a perfect revelatory object that will forever declare the glory of God without any curse or fear of blemish to ever occur again (Rev. 21:1-5; Ps. 19:1)!

But until that day comes when God will fix all that man has marred, we should realize that as for Scripture variants do occur, but they are so minor in the copies of Scripture that there is more attestation for the veracity of the Bible than there is for any of the other ancient writings of men. How telling it is that secular writings are never discredited by men for their many variants, nor is their veracity questioned, but Sacred Scripture is often discredited, with its veracity constantly being questioned, because of its variants!

Consider what F. F Bruce once wrote:

“The evidence for our New Testament writings is ever so much greater than the evidence for many writings of classical authors, the authenticity of which no-one dreams of questioning. And if the New Testament were a collection of secular writings, their authenticity would generally be regarded as beyond all doubt...Somehow or other, there are people who regard a 'sacred book' as *ipso facto* under suspicion, and demand much more corroborative evidence for such a work than they would for an ordinary secular or pagan writing...But we do not quarrel with those who want more evidence for the New Testament...because in point of fact there is much more evidence for the New Testament than for other ancient writings of comparable date.” ¹³⁸

“There are in existence about 4,000 Greek manuscripts of the New Testament in whole or in part...Perhaps we can appreciate how wealthy the New Testament is in manuscript attestation if we compare the textual material for other ancient historical works. For Caesar's *Gallic War* (composed between 58

Matthew

and 50 BC) there are several extant MSS, but only nine or ten are good, and the oldest is some 900 years later than Caesar's day. Of the 142 books of the Roman History of Livy (59 BC-AD 17) only thirty five survive; these are known to us from not more than twenty MSS of any consequence...Of the fourteen books of the *Histories* of Tacitus (c. AD 100) only four and a half survive...The History of Thucydides (c. 460-400 BC) is known to us from eight MSS, the earliest belonging c. AD 900, and a few papyrus scraps, belonging to about the beginning of the Christian era. The same is true of the History of Herodotus (c. 488-428 BC). Yet no classical scholar would listen to an argument that the authenticity of Herodotus or Thucydides is in doubt because the earliest MSS of their works which are of any use to us are over 1,300 years later than the originals.”¹³⁹

The fact is, beloved, God has so preserved His Word that no fundamental doctrine of the Faith has ever been undermined in our Greek and Hebrew copies of those original inspired texts. (Translations into other languages are another matter, for some translators have taken such liberties in translation that they have, indeed, undermined certain doctrines of the Faith, the most obvious being their undermining of the doctrine of the Only Begotten Son of God and His eternal generation!) But in the Greek and Hebrew copies, the Faith, which has once and for all been delivered to the saints in our completed Canon of Scripture, has always been protected by God throughout the centuries and throughout its many copies that have been made from those first original, perfect, and error free manuscripts. Any variation that has occurred is not of any consequence in that it would alter any fundamental doctrine of the Bible.

Therefore, with this understanding as to how variants occur, let us return to what some consider a variant in Acts 2:30, which is found missing in some Greek manuscripts, and which is translated in the last part of Acts 2:30 as follows (the supposed variant is in bold type), “that of the fruit of his loins, **according to the flesh**, he would raise up Christ to sit on his throne.”

Some have concluded that the phrase “according to the flesh” was not in the original text, but was instead a side note that found its way into the text, being first a scribal notation that had been put into the margin of a copy of the book of Acts. (Marginal notations were not necessarily uncommon in copies.) But later, it is conjectured that when that copy of Acts wore out, and a new copy was needed, maybe decades later, another scribe upon seeing it in the margin thought the phrase was mistakenly left out and that the previous scribe intended it to be a part of the text, perhaps, thinking that when that scribe realized he had missed the phrase,

Matthew

when first making his copy of the book, he then squeezed it in as close as possible to where it belonged in the main body. But this is all conjecture as to how this phrase might have entered the text. I do not believe there is any extant copy that shows this phrase written in the margin, but even if there was such a copy, it may have been added in, not by the scribe who originally made the copy, but by a different scribe who noticed it was missing. In other words, it really did belong, but the original scribe had made a mistake, and a subsequent scribe noticing this simply tried to correct the copy by adding it.

So we see it is difficult to determine if some variants belong or not. To claim the variant “according to the flesh” is not original is all conjecture, made in order to explain why so many Greek copies of the book of Acts have that phrase in the verse, while other Greek copies do not have the phrase. They presume the copies that do not have the phrase are the true and correct copies.

But one could equally conjecture the opposite, that the phrase was indeed originally penned by Luke, but it had been inadvertently left out by scribal error when a copy was being made, perhaps because of fatigue from a full day of copying the text, wherein, the scribe's eyes, being so tired, mistakenly skipped over the phrase, continuing on with the following words. Or, perhaps, while copying there was a distraction which caused the scribe to overlook it, etc. Consequently, once subsequent copies were made of that copy with that phrase missing, the error was repeated over and over.

So, rather than thinking it must have been a marginal note that was *added* to the text, it may have, indeed, been a phrase that was mistakenly left out of the text! As for myself, I believe it is the latter; the phrase was accidentally left out by a scribe, so that the phrase was an original part of the inspired text,

So with this groundwork laid, let us look a little closer to that phrase, and I will try to explain why I think it was original.

What is significant with this prepositional phrase is that it is preceded by a neuter definite article τὸ. It reads: “τὸ κατὰ σάρκα.” Paul uses the identical Greek phrase in Rom. 9:5, which in the KJV it is translated “as concerning the flesh.”

Matthew

Romans 9:5 Whose *are* the fathers, and of whom **as concerning the flesh** (τὸ κατὰ σάρκα) Christ *came*, who is over all, God blessed for ever. Amen. KJV

And this, in part, helps explain why I believe it was part of the original Scripture, and not an addition to the text. Apart from the phrase fitting in better with the overall context, and especially with Peter's reference to David's declaration regarding the "Man, who is the Lord GOD," the phrase may have been an inspired editorial comment made by Luke, when he was first inspired by the Holy Spirit to compose the book. This exact prepositional phrase, κατὰ σάρκα, without the article τὸ is used twenty times in the New Testament, but only one other time is it preceded by that neuter definite article, as seen in Rom. 9:5 above, and that is here in Acts 2:30.

Why is this significant? First, it is only used twice in all of the New Testament and so it is unusual in that sense. And second, most assuredly Luke would have been familiar with this unusual phrase in Paul's Epistle to the Romans as Paul wrote that epistle shortly before Luke joined Paul in his third missionary journey. Therefore, it seems it would be only normal that Paul would have a copy of that epistle with him in case a reference would ever have to be made to it, as a result of some subsequent correspondence or inquiry. Even if one does not wish to believe that Paul knew he was writing Scripture (which I think he did—cf. I Cor. 7: 40) it would only be natural as an apostle, who was responsible for the care of the Churches, to keep a copy of all his correspondences that he made. In that way, if some Church wrote him and asked him a question (e.g. I Cor. 7:1), or asked for clarification about something he had written in his epistle, he would then have a copy he could reference to make sure they were accurately quoting him. I would dare say Paul must have kept a copy of every epistle he ever wrote. And this fact may help explain why Paul asked Timothy to be sure to bring to him the books and the parchments, which he had had to leave with Carpus at Troas for some unknown reason (II Tim. 4:13). Within those books and the parchments, there may have been copies of all his epistles.

And, if this is true, that Paul usually kept these epistles with him while on his travels, it would only be natural that Paul would have shared these epistles with his fellow workers who were with him, so they could all discuss and meditate upon them as they were inspired Scripture. (As an aside, I Cor. 7: 40 and I Cor. 14:37 show that Paul believed his epistles were inspired Scripture.) This then would mean that Luke would have

Matthew

more than likely read Paul's Epistle to the Romans and the statement made in Romans 9:5.

And, since in the Greek the prepositional phrase sticks out with the use of the neuter definite article before the prepositional phrase, it would be most natural that Luke would have asked Paul why he was making such a definite distinction in regard to Christ, and so I am sure he would have learned that Paul was emphasizing the fact that Christ had two natures, the Human Nature "from the fathers" (which would mean first from His mother Mary, then back to David, then back to Abraham, then back to Eve, and then Adam), and also His Divine Nature, which He had from eternity, being God blessed forever!

Thus, it could be a good possibility that Luke included that phrase (as his own comment) under the inspiration of the Holy Spirit, to Peter's sermon to bear witness to that same truth that the Holy Spirit had inspired Paul to write in Rom. 9:5.

In that case, for example, the parenthetical phrase of Luke would be similar to parenthetical phrase of Mark that was included in his Gospel regarding the tradition of the Pharisees in Mark 7:1-4.

Mark 7:1-4 And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, ² and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands. ³ (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders; ⁴ and *when they come* from the market-place, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brassen vessels.) ASV

Many believe Mark's Gospel was a written record of Peter's recollections of Jesus, so that the words recorded in Mark 7:3-4 are not what Peter recounted to Mark, for Mark would have already known that fact, but it was what Mark added under the inspiration of the Holy Spirit as a parenthetical comment to what Peter was recounting to him, so as to help explain to the Gentiles what was behind the Pharisees questioning Jesus. So, it may be that Luke was doing a similar thing that Mark did in his Gospel, both being under the inspiration of the Holy Spirit.

On the other hand, rather than being an inspired editorial comment written by Luke, it could have equally been an actual declaration of the apostle Peter on that day of Pentecost. Peter was seeking to prove that Jesus of Nazareth, the one that those of Israel saw as merely a man, and

Matthew

the one they believed was no different than they were, was actually very different than they were, not simply being a mere man with one nature as they, but rather was One who had two natures! He had a Human Nature from David, no different than the human nature of them all (less sin, of course), but unlike them, Jesus also had a Divine Nature that was His from all of eternity, as He was none other than the LORD, God manifested in the flesh!

Contextually this would make sense, since Peter was commenting on David's declaration that the promised Messiah was the Man, who is the Lord GOD (II Sam. 7:19). Most certainly, as we said before, Peter would have known this, for Jesus Himself taught him and the other apostles about Himself, opening their minds to understand all the passages that spoke of Him in the Law, the Prophets and the Psalms. So it would have been the LORD Jesus Himself who would have taught Peter and the other apostles about II Sam. 7:19 and Psalm 132, so that Peter would have already known this truth revealed by the use of the prepositional phrase τὸ κατὰ σάρκα long before Luke ever knew of it.

So either way I believe it fits the overall context of Peter's sermon with the phrase included, and so should be recognized as an original part of Scripture. So with that said let us now look closer to the phrase.

It has been recognized by many that the Greek article before the preposition puts a greater focus and emphasis on the prepositional phrase which follows. For example, when commenting on the same phrase found in Rom. 9:5, Henry Alford provides his own translation according to his understanding of the Greek phrase, which when joined together from his various comments becomes—"Whose are the fathers, and of whom is sprung Christ, as far as regards the flesh, who is God over all blessed for ever. Amen."¹⁴⁰

And then in his comments about that verse he writes:

"And of whom is Christ, as far as regards the flesh (τό, —acc., as also in ch. 12:18,—implies that He was not *entirely* sprung from them, but had another nature...)"¹⁴¹

And then he concludes, after a little more discussion on the text, with this statement regarding that other nature, i.e. the Divine Nature, and regarding his rendering of the Greek phrase τὸ κατὰ σάρκα, as "as far as regards the flesh."

Matthew

“The rendering given above is then not only that most agreeable to the usage of the Apostle, *but the only one admissible by the rules of grammar and arrangement*. It also admirably suits the context: for, having enumerated the historic advantages of the Jewish people, he concludes by stating one which ranks far higher than all,—that from them sprung, according to the flesh, He who is God over all, blessed for ever.”¹⁴²

Thus we see that Peter, under the inspiration of the Holy Spirit (or as I suggested, one might equally conjecture Luke), adds that phrase as a parenthetical explanation of the Holy Spirit regarding the twofold nature of Christ.

In that light, to show this in English, we might translate the two verses as follows—

“Therefore being a prophet, and knowing that God with an oath had sworn to him—out of the fruit of his loins (as far as regards the flesh)—to raise up the Christ to sit upon his throne, he spoke concerning the resurrection of Christ (having seen this before) that his soul was not left in Hades, neither did his flesh see corruption.” **Acts 2:30-31**

So what we learn by this inclusion of the neuter article before the prepositional phrase (τὸ κατὰ σάρκα) is that it limits that which came from the loins of David, i.e. that which was raised up from the loins of David, his human nature, which means, in turn, that Christ must have had another nature which did not come from David, which we know was His Divine Nature! Otherwise, what would be the purpose of adding that prepositional phrase? (Perhaps I should say that in a very strict and wooden way, τὸ κατὰ σάρκα could read, “the thing according to flesh.”)

It would not make any sense to say Christ came from the loins of David, *as far as regards the flesh*, if Peter was not indicating that Christ had another nature which did not come from the loins of David! The reason, of course, is that as far as human fecundity is concerned, like begets like. What else could come from the nature of one human being to another but the same human nature? Therefore, there would be no need to qualify what came from David, if Christ had only one nature as did all the other sons of David.

In other words, it would not make sense if we were talking about Solomon to say that Solomon was the fruit of the loins of his father David (as far as regards the flesh). A human child receives everything from his or her parents; everything they are comes from them, but that was not true of the LORD Jesus Christ. He had a second nature, His

Matthew

Divine Nature that was not of the seed of David, nor of the seed of the Woman, i.e. the Virgin Mary. He had a Divine Nature that was His as the Only-Begotten Son of God His Father from all of eternity, which Divine Nature we know was eternally His (being co-equal and consubstantial with God the Father) by his eternal generation.

And so because Christ had two natures, it needed to be qualified as to which nature of the two was the nature that came from David. By doing this it was emphasized to the Jews hearing Peter's sermon that Jesus was more than just a Man, but that He was the of the seed of David, according to the flesh, but was the Eternal Son of God as to His Deity, and so, as the promised Messiah, He was the Son of David, the Man, who was the Lord GOD. (Conversely, if it was a parenthetical phrase added by Luke, it was added to emphasize the same truth to any Jewish reader of Peter's sermon in the book of Acts.)

We also see this same distinction being made in Luke 1:35, where we see a neuter article being is used with an adjective to make clear it was the Human Nature of Christ which was begotten of Mary in her womb, i.e. begotten of the seed of the Woman.

In the KJV and ASV it is translated as "the holy thing," i.e. the human nature which existed in unionization with the Divine Nature of the Son, being the result the Holy Spirit coming upon Mary, and also by the power of the Most High (the Father) overshadowing her. Luke says that holy thing will be called Jesus (vs. 31), but also he says He will be called the Son of God (vs. 35).

Luke 1: 31-35 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 Most High: 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.³⁴ And Mary said unto the angel, How shall this be, seeing I know not a man?³⁵ And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: **wherefore also the holy thing which is begotten shall be called the Son of God**. ASV

Obviously the "Divine Nature" was never begotten in Mary; the Divine Nature of the Son was His from all of eternity by His eternal generation or begetting from the Father (See Micah 5:2 KJV, Darby's Version, NKJV, NASB77).¹⁴³ It was the "Human Nature" which Luke says was begotten by a miracle in verse 35. Thus, I believe the neuter gender of

Matthew

the phrase “the holy thing,” which could be translated, “the holy thing begotten” refers the Human Nature of Christ in unionization with His Divine Nature at the very moment of conception in the womb of Mary by a miracle of God.

Young’s Literal Translation renders the Greek as follows—

Luke 1:35 And the messenger answering said to her, “The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore also **the holy-begotten thing** shall be called Son of God;

In any case, in Acts 2:30 the phrase restricts that which is out of the fruit of David’s loins to be only the flesh, i.e. human nature, which shows that Christ was, indeed, begotten of Mary’s substance, of the seed of David, she being one of David’s descendants. But as for Christ’s Divine Nature, that was His from all of eternity, having been eternally begotten of God the Father before time began. It was an eternal begetting, that had neither beginning, nor end, that is ever proceeding, yet ever completed—an ever present and eternal reality.

John Gill has a helpful comment regarding “the holy thing,” bespeaking the anhypostatic human nature of Christ from Mary. He writes regarding this verse as follows:

“Therefore also that holy thing which shall be born of thee shall be called the Son of God. The human nature of Christ is here called a *thing*; for it was not a person; it never subsisted of itself, but was taken at once into union with the person of the Son of God, otherwise there would be two persons in Christ, whereas he is God, and man, in one person; and it is said to be *holy*, being free from that original pollution and sin, in which all that descend from Adam, by ordinary generation, are conceived, and brought forth; and is, moreover, said to be born of a virgin, *of thee*, or *out of thee*. Christ’s flesh was formed out of the Virgin’s; he took flesh of her; his body did not descend from heaven, or pass through her, as water through a pipe, as some heretics of old said: nor did his human nature, either as to soul or body, pre-exist his incarnation; but in the fulness of time he was made of a woman, and took a true body of her, and a reasonable soul, into union with his divine person; and *therefore should be called the Son of God*: not that he was now to become *the Son of God*; he was so before his incarnation, and even from all eternity; but he was now to be manifested as such in human nature:...the angel is not giving a reason why Christ should be the Son of God, but why he should be owned, and acknowledged, as such by his people: who would infer, and conclude from his wonderful conception and birth, that he is the *Emmanuel*, God with us, the child that was to be born, and the Son given, whose name should be Wonderful,

Matthew

Counsellor, the mighty God, &c. Isa vii. 14, ix. 6. Moreover, the word, *also*, is not to be overlooked; and the sense is, that seeing that human nature, which should be born of the virgin, would be united to the Son of God, it likewise should bear the same name, being in personal union with him, who was so from all eternity.”¹⁴⁴

And Matthew Poole speaks this way regarding the Human Nature of Christ and its temporal begetting in Mary:

“But this phrase denoteth an extraordinary special influence of the Spirit, changing the order and course of nature... This is more mysteriously yet expressed, by the term overshadow thee, which I take to be a modest phrase, signifying only a supply of man's act, by a Divine creating power, in a most miraculous manner... **But yet that mass of flesh shall be a holy thing**, because, though born of thee [i.e. Mary], and flesh of thy flesh, yet of thy flesh first sanctified, by the Holy Ghost coming upon and overshadowing of thee. He shalt be called so, not that he was not so by eternal generation (of which the angel here speaks not), but the Word, the eternal Son of God, which was in the beginning, being thus made flesh, and personally united to thy flesh, the whole person shall be called the Son of God.”¹⁴⁵

And, as for the Divine Nature of the Eternal Son of God, who was eternally begotten of God the Father before all time, I think Louis Berkhof succinctly provides a perfect definition of that eternal generation.

“If the generation of the Son is a necessary act of the Father, so that it is impossible to conceive of Him as not generating, it naturally shares in the eternity of the Father. This does not mean, however, that it is an act that was completed in the far distant past, but rather that it is a timeless act, the act of an eternal present, an act always continuing and yet ever completed.”¹⁴⁶

The Difference between the Incarnation and the Resurrection of our LORD in Peter's Sermon

Another thing we must notice, when we look closely to Peter's statement in Acts 2:30. is that Peter is not directly referring to the resurrection of Christ in that verse, although many affirm that he is, and maybe some simply assume that he is since he speaks of death and the grave in the previous verse (vs. 27&29). But in actuality, I believe verse 30 speaks of

Matthew

the incarnation; the resurrection is not referenced until verse 31, and is not affirmed until verse 32.

Let me provide below the KJV of these verses, but also the Bishops' Bible translation of 1568 (which version was published a few years before the KJV), as I believe the Bishops' Bible contextually clarifies the underlying Greek text in this regard, as we will now discuss.

Acts 2:27, 29-32—²⁷ Because thou wilt not leave my soul in hell, neither wilt thou suffer thine **Holy One** to see corruption...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. KJV

Acts 2:27, 29-32— Because thou wilt not leave my soul in hell, neither wilt thou suffer thine **Holy One** to see corruption...²⁹ Ye men and brethren, let me freely speak unto you of the patriarch David: For he is both dead and buried, and his sepulchre remaineth with us unto this day.³⁰ Therefore, seeing he was a prophet, and knew that God had sworn with an oath to him, that Christ, as concerning the flesh, **should come of the fruit of his loins**, and should sit on his seat: ³¹ He knowing this before, spake of the **resurrection of Christ**, that his soul should not be left in hell, neither his flesh should see corruption. ³² This Jesus hath God **raised up**, whereof we all are witnesses. (Bishops' Bible 1568—English spelling updated)

First, before we begin, one will notice that the earlier Bishops' Bible translation of the latter part of verse 30 is this: "that Christ, as concerning the flesh, **should come** of the fruit of his loins." Whereas the KJV translation of that phrase is this: "that of the fruit of his loins, according to the flesh, **he would raise up** Christ." (See Fig. 6 on next page) It is clear from the earlier Bishops' Bible that they understood Peter to be referring to the incarnation of the LORD from the loins of David, for they translate it that Christ "came" of the fruit of his loins." But when the KJV translators used the English word "raise up," it could suggest the resurrection of Christ instead.

This difference may explain why some believe Acts 2:30 bespeak the resurrection, rather than it bespeaking the incarnation. With that in mind let's look closer to the reason for this difference.

Fig. 6—Resurrection or Incarnation in Acts 2:30

King James 1611	Bishops' Bible 1568
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;	Therefore, seeing he was a prophet, and knew that God had sworn with an oath to him, that Christ, as concerning the flesh, should come of the fruit of his loins , and should sit on his seat. *

(*I updated the spelling; this is how it appears in the 1568 edition—"Therefore, seeyng he was a prophete, and knewe that God had sworne with an oth to hym, that Christe, as concernyng the fleshe, should come of the fruite of his loynes, and should syt on his seate:")

Peter begins in verse 27 with the fact that David writes that one called the Holy One (Psalm 16:10) is dead, but that He would not be left in that state of death, wherein his flesh would undergo corruption. Next he states a fact in verse 29 that David, though, is dead and in the grave, thus proving that David's flesh had undergone decay, which in turned showed that he could not be the Holy One referred to in Acts 2:27 (which Peter had already asserted before that it refers to the Messiah).

But then in verse 30 Peter reminded them of another fact, that David knew that God had promised "to raise up" a son of his after him who would come from his loins to sit on his throne forever, which Peter knew they all believed also (only they did not believe it was fulfilled in Jesus). So what Peter is saying is if God had promised to raise up the Messiah from the fruit of his loins of David, so to reign forever, yet David also revealed that the Holy One would be killed, Peter is putting forth a dilemma to them as to how do the two prophecies fit together. How could the promise made to David with an oath that a future son of his would "come," i.e. be born, to sit and **reign forever** upon his throne be fulfilled, if He died! The answer comes in verse 31. Peter reiterates that if David was a prophet, not only did he foresee that God would raise up (cause to be born) the Christ from his loins to sit on his throne and reign forever, he also foresaw as a prophet the fact that God would raise up (resurrect) Christ from the dead to fulfill the promise of II Sam. 7:12-13! In other words, Peter is saying that not only did Peter foresee the "incarnation" of the Christ, he also foresaw the "resurrection" of the Christ so as to fulfill the promise and the oath.

Matthew

Thus we see that the same Greek verb, ἀνίστημι (inflected as a future active infinitive), and in the KJV translated as “he would raise up” in Acts 2:30, and in Acts 2:32 translated as “raised up” (inflected as an aorist active indicative), is being used to refer to two different types of “raising up,” if you will.

S T. Bloomfield in his *Greek Lexicon* speaks of the two different ways this verb is used—“I. trans...*to raise up*. **1) prop**, as said of those lying down, Acts ix. 41...; or fig. as said of the dead, *to recal to life*, John vi. 39, 40, 44, 54. Acts ii. 32...**2) metaph.** *to raise up*, i. e. *cause to exist or appear*, e. g. σπέρμα τινὶ, Matt. xxii. 24...Acts iii. 22, 26. vii. 37. Heb. vii. 11, 15.”¹⁴⁷

It is the latter perspective that I believe is being used in Acts 2:30, since it is bespeaking the promise and the oath given to David concerning a future son from the fruit of his loins, who would be born to sit on his throne forever. Why? Because one will not find the death of the Christ, or the resurrection of the Christ ever being referred to in the promise of II Sam. 7:1-17, nor in the oath of Psalm 132. What is referred to in both passages is the coming incarnation of the promised Son.

This is why I believe the earlier Bishops’ Bible’s rendering of ἀνίστημι (inflected as a future active infinitive) as “**should come** of the fruit of his loins,” better reflects this fact than the later KJV rendering of that Greek verb as “**he would raise up**.”

Acts 2:30 Therefore, seeyng he was a prophete, and knewe that God had sworne with an oth to hym, that Christe, as concernyng the fleshe, should come of the fruite of his loynes, and should syt on his seate: Bishops’ Bible

In the book of Acts, if my count was correct, this word rendered in the KJV as “raise up” was used seven times with a sense of, “to raise up from the dead,” that is, in regard to Christ’s resurrection (Acts 2:24, 32; 10:41; 13:33-34; 17:3; 17:31), and it was used seven times with the second sense of, “cause to exist, cause to be born, or appear.” Four of those seven times it was used with the sense of *cause to be born* in regard to Christ’s incarnation (Acts 2:30; 3:22; 3:26; 7:37), and the other three times it was used with the sense of one who *appeared*, i.e. to rise to power, to appear in history—Theudas (Acts 5:36), Judas of Galilee (Acts 5:37), and a king who knew not Joseph (Acts 7:18).

Matthew

So in Acts 2:30, as one can see, contextually it carries the second meaning above, i.e. “*to raise up, to cause to be born,*” for it is related to the promise made to David in II Sam. 7: 12-16 and, of course, to the oath in Psalm 132, neither of which directly speak of Christ’s resurrection from the dead, but rather does speak of His *coming* incarnation and birth. For this reason I believe the Bishops’ Bible rendering of the Greek verb ἀνίστημι in verse 30 as “*should come,*” helps clarify this distinction for the reader.

But the beauty of this distinction, as used in this context, is that it still shows us the great faith of David in God’s promise, and His great trust in the faithfulness of the LORD who would one day come from the fruit of his loins. And in that sense we can say Acts 2:30 does *indirectly* refer to the resurrection of Christ, as we will now see, but not from the Greek verb ἀνίστημι in verse 30.

David’s faith and trust in the faithfulness of God is shown in such Psalms as Psalm 2, Psalm 16, and Psalm 22. And for those who might ask how? The answer is that since David was a prophet, as Acts 2:30 states, he not only knew that God swore to him that the Messiah would be “raised up,” that is “to come,” from the fruit of his loins, so as to sit and reign forever upon his throne, he also knew that the Messiah must first be rejected and killed, as is seen in the aforementioned Psalm 2, 16, and 22!

Moreover, it should also be mentioned that it is generally recognized that these Psalms regarding the Lord’s death were all written by David around the same time that LORD revealed to him through Nathan the promise regarding his house in II Sam. 7 and the oath of Psalm 132. This means that David not only knew of the “coming” incarnation and birth of the Promised Seed, the Man, the LORD, he also knew of the future death of the Promised Seed, whose heel would be bruised by the serpent (Gen. 3:15)!

Therefore, since God said to him that the Christ, who would come, would reign forever upon his throne, he knew that Christ must be resurrected back to life in order to fulfill that promise to “sit” upon his throne and reign forever! Thus, David reveals much faith and trust in God’s promise to resurrect the Messiah from the dead, as declared in all the Psalms foretelling his death. His affirmation of faith in the resurrection of his future Son (according to the flesh) is seen in these Psalms—Psalm 2: 6-12, Psalm 22: 22, and, of course, Psalm 16:10 which is quoted directly by Peter in his sermon in Acts 2: 25-28 & 31.

Matthew

So in this sense, we can see that David was exercising the same faith that Abraham exercised with Isaac, when God had asked Abraham to offer up his son in sacrifice. Abraham believed that since God could not lie, if God asked him to offer up Isaac to death, then God would then resurrect him back to life in order to fulfill His promise than in Isaac his seed would be called.

Hebrews 11:17-19 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,¹⁸ Of whom it was said, That in Isaac shall thy seed be called:¹⁹ **Accounting that God was able to raise him up, even from the dead;** from whence also he received him in a figure. KJV

In the actual story, this faith is seen in Gen. 22:5, wherein Abraham tells his servants that he would “return” with Isaac, knowing full well he intended to obey God and offer him up to death upon the mount, but also knowing full well that God would then resurrect him back to life so that both of them would still return because God would keep His promise than in Isaac his seed would be called!

Genesis 22:5 And Abraham said to his young men, "Stay here with the donkey, and I and the lad will go yonder; and **we will worship and return to you.**" NASB77

David has this same faith! And it is this faith of David in God's promise “to raise up” Jesus Christ (this time with the sense *to raise up from the dead*) that Peter speaks about in his sermon in verse 32 of the second chapter of Acts

In this verse, Peter's sermon, as translated, or as heard, uses the same Greek word ἀνίστημι, but this time not with its meaning *to raise up, to cause to be born*, i.e. *to come*, but this time with the meaning *to raise up* with the sense of *rising from the dead*.

Consequently, in these two verses, Acts 2:30 and Acts 2:32, we see both perspectives of this Greek verb used that was mentioned by S. T. Bloomfield in his *Greek Lexicon*.

So, one can see that the same Greek verb is used in two different verses in regard to two different events, the first, in regard to the incarnation, and the second, in regard to the resurrection. The Greek verb still means “to raise up” in both cases, the only difference is whether it is referring to being raised up in birth, or being raised up from death.

Matthew

And so, even though many do not recognize this distinction, I believe it is an important distinction to recognize for without it one loses an important truth that Peter is trying to convey to his hearers and now readers.

John Gill also recognized this important distinction. Let me provide his understanding on this important truth.

“Ver. 30...*according to the flesh, he would raise up Christ*; would send him forth, according to the human nature; for this phrase respects not his resurrection from the dead, but his incarnation or exhibition in the flesh, as in iii. 26, xiii: 23...Ver. 31. *He seeing this before, &c.* Or by a spirit of prophecy foreseeing it, that according to God’s promise and oath, the Messiah **would be raised up, and spring from his seed**; [i.e. the incarnation] and also by the same Spirit... [foreseeing] that he would suffer and die, and be laid in the grave, the pit of corruption: *spake of the resurrection of Christ from the dead [vs 31].*”¹⁴⁸

Now, with this distinction in mind, with everything else we have learned, this is how I would translate all three verses together, bringing out all aspects of the underlying Greek text—

Acts 2:30-31 “Therefore being a prophet, and knowing that God with an oath had sworn to him—out of the fruit of his loins (as far as regards the flesh) **to raise up** the Christ to sit upon his throne—he spoke concerning the resurrection of Christ (having seen this before), that his soul was not left in Hades, neither did his flesh see corruption. This Jesus God **raised up**, of which we all are witnesses.”

So, to recap what we have been discussing so far; when Peter is saying that David was a prophet knowing that God would raise up from the fruit of his loins the Messiah to sit upon his throne, he is referring to the incarnation and not to the resurrection of Christ. But Peter is also saying that David, being a prophet, also knew that the Messiah who was raised up from his loins to sit upon his throne would first have to die before he sat on that throne, which meant that David also knew of the resurrection of his future Son, meaning that God would have to then raise up Jesus from the dead, so as to fulfill the promise and the oath made to him that the Messiah would sit on the throne of David and reign forever. And that is why, knowing of the Messiah’s death, that David could still say the Christ would still sit on his throne, reigning in city of Jerusalem upon Mt. Zion in Psalm 132. And this is what Peter affirms in his sermon, since Peter also knew that day was still to come, as Peter knew that the

Matthew

Millennium would still be in the future after the dispensation of the Church, which had just begun, came to an end.¹⁴⁹

Thus, it is important to realize that it is the incarnation that is first and foremost in the mind of Peter in our specific verse of Acts 2:30, but that the resurrection was also in the back of his mind in Acts 2:30, in that he still affirmed that the Christ would sit on the throne of David, knowing that Christ who would die first, would also be resurrected from the dead by God as he affirms in verse 31 and 32.

And this brings us to our next point regarding that incarnation of the Son of God, who is the Son of David in relation to His mother Mary, but who was eternally the Son of God in His eternal relation to God the Father.

Theological Truths Arising from the Apostle Peter's Declarations Regarding the Manner of the Man who is the Lord GOD

Hitherto we have been talking about the outward facts of the Scriptural affirmations of the Son of David as the Man, who is the Lord GOD, and of the understandings of the Jews regarding the Messiah in the first century, even back to the time of King David himself. Now, we would like to look closer to the theological truths that arose from those beliefs and declarations that were first made by Eve, then by David, and then by the apostle Peter.

Theologically, the unionization of that which was according to the flesh, i.e. the Human nature of the Messiah with the eternal and Divine Nature of the Son of God in one Person is commonly called the *Hypostatic Union*. Within that terminology, since the Human Nature was *anhypostatic* (impersonal), its personhood was found in the eternal personhood of the Son, which theologically became known as *enhypostasis*.

Now, I am not saying that Peter was using those terms, or that he was even aware of those terms which were developed centuries later to combat heresies that did not even exist in his day, but I am saying those words that were used centuries later arose because these affirmations of

Matthew

Peter in his sermon were ignored and twisted in such a way to actually deny the true nature of the Christ!

To understand the theological implications of Peter's sermon, especially the limitation (as far as regards the flesh— τὸ κατὰ σάρκα) of what proceeded from the fruit of the loins of David, we must look closer to those verses in Scripture that bespeak His incarnation. One of those verses is Matthew 1:18, of which I will provide a portion below from that which I wrote in the first volume (Part I) of this commentary.

Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. KJV

In this verse we have, what some have labeled a “subsequent infinitive,” which means the action of the infinitive (συνελθεῖν—come together) occurs “subsequent” to the action of the main verb (εὑρέθη—was found). Or one could say the action of the main verb occurs “before” the action of the infinitive.

And in this verse Matthew places the subsequent infinitive before the main verb. (It equally could have been placed after the main verb and the sentence would still have said the same thing). So why place it before? Sometimes in Greek this is done for emphasis. In other words, Matthew is emphasizing that Joseph and Mary had never come together, when she was found to be with child. So he is emphasizing that Jesus was not begotten of Joseph. Joseph was married (betrothed) to Mary, but he was not the natural father of Jesus, for Joseph and Mary had never yet come together in physical union as they were in their betrothal state of marriage.

However, this, in and of itself, does not demonstrate that it was a virgin birth, for one might conjecture that Mary was with child by someone else, whereby Jesus would be born illegitimately. In fact, this was a blasphemous charge and rumor that was circulated among the people concerning our Lord Jesus, as is shown in John 8:39-42. What an awful thing to do!

However, nothing could be further from the truth! In the very next phrase, he tells us Jesus was “of” the Holy Spirit. Mary was with child, not of Joseph, nor, as some blasphemously suggested of someone else,

Matthew

but she was with child “of” the Holy Spirit! This bespeaks the virgin birth of our Lord.

Matthew clearly tells us that Jesus was begotten “of” Mary in verse 16. Matthew uses the same language that he used for the male gender and applies it to Mary.

Matthew 1:16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς, ὁ λεγόμενος χριστός.

Matthew 1:16 And Jacob **begat** Joseph the husband of Mary, of whom **was born (begotten)** Jesus, who is called Christ.

If one notices, Matthew uses the same Greek verb γεννάω for both male and female. It is inflected as an aorist active verb ἐγέννησεν when it states Jacob begat (ἐγέννησεν) Joseph, and, even though this could not be known in the English translation, Matthew uses the very same Greek verb inflected as an aorist passive ἐγεννήθη when he states that Joseph was the husband of Mary “of whom was **begotten** Jesus. In English it is translated “born,” but it is the same word previously translated “begat” for Jacob in the verse. The reason it was translated *born* is because when used with a woman the basal meaning of the word, *to bring forth*, is more readily seen, as for example is seen with Elisabeth in Luke 1: 57, where the very same Greek verb is also used.

Luke 1:57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.

Luke 1:57 Now Elisabeth's full time came that she should be delivered; and she **brought forth** a son. KJV

But since the word ἐγέννησεν was used at the end of Elisabeth being with child, when she was ready to deliver, it was rendered “brought forth.” But with Mary we see it is used at the beginning of her being with child, when Jesus was conceived, i.e. begotten in her womb, and so I believe it should be rendered as “was begotten.” In fact, that is exactly how it is translated in Young’s Literal Translation.

Matthew 1:16 and Jacob begat Joseph, the husband of Mary, of whom **was begotten** Jesus, who is named Christ.

The basal meaning of the verb is to “bring forth,” so when it is used of the male it is referring to his part in conception (cf. II Sam. 16:11 KJV). When it is used of the female it refers to her part in conception (cf. Matt.

Matthew

1:20). But then when a woman is about to be delivered of her child, it is used in a general sense of being “born,” being “brought forth” into the world. And then, it should also be mentioned, the Greek verb is also used of a man and a woman together, i.e. of parents begetting a child.

Now, it should be mentioned this understanding of the word when used of a woman or parents is not something new or strange. It has long been acknowledged by well-known Greek Lexicons. It simply is not discussed very often, as it is used most often of the father. Below one can see how Liddell and Scott defined the Greek verb in their *Greek-English Lexicon*, and then how S. T. Bloomfield defined the Greek verb in his *Greek and English Lexicon to the New Testament*. One will see that the verb is used of a “father,” of a “mother” and then also of both “parents” together. This is, of course, because the underlying meaning of “to bring forth” is applicable in each context.

γεννάω, fut. ἴσω...(γέννα) Causal of γίγνομαι (cf. γείνομαι), mostly of **the father**, *to beget, engender*, Aesch., Supp. 48 Soph. El. 1412; οἱ γεννήσαντες **the parents**, Xen. Mem. 2.1,27...**but also of the mother**, *to bring forth, bear*, Aesch. Supp. 47, Arist. G A 3.5.6...”¹⁵⁰

Γεννάω, , f. ἴσω, (γέννα poet. or γένος,) trans, *to beget*, as said of **men** ; also, though more rarely, *to bear, bring forth*, said of **women**: pass, **to be begotten**, or *born*, I. act. and 1) as said of men, *to beget* Matt. i. 2—16...II. pass, γεννάομαι, and 1) **to be begotten or conceived**, **Matt. i. 20**, τὸ ἐν αὐτῇ γεννηθὲν, **'conceived in her womb**. ”¹⁵¹

So one can see that the Greek verb γεννάω (to beget) can be used from three different perspectives—it can be used first, “of the father,” second, “of the mother,” and third, “of the parents, the mother and father together.”

This first perspective is easy to understand because that is the most common perspective. Scripture usually speaks of a child being begotten by the father (e.g. the genealogies of Matt. 1: 1-16).

The second perspective, that of a women, is less used, but it is just as legitimate as when it is used of the man. However, as already mentioned, many Christians do not realize that this concept of begetting can also be used of women, but some do, as we mentioned above. In fact, Young’s Literal Translation nicely brings out this concept in his translation not just in Matt.1:16, but also Matt. 1: 20, which Darby also does in Matt. 1:20 in his version.

Matthew

Matthew 1:16 And Jacob begat Joseph, the husband of Mary, **of whom was begotten Jesus**, who is named Christ. Young's Literal Translation

Matthew 1:20 And on his thinking of these things, lo, a messenger of the Lord in a dream appeared to him, saying, 'Joseph, son of David, thou mayest not fear to receive Mary thy wife, **for that which in her was begotten** *is* of the Holy Spirit. Young's Literal Translation

Matthew 1:20 but while he pondered on these things, behold, an angel of *the* Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to *thee* Mary, thy wife, **for that which is begotten in her** *is* of *the* Holy Spirit. Darby's Translation

And then, finally, as to the third perspective, as we said, is that used of a father and mother together. This is the parent's perspective. It speaks of parents being the "begetters" of a child. In a non-biblical text one finds Xenophon uses this perspective of the word in his work *Memorabilia*, 2.1.27, when he says, "...εἰδυῖα τοὺς γεννήσαντάς σε καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα ("...having known your parents and having observed your character in childhood"). The phrase that I paraphrased as "your parents" (τοὺς γεννήσαντάς σε) literally means "the ones who begat you," i.e. your begetters.

This is also why, when we come to the word μονογενής, Isaac could be called "**the** only-begotten" in Heb. 11:17 (not "**his**" only-begotten). It should be noted there is no personal pronoun "his" in the verse, neither do I believe the definite article τὸν should be contextually understood as a personal pronoun. The phrase should be translated "the only begotten," for Isaac was not the only begotten of Abraham, but Isaac was, indeed, the only-begotten of his mother Sarah (and/or, if one wishes, of Abraham and Sarah together as parents). And, as an aside, it is lack of this understanding that has caused so many to claim Heb. 11:17 as proof that μονογενής could never mean only-begotten. Actually the verse confirms that μονογενής means only-begotten. (For a fuller study on this please see B. P. Harris, *Studies in the Usage of the Greek Word Monogenes*, Assembly Bookshelf, Sacramento, 2007, pg. 32)

So, when we come back to the Greek word γεννάω, it is important to realize that "begetting," as well as the word "only-begotten," can also be used in reference to a woman also, as well as of a man and woman together, because the basal meaning of the word (to bring forth) remains the same, whether it is used of a man, or of a woman, or of a man and

Matthew

woman together, in which case all contribute equally in “bringing forth” seed for conception.

Now this is not to deny that the word “beget” in English is used more often of a man, than of a woman. But even in English, and not just in Greek, it has, indeed, been used of women. In fact, it is even used in an English translation of something as strict as a legal code.

In the book, *The Code of Napoleon: verbally translated from the French, Vol. 1*, an ancient custom in Saxon territory is referenced as follows in English. It states, “...the woman who begets children shall have her dower for life... [And]...the woman, after she had begotten children became entitled to the dower for her life.”¹⁵²

Also in a treatise written in English in 1625, about a Christian’s devotion to Christ, a certain W. Narne wrote of the widow of Nain, as found in Luke 7:12-16, referring to her child who had died as being her “only begotten” son, showing that the word was not restricted in English to only those references where a man was the topic or subject. In his treatise he wrote: “Out of doubt, that widow of Nain, *who wept* for the death of her only begotten sonne, rejoyced greatly, and glorified God heartily when Christ restored him to life.”¹⁵³ So we see that, despite the fact that KJV of 1611 rendered the word as “only son,” it was just as natural to write “only begotten son” of a mother in English, for the basal meaning still meant “to bring forth,” whether in birth or in conception. Again this explains why in Heb. 11:17 it would be completely proper to call Isaac “the only-begotten” of Sarah, for he was, indeed, her only-begotten son. She had no other children

Also, it was perfectly appropriate to use the word in the English language from a parent’s perspective, that of a man and a woman together. A sermon in Old English given by Aelfric, Abbot of Eynsham, is rendered into modern letterform as follows: “Adam was continuing then in this life with toil, and he and his wife begat children, both sons and daughters.”¹⁵⁴

So because of our verses in Scripture regarding the virgin birth, we should realize that it also affirms that children are begotten by mothers. This is an important truth to know, for in the womb of the Virgin Mary it is said that the Human Nature of Christ was begotten out of her own substance (i.e. the seed of the Woman). Obviously, she could not do this by herself, by her own power, but it did happen by the miraculous power

Matthew

of the Holy Spirit and the overshadowing of the Most High. The Human Nature of Christ was “begotten” in the womb of Mary, it was “brought forth” of her substance by the miraculous power of God, just as the writer of Hebrews also affirmed when he wrote, “a body Thou hast prepared for Me” (Heb. 10:5), and as Matthew specifically affirmed in Matt. 1:20, when he used the participial form of the same Greek verb γεννάω (to beget) writing, “τὸ γὰρ ἐν αὐτῇ γεννηθὲν” (for the thing having been begotten in her), and also as Luke affirmed when Elizabeth told the Virgin Mary, “blessed is the fruit of thy womb” (Luke 1:42).

In this last Scriptural reference, notice that Luke 1:42 does not say “blessed is the fruit **‘in’** thy womb,” but rather, “blessed is the fruit **‘of’** thy womb” (τῆς κοιλίας σου). Fruit provides the imagery of that which arises from a seed, which in turn provides us the imagery of the Human Nature of Christ arising from the seed of the Woman. As John Gill said earlier: “Christ’s flesh was formed out **of** the Virgin’s; he took flesh of her; his body did not descend from heaven, or pass through her, as water through a pipe, as some heretics of old said: nor did his human nature, either as to soul or body, pre-exist his incarnation; but in the fulness of time he was made **of** a woman, and took a true body **of** her, and a reasonable soul, into union with his divine person.”¹⁵⁵ (Bold type mine.)

John Calvin directly addresses this truth in his *Institutes of the Christian Religion*, translated from the Latin by Thomas Norton (1582). He first speaks of civil law that says that in certain cases the “issue followeth the womb, according to the judgment of the civil lawyers.”¹⁵⁶ He then declares that because issue is *engendered* of the seed of women, it is commonly known that mothers are called “engenderers,” writing as follows below. (I have updated the spelling and letterform, although in a few instances I have left it the original spelling intact.)

“Whereby, we may gather, that the issue is ingendered of the seed of the woman. And it hath of long time been received in common use of all nations, **that the mothers are called Genetrices, that is engenderers.** Wherewith God’s law also agreeth...”¹⁵⁷

Also, if we go back to what is considered to be one of the earliest English Dictionaries (1617) close to that time period, we find that the English word “engender” is defined simply by one word—*begets*. In the dictionary (leaving the spelling and bold type as it appears) it is simply defined as follows—“engender, **begetts.**”¹⁵⁸

Matthew

So we see by this early English translation of John Calvin's *Institutes of the Christian Religion* he believes that not only are men known as "begetters," but women are too! This is important to understand when it comes to the Virgin Mary, which John Calvin will now address.

In this whole portion regarding the begetting of women, John Calvin is exposing and refuting the ancient heresy of the Manichees, who taught that Jesus did not possess a human nature, but instead had a celestial body that came down from heaven into Mary, and he is exposing the heresy of the Marcionites who taught that Christ was a phantom, not He who came in the flesh made of the substance of Mary. So with that in mind, let's continue.

With his affirmation above that a woman does, indeed, take part in the begetting of children, he then continues his discussion, now in relation of the Lord Jesus and his being begotten of his mother Mary as to His Human Nature. (Again, I have updated the spelling and letterform, although in a few instances I have left it the original spelling intact.)

"But as I grant that there is a passive power ascribed to women, so do I answer that the same thing is indifferently spoken of them that is of men. And Christ himself is not said [Gal. 4.4.] to be made *by* the woman but *of* the woman. But some of their company [sect] shaking off all shame do too lewdly ask, whether we will say that Christ was engendered of the...seed of the Virgin, for I will likewise ask of them, whether he did not congeal in the blood of his mother, which they shall be constrained to confess. Therefore it is fitly gathered of Matthew's words, **that because Christ was begotten of Mary, he was engendered of her seed**: as a like engendering is meant when it is said, that Boaz was begotten of Rahab. Neither doth Matthew here describe the Virgin as a conduit pipe through which Christ passed: but he severeth this marvelous manner of generation from the common manner, for that by her was Christ begotten of the seed of David. For even in the same sort, that Isaac was begotten of Abraham, Solomon of David, and Joseph of Jacob, **likewise it is said that Christ was begotten of his mother**. For the evangelist so frameth the order of his speech, and willing to prove that Christ came of David, is contented with this one reason, that **he was begotten of Mary**."¹⁵⁹

Thus we can see that by a miracle of Holy Spirit, Jesus was begotten out of the substance of His mother Mary, as to His flesh, i.e. His Human nature. But Matthew next uses the very same language and says that Jesus was also "of" the Holy Spirit, albeit he does not repeat the verb ἐγεννήθη so as not to imply that God the Holy Spirit performed an act of begetting. In verse 16 it says, Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς (Mary, out

Matthew

of whom was begotten Jesus), but then in verse 18 it says Mary was with child, ἐκ πνεύματος ἁγίου, (out of the Holy Spirit). Both prepositions are the same. (In Greek ἐκ is written as ἐξ before vowels.) Why? The reason is because this shows us that in one Person the Divine Nature of our Lord was unionized with a Human Nature that was out of Mary by a direct miracle of the Holy Spirit. Mary did not beget a Human nature, in and of herself, to which, “of” the Holy Spirit, a Divine Nature was added. No, the nature was begotten out of Mary, out of her substance (the seed of the woman), by a miracle of the Holy Spirit, wherein, by that very act of the incarnation, the Word was made flesh. It was a hypostatic union, wherein the Human nature from the seed of the Woman was unionized with the Divine Nature of the Son in one indivisible act (Matt. 1:16, 20; Luke 1:35).

And because this miracle was an indivisible act, it should be noted that the Divine Nature was not unionized with a human person, as if the Divine Nature of the Son was unionized with a human person named Jesus who had been first begotten, or brought forth in her womb of the seed of Mary. No, the Divine Nature of the Son was unionized with the Human Nature from Mary, in One Person, all at once, at the same moment in time, if you will. It was an incarnation through unionization, and unionization by incarnation. He was truly Man—spirit, soul and body, but since the Human Nature did not exist before the incarnation, the personhood of that Nature was in the eternal Person of the Son. Theologically, as we said this is called *enhypostasis*. The personhood of Jesus is the one Personhood of the eternal Son of God. There are not two persons in Christ, a human person named Jesus and a Divine Person.

In other words, the Eternal Son did not unionize with a human individual named Jesus. This was one of the heresies of early Gnosticism. They taught that the Divine Person descended upon a human individual named Jesus, which some believed happened at his baptism. Scripture prohibits such an understanding.

Another thing that this shows is that Jesus was not the result of some sexual union of God and Mary, as some have blasphemously suggested! Christians are sometimes accused by some in other religions of teaching this, but of course, that is because the ones in those religions do not understand the Word of God. (May we pray for their salvation.) Of course, such a thing suggested by some would be completely impossible for God is not human, as some cults have also erroneously suggested. Rather the Word of God teaches that the holy thing was the result of the

Matthew

miracle of God, when the Word of God was made flesh, by the mutual working of the Blessed Trinity—the Father, Son and Holy Spirit.

It was a work of the Father, of course, for Luke says the power of the “Most High” shall overshadow you (Luke 1:35). And just three verses earlier Luke says that Jesus shall be called the Son of the “Most High,” so we see that the Most High God refers to God the Father.

It was the work of the Son, for the Son also took part in his own incarnation. Paul tells us in Phil. 2:7-8 that the Son “emptied himself,” taking on the form of a servant. The verb “empty” and the participle “take” are in the active voice in Greek, which demonstrate that the subject is the one performing the action. The subject of the verb in this case, of course, is the Son. Also we find that the next participle, γενόμενος, (being made), is in the middle voice. And, even though Paul used the reflexive pronoun ἑαυτὸν (himself) with the other participles, and with this one he does not, he may still be using the middle voice of this participle, in its reflexive sense, to further indicate that it was the Son, Himself, who participated in his own incarnation. These two participles then would be considered participles of means, showing how the Son emptied himself. He emptied himself of his glory by “taking” on the form of a servant, and by “making himself” in likeness of men, or as Paul says in another epistle in the “likeness of sinful flesh.”

And finally, it was the work of the Holy Spirit. The Holy Spirit came upon Mary so that the child would be “of” the Holy Spirit, as we have seen. As the Holy Spirit was seen as the breath of God in the old creation (Psalm 33:6), so too the Holy Spirit took part in this New Creation. A body was prepared for our Lord, as writer of Hebrews says in 10:5, wherein the body, as John Owen once said, should be understood as a synecdoche, “a part for the whole,” that bespoke His Human Nature.

Hebrews 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: KJV

So we see the incarnation was the result of the “miraculous activity” of the Father, Son and the Holy Spirit, and not a blasphemous physical union of God as ascertained by false prophets and heretics, but a body (Human Nature) that was prepared “out of” and “in” Mary, unionized with the Divine Nature of the Son, wherein we see that the Word of God

Matthew

was made flesh—pure, sinless, without any blemish, perfect in every way!

So, Beloved, let me close with this. One might ask, “Does all this really make any difference? After all I believe in Lord Jesus Christ. Why is it so important to go into details regarding the Divine and Human Nature of our Redeemer? The answer, if it is for no other reason, is because it is truth! And if we say we believe in the Lord Jesus Christ, and He holds the first place in our hearts, and the first place in our love, then truth should be our most earnest and fervent desire. Why? Because we serve the one **True** God above (John 17:3), and we believe in His Son, who is the Way, the **Truth**, and the Life (John 14:6)! And God has given us the Holy Spirit, who is called the Spirit of **Truth**, who bears witness of the glories of the Son who is the Truth (John 16: 13-15), and He has given us the Scripture which declares that “the Word is **Truth**” (John 17: 17). Therefore, if we claim to be filled with the Spirit, we must be zealous for Truth, for all that God is—is true, and the enemy of our souls will always try to denigrate the truth, dilute the truth, and obscure the truth. But a Christian is called to lift up the truth, contend for the truth, always being careful to speak the truth in love.

II Corinthians 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; **but by manifestation of the truth** commending ourselves to every man's conscience in the sight of God. KJV

II Corinthians 13:8 For we can **do nothing against the truth, but for the truth.** KJV

Galatians 2:5 To whom we gave place by subjection, no, not for an hour; that **the truth of the gospel** might continue with you. KJV

Galatians 4:16 Am I therefore become your enemy, because I tell you the truth?

Ephesians 4:15 But **speaking the truth in love**, may grow up into him in all things, which is the head, *even* Christ: KJV

Ephesians 6:14 Stand therefore, having **your loins girt about with truth**, and having on the breastplate of righteousness; KJV

Matthew

II Thessalonians 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and **belief of the truth**: KJV

I Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, **the pillar and ground of the truth**. KJV

II Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing the word of truth**. KJV

II Timothy 4:3-4 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; ⁴ **And they shall turn away *their ears* from the truth**, and shall be turned unto fables. KJV

II John 1:4 I rejoiced greatly that I found of **thy children walking in truth**, as we have received a commandment from the Father. KJV

III John 1:3-4 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou **walkest in the truth**. ⁴ I have no greater joy than to hear that **my children walk in truth**. KJV

Dear brethren in Christ, how wonderful is truth; truth edifies; truth protects; truth guards our heart from error and our minds from the wiles of the devil; it sanctifies us and brings us to spiritual maturity.

The Faith remains inviolate, and this aspect of that Faith was given to us by the apostles and by the writers of Scripture who bore witness to the true nature of the Promised Seed of the Woman, the Man, who is the LORD, for He is the only One who can deliver us from the bondage of sin and death, and bring salvation to all who will believe. Without the Christ being both God and Man we are forever lost in our sins. Christ Jesus truly is the Son of David, the Man, who is the Lord God! Only He can save those who are lost; He is the only Mediator between God and Man, the Man Christ Jesus.

May our prayer be that everyone in the world would cry out, "Jesus, Son of David, have mercy on me!" for all who call on the Name of the LORD, will be saved. Amen.

Endnotes

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³ H. E. Dana, Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Macmillan Publishing Company, New York, 1957) pg. 156-157 Brackets were mine.

⁴ William Hersey Davis, *Beginner's Grammar of the Greek New Testament* (George H. Doran Co., New York, 1923) pg. 36-37

⁵ A. T. Robertson, W. Hersey Davis, *A New Short Grammar of the Greek New Testament, for Students Familiar with the Elements of Greek* (Harper & Brothers Publisheres, New York, 1933) pg. 292

⁶ Gerald Stevens, *New Testament Greek Intermediate: From Morphology to Translation* (The Lutterworth Press, Cambridge, 2009) Pg. 236-237

⁷ W. E. Vine, *The Collected Writings of W. E. Vine, Vol. 3* (Thomas Nelson Publishers, Nashville, 1996) pg. 214

⁸ F. F. Bruce, *The Books and the Parchments: Some Chapters on the Transmission of the Bible* (Fleming H. Revell Company, Westwood NJ, 1963) pg. 177

⁹ Ibid., pg. 190

¹⁰ John Albert Broadus, *Commentary on the Gospel of Matthew* (American Baptist Publication Society, Philadelphia, 1886) pg. 188

¹¹ Philip Schaff, ed., *A Popular Commentary on the New Testament: By English and American Scholars of Various Evangelical Denominations, Volume I* (Charles Scribner's Sons, New York, 1878) pg. 83

¹² William M. Thomson, *The Land and the Book: Or, Biblical Illustrations Drawn from the Manners and Customs, the Scenes and Scenery of the Holy Land, Volume II* (Harper & Brothers Publishers, New York, 1868) pg. 34-37

¹³ Henry George Liddell, Robert Scott, *A Greek-English Lexicon, Fifth Edition* (At the Clarendon Press, Oxford, 1863) pg. 714

¹⁴ Fig. 1—*Sailing down the Sea of Galilee to the Country of the Gergesenes* is adapted and edited with changes from *Sketch-Map of the Sea of Galilee (Palestine Exploration Fund)* 1880—in Public Domain (USA). Some locations were added and some were removed. The name Gamal was changed to Hippos as most now agree this location was not the ancient Gamal (Gamala), but rather the ancient city of Sussita, which is also known as Hippos. All nomenclatures and notes on the southern end of the Sea of Galilee were added to reflect notes and comments made in the book. If one wishes to look at the original map, it is sourced from—Philip Schaff, ed., *A Dictionary of the Bible* (American Sunday-School Union, Philadelphia, 1880) pg. 320

¹⁵ George V. Wigram, *Analytical Greek Lexicon Consisting of an Alphabetical Arrangement of Every Occurring Inflexion of Every Word Contained in the*

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¹⁶ George H. Witney, *Hand-book of Bible Geography with Descriptive and Historical Notes* (Hodder and Stoughton, London, 1872) Pg. 106-108

¹⁷ George V. Wigram, *Analytical Greek Lexicon Consisting of an Alphabetical Arrangement of Every Occurring Inflexion of Every Word Contained in the Greek New Testament Scriptures with a Grammatical Analysis of Each Word and Lexicographical Illustration of the Meanings* (Samuel Bagster and Sons, London, 1852) Pg. 440

¹⁸ Flavius Josephus, Robert Traill, tr., Isaac Taylor, ed., *The Jewish War: A New Translation, Vol. I* (John P. Jewett, Boston, 1858) pg. 36

¹⁹ Fig. 3—*Israel in the Time of Christ*—This is a new map showing the political divisions of the land of Israel in the time of Christ gleaned from various sources. The basic geographical outline was adapted and edited from the map, "Palestine Among the Tribes," in Public Domain (USA) 1887, sourced from J. L. Hurlbut, *Manual of Biblical Geography* (Rand McNally & Company, Chicago 1887). Other than that this is my own creation.

²⁰ Edward Wells, *An Historical Geography of the Old and New Testament, Vol. I* (Clarendon Press, Oxford) pg. 170-171

²¹ John Lightfoot, *The Whole Works of the Late Rev. John Lightfoot, Volume XI* (G. Cowie and Company, London, 1825) pg. 393

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²³ Fig. 4—This is an edited adaptation of the *Sketch-Map of Canaan before the Conquest* (1880) in Public Domain (USA). Some locations as well as topographical indicators were removed to facilitate better viewing of the seven locations of the seven nations in the land of Canaan, in accordance with those listed in Deut. 7:1. What is interesting with this map is the identification of the Girgashites, i.e. the Gergesenes as occupying the southeastern portion of the lake. As was stated in the notes and comments, while the Country of the Gergesenes (Girgashites) encompassed much of the Country of the Gadarenes, the northern limit of the Country of the Gadarenes only reached to the southern border of the district of Hippos. Thus, while the Country of the Gergesenes (Girgashites) included not only the southeastern portion of the shore of the Sea of Galilee, it also extended down to the southeastern portion and beyond Jordan over the Yarmouk River, whereas the Country of the Gadarenes only extended up to the lower southeastern portion of the Sea of Galilee (Chinnereth). Also it should be noted that the map was shortened in the north to focus more on the land of Israel. Other than that all things remain the same. If one wishes to look at the original map it was sourced from page 156 of *A Dictionary of the Bible*, entitled *Sketch-Map of Canaan before the Conquest*— Philip Schaff, ed., *A Dictionary of the Bible* (American Sunday-School Union, Philadelphia, 1880) pg. 156

²⁴ Cyrus Adler, Isidore Singer, eds., *The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day, Volume VI* (Funk and Wagnalls Co., London, 1907) pg. 405

²⁵ Joachim Camerarius, *Notatio figurarum sermonis in libris quatuor evangeliorum: et indicata verborum significatio, et orationis sententia, ad illorum scriptorum intelligentiam certiore* (Ernesto Vögelin, Lipsiæ [Leipzig], 1572) pg. 44

²⁶ Henry Alford, *The Greek New Testament: With a Critically Revised Text, a Digest of Various Readings, Marginal References to Verbal ad Idiomatic Usage, Prolegomena, and a Critical and Exegetical Commentary, Vol I* (Longmans, Green and Co., London, 1894) pg. 339

²⁷ Jean Benedicti, ed., *Novum Testamentum* (Cholinus et Iacobus, Coloniae, 1564) pg. 60

²⁸ Charles Du Fresne Du Cange, *Πασχαλιον seu Chronicon Paschale* (Venetiis [Venice], 1729) pg. 53

²⁹ Aurelius Prudentius Clemens, H. J. Thomson, tr., *Prudentius* (Harvard University Press, Cambridge, MA, 1949) pg. 232 (Latin) pg. 233 (English)

³⁰ M. Aurelius Prudentius Clemens, *Carmina, Glossis Isonis Magistri et aliis veterum, commentariis, et lectionibus variantibus illustrate Vol. I* (Fulgonius, Romae, 1788) pg. 532

³¹ John Wesley, *A Plain Account of Christian Perfection*, Third Edition (William Pine, Bristol, 1770) pg. 3

³² Jeremy Taylor, *The History of the Life and Death of the Holy Jesus Beginning at the Time of His First Miracle, until the Second Year of His Preaching, with Considerations and Discourses upon the Several Parts of the Story* (R. Norton, London, 1657) pg. 263

³³ Philip Schaff, ed., *A Popular Commentary on the New Testament: By English and American Scholars of Various Evangelical Denominations, Volume I* (Charles Scribner's Sons, New York, 1878) pg. 83

³⁴ Henry St. John Thackeray, *A Grammar of the Old Testament in Greek, according to the Septuagint, Vol. I, Introduction, Orthography and Accidence* (Cambridge University Press, London, 1909) pg. 171

³⁵ Greville Ewing, *A Greek Grammar and Greek and English Scripture Lexicon Containing all the Words which Occur in the Septuagint and Apocrypha as well as in the New Testament, Second Edition* (James Hedderick & Co., Glasgow, 1812) pg. 266

³⁶ Henry Alford, *The Greek New Testament: With a Critically Revised Text, a Digest of Various Readings, Marginal References to Verbal ad Idiomatic Usage, Prolegomena, and a Critical and Exegetical Commentary* (Longmans, Green and Co., London, 1894) pg. 84-85

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⁴¹ Mendel Nun, “Ports of Galilee—Modern Drought Reveals Harbors from Jesus’ Time,” *Biblical Archaeology Review* July/August 1999, Vol. 25, No. 4, pg. 22

⁴² Fig 5—*Topographical Map of the Sea of Galilee in Time of Christ* is adapted and edited with changes from *Sketch-Map of the Sea of Galilee (Palestine Exploration Fund)* 1880—in Public Domain (USA). Some locations were added and some were removed. The name Gamal was changed to Hippos as most now agree the location was not the ancient Gamal (Gamala), but rather the ancient city of Sussita, which is also known as Hippos. All nomenclatures and notes on the southern end of the Sea of Galilee were added to reflect notes and comments made in the book. If one wishes to look at the original map, it is sourced from—Philip Schaff, ed., *A Dictionary of the Bible* (American Sunday-School Union, Philadelphia, 1880) pg. 320

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⁴⁵ E. W. G. Masterman, A Three Days’ Tour Around the Sea of Galilee, *The Biblical World*, Vol. 26, No. 3 (Sep., 1905), pg. 172

⁴⁶ James Hope Moulton, George Milligan, *The Vocabulary of the Greek Testament* (Hodder and Stoughton, London, 1914) pg. 359

⁴⁷ William J. Slater, ed., *Lexicon to Pindar* (Walter De Gruyter & Co., Berlin, 1969) pg. 290

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⁴⁹ William Bingley, *Animal Biography or Popular Zoology; Illustrated by Authentic Anecdotes of the Economy, Habits or Life, Instincts, and Sagacity of the Animal Creation, Vol. I, Fifth Edition* (F. C. and J. Rivington, London, 1820) pg. 153

⁵⁰ Fig. 6—*The Hill...nigh unto the Hills*—This is an edited and enlarged portion of *Sketch-Map of the Sea of Galilee (Palestine Exploration Fund)* 1880—in Public Domain (USA). All nomenclatures and notes on the southern end of the Sea of Galilee were added to reflect notes and comments made in the book. If one wishes to look at the original map, it is sourced from—Philip Schaff, ed., *A Dictionary of the Bible* (American Sunday-School Union, Philadelphia, 1880) pg. 320.

⁵¹ Fig. 7—*Two Possible Locations for the Rush of the Swine to the Sea*.—This is an edited and enlarged portion of *Sketch-Map of the Sea of Galilee (Palestine Exploration Fund)* 1880—in Public Domain (USA). All nomenclatures and

Matthew

notes on the southern end of the Sea of Galilee were added to reflect notes and comments made in the book. If one wishes to look at the original map, it is sourced from—Philip Schaff, ed., *A Dictionary of the Bible* (American Sunday-School Union, Philadelphia, 1880) pg. 320.

⁵² G. De Gols, *A Vindication of the Worship of the Lord Jesus Christ as the Supreme God, in all Dispensations, Patriarchal, Mosaick, and Christian* (J. Darby & T. Browne, London, 1726) pg.91 (Spelling has been updated, but his use of Upper Case letters, I presume for emphasis, has not been changed, except in a very few instances.)

⁵³ Ibid., pg.104-105

⁵⁴ B. P. Harris, *Understanding the Trinity: An Encouragement to Abide in the Doctrine in both Faith and Practice* (Assembly Bookshelf, Sacramento, 2006) pg. 10-11

⁵⁵ John Gill, *An Exposition of the New Testament, Vol. III* (Mathews and Leigh, London, 1809) pg. 456

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⁶⁰ The Holie Bible Conteynyng the Olde Testament and the Newe, A Prologue or Preface Made by Thomas Cranmer, late Archbishop of Canterburie—(1568) pg. 56 (margin note Genesis iii.1)

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The title page can be found at the this link: https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN87200449X&PHYSID=PHYS_0005&DMDID=DMDLOG_0003

⁶⁴ J. Michael Reu, *Luther's German Bible: An Historical Presentation Together with a Collection of Sources* (The Lutheran Book Concern, Columbus, OH, 1934) pg. 248-249

⁶⁵ Ibid., pg. 253, 255-256

Matthew

⁶⁶ Here is a link to this 1546 final form edition—https://digital.staatsbibliothek-berlin.de/werkansicht?PPN=PPN87200449X&PHYSID=PHYS_0022&DMDID=DMDLOG_0003

⁶⁷ This is the link of the 1545 edition with error in Gen. 4:1, along with the margin note by Martin Luther—<https://www.stilkunst.de/lutherbibel-1545/1Mos/1mos-04.php?Vers=16-17,#Text>

⁶⁸ This correct online Letzer Hand edition can be found at this link: <https://gratis.bible/de/lut/gen/4/>

⁶⁹ Philip Schaff, *History of the Christian Church, Vol. VII, The German Reformation* (Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1910) pg. 349

⁷⁰ Here is the link to the digital copy of the Canstein Edition of the German Bible—<https://digitale.bibliothek.uni-halle.de/vd18/content/pageview/6160867>

⁷¹ If one wishes to see an online digital copy of this “Afterword,” entitled *Dem Christlichen Leser*, in a 1545 edition containing the unfortunate change to the text, one can see it at the following link below. The declaration of this alteration can be found at the seventh paragraph down. It begins with the words, “Item im ißigen Druck Gen. 4” and ends with the words, “vnd nach seinem gutdünken aus, den HERRN, (des HERRN)” wie vor gestanden, gemacht.” http://dfg-viewer.de/show?tx_dlf%5Bdouble%5D=0&tx_dlf%5Bid%5D=http%3A%2F%2Fdigital.wlb-stuttgart.de%2Fmets%2Furn%3Anbn%3Ade%3Absz%3A24-digibib-bsz3517333880%2Furn%3Anbn%3Ade%3Absz%3A24-digibib-bsz3517333880.xml&tx_dlf%5Bpage%5D=1543&cHash=78b475a69d85864b79a75f20ccc89e05

The title page of the whole Bible can be found at this link on the same viewer: http://dfg-viewer.de/show?tx_dlf%5Bdouble%5D=0&tx_dlf%5Bid%5D=http%3A%2F%2Fdigital.wlb-stuttgart.de%2Fmets%2Furn%3Anbn%3Ade%3Absz%3A24-digibib-bsz3517333880%2Furn%3Anbn%3Ade%3Absz%3A24-digibib-bsz3517333880.xml&tx_dlf%5Bpage%5D=5&cHash=a67fa7a470293658480d81028e52fb85

And the error of *des HERRN* at Gen. 4:1 along with Martin Luther’s note in the margin that contradicts the altered text in the verse can be found at this link: http://dfg-viewer.de/show?tx_dlf%5Bdouble%5D=0&tx_dlf%5Bid%5D=http%3A%2F%2Fdigital.wlb-stuttgart.de%2Fmets%2Furn%3Anbn%3Ade%3Absz%3A24-digibib-bsz3517333880%2Furn%3Anbn%3Ade%3Absz%3A24-digibib-bsz3517333880.xml&tx_dlf%5Bpage%5D=24&cHash=66142de03eac17e36a899cae530d1316

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⁷³ Heinrich Ernst Bindseil, Hermann Agathon Niemeyer, *Dr. Martin Luther's Bibelübersetzung: nach der letzten original-ausgabe*, Volume 7 (Druck und verlag der Canstein'schen Bibel-anstalt, Halle, 1855) p. xxxv

Matthew

⁷⁴ Martin Luther, Rev. Henry Cole, tr., *Select Works of Martin Luther, an Offering to the Church of God in "the Last Days," Volume II* (W. Simpkin and R. Marshall, London, 1826) pg. 270-271

⁷⁵ Martin Luther, Rev. Henry Cole, tr., *Select Works of Martin Luther, an Offering to the Church of God in "the Last Days," Volume II* (W. Simpkin and R. Marshall, London, 1826) pg. 271

⁷⁶ Ibid., pg. 272

⁷⁷ Ibid., pg.273-274

⁷⁸ Ibid., pg. 275

⁷⁹ Ibid., pg. 278

⁸⁰ George Stanley Faber, *Horæ Mosaicæ or a View of the Mosaical Records* (At the University Press, Oxford, 1801) pg. 194-195, 197

⁸¹ Lord Congleton (John Parnell) relates that Darby was still in the Church of England in 1827, writing, "how, in 1827, a charge given by the then Archbishop of Dublin to his clergy had stirred up the mind of the then curate of Enniskerry, J. N. Darby..." [Henry Groves, *Not of the World, Memoir of Lord Congleton* (John F. Shaw & Co., London, 1884) pg. 13]

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⁸³ Ibid., pg. 438-439

⁸⁴ Ibid.

⁸⁵ Ibid., pg. 573

⁸⁶ Ibid., pg. 567

⁸⁷ Franz Delitzsch, *A New Commentary on Genesis* (T & T Clark, Edinburgh, 1899) pg. 177

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⁸⁹ Ibid., pg. 177—(Also, as an aside, it should be mentioned that the Targums were translations/paraphrases of the Jews after their return from captivity. They were paraphrases in the sense that words were sometimes added to bring out from the text what they considered to be the true import of the literal words. It was never meant to replace the Word of God, but was considered more like a concise commentary to explain to the readers what was believed to be the meaning of the text. A Jew would never consider such a work to be on an equal footing with the actual and precise words the Hebrew Scripture.)

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⁹³ Alfred Edersheim, *The Life and Times of Jesus the Messiah, Volume 1* (Longmans, Green and Co., London, 1884) pg. 449

⁹⁴ Brenton had translated ἡχρεώθησαν as *good for nothing*. It is the exact same word used by Paul in Rom. 3:12, so for continuity sake, I have translated ἡχρεώθησαν also as *useless* and substituted it for Brenton's *good for nothing*.

⁹⁵ Verses 12-18 are taken directly out of the LXX version of the Hebrew Old Testament in Psalm 14:3 (13:3). We know from Paul's quote that in this case, at least, the LXX preserves the original Hebrew text, which, unfortunately, is not found the Masoretic text. Paul was inspired by the Holy Spirit, and his phraseology "it is written," refers to that which is taken from the Old Testament Scripture. As such, his quote in Rom. 3:12-18 is an accurate quote from the underlying Hebrew text that was used by the translators of the Greek Septuagint.

⁹⁶ Rabbi Dr. Victor E. Reichert, Rabbi A. J. Rosenberg (reviser), Dr. A. Cohen, ed., *Soncino Books of the Bible, Job, Hebrew Text & English Translation with an Introduction and Commentary* (The Soncino Press, London, 1985) pg. 99-100

⁹⁷ Philip Schaff, Henry Wace, ed., *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church: Second Series, Vol. VII* (The Christian literature Company, New York, 1894) pg. 438

⁹⁸ John Lightfoot, *Horæ Hebraicæ Et Talmudicæ, Hebrew and Talmudical Exercitations upon the Gospels, the Acts, Some Few Chapters of the Epistle to the Romans and the First Epistle to the Corinthians, Vol. IV* (Oxford at the University Press, London, 1859) pg. 273-275

⁹⁹ Horatius Bonar, *The Christ of God* (James Nisbet and Co., London, 1874) pg. 69-70

¹⁰⁰ *Ibid.*, pg. 192

¹⁰¹ F. Tinley Bassett, *Christ in Eternity and Time* (Simpkin, Marshall & Co., London, 1871) pg. 72-73

¹⁰² *Ibid.*, pg. 53-55

¹⁰³ Charles John Ellicott, ed., *An Old Testament Commentary for English Readers by Various Writers Vol. I* (Cassell and Company, Limited, London, 1897) pg. 27

¹⁰⁴ *Ibid.*

¹⁰⁵ *Ibid.*

¹⁰⁶ John Gill—[Gen. 12:1] "Now the Lord had said unto Abram, &c.] In Ur of the Chaldees, before he came and dwelt in Charran, as seems from Acts 7:2 and so Aben Ezra interprets it; but Jarchi and others think, that what follows was said to him in Haran, and so the words may be more literally rendered, *and the Lord said unto Abram*; after the death of Terah, who died in Haran; and indeed it is highly probable there were two appearances of God to Abram, and that the same words, or very near the same, were spoken to him at two several times, first in Ur of the Chaldees, and then in Haran: *get thee out of thy country*; the land of Chaldea, and the city of Ur, which was in it, or out of Mesopotamia, in which, when taken in a large sense, were both Ur and Haran; and this country was now become idolatrous, for though it was first inhabited and peopled by the posterity of Shem in the time of Arphaxad, yet these, in process of time, degenerated from the true religion, and fell into idolatry...*and from thy kindred*; as Nahor his brother, and his family, who are not mentioned, and seem to be left behind when Terah, Abram, Lot, and Sarai, came out of Ur of the Chaldees; though it looks as if afterwards Nahor did follow them to Haran or Padanaram,

which are the same, and where he continued, and therefore is called his city; see Gen. 24:10 Gen. 25:20 28:2,5,10 29:4,5 so with great propriety Abram might be called a second time to leave his kindred as well as his country; and certain it is, Haran, or Padanaram, as well as Ur of the Chaldees, is called by himself his country, and Nahor and his family his kindred, Gen. 24:4: *and from thy father's house*; or household, his family, which better agrees with the second call at Haran, than with the first at Ur; for, upon the first call, Terah and his family came along with Abram, and therefore this phrase is omitted by Stephen, who speaks of that call, Acts 7:3 but Terah dying at Haran, his house or family went no further, but continued there with Nahor; only Abram and Lot, upon this second call, went from thence, as the following history makes it appear; and so Abram left, as he was bid, his father's house and family to go, as it follows...[Gen. 12:4] *So Abram departed, as the Lord had spoken unto him, &c.* Or, 'when the Lord had spoken to him,' as Cocceius renders the words; when he had called him a second time, even when in Haran, immediately after the death of his father Terah; as soon as ever the words were spoken to him before recorded, he immediately prepared and got all things ready for his journey, and departed from Haran, as he had done before from Ur of the Chaldees: *and Lot went with him*; of his own accord, and he only, besides his wife Sarai and his servants, for Terah was dead, and Nahor and his family stayed behind. *And Abram was seventy five years old when he departed out of Haran*; by which it appears, as has been observed, that he was not Terah's eldest son, born when he was seventy years of age, Gen. 11:26 for then he must have been at this time, one hundred and thirty five years old, since his father, who was just now dead, lived to be two hundred and five years old, Gen. 11:32 so that Abram must be born in the one hundred and thirtieth year of Terah: how many years before this time he was converted from idolatry cannot be said with any certainty."— John Gill, *An Exposition of the Old Testament, Vol. I* (Mathews and Leigh, London, 1810) pg. 94-95

¹⁰⁷ In Gen. 17:1 He appears to him as both the LORD and God Almighty!

¹⁰⁸ James H. Charlesworth, *The Old Testament Pseudepigrapha, Vol. II* (Doubleday, New York, 1985) pg. 283

¹⁰⁹ Howard Osgood, *The Doctrinal Sermon, The Person of Christ in its Relation to the Atonement*. Minutes of the 167th Anniversary of the Philadelphia Baptist Association, October 6th to 8th, 1874, (William Syckelmoore, Philadelphia, 1874) pg. 52-54

¹¹⁰ *Ibid.*, pg. 53-54

¹¹¹ See John Venn, J. A Venn, eds., *Alumni Cantabrigienses: A Biographical List of all Known Students, Graduates and Holders of the Office at the University of Cambridge, from the Earliest Times to 1900, Part I, Volume II* (Cambridge at the University Press, Cambridge, 1922) pg. 40 and also W. J. Hardy, ed., *The Home Counties Magazine: Devoted to the Topography of London, Middlesex, Essex, Herts, Bucks, Surrey, and Kent, Volume IV* (F. E. Robinson & Co, London, 1902) pg. 71

Matthew

¹¹² G. De Gols, *A Vindication of the Worship of the Lord Jesus Christ as the Supreme God, in all Dispensations, Patriarchal, Mosaick, and Christian* (J. Darby & T. Browne, London, 1726) pg.91 (Spelling has been updated, but the use of Upper Case letters for presumed emphasis have not been changed, except in a very few instances.)

¹¹³ Ibid., pg. 104-107

¹¹⁴ Ibid., pg. 107-108

¹¹⁵ Martin Luther, Henry Cole, tr., *Select Works of Martin Luther, an Offering to the Church of God in the Last Days, Volume II* (W. Simpkin and R. Marshall, London, 1826) pg. 210-211 (In this quote, for clarity's sake, I have changed Martin Luther's rendering of Lord God, for *Adonai Jehovah* in II Sam. 7:19, to Lord GOD, following the KJV's rendering for *Adonai Jehovah*.)

¹¹⁶ Ibid., pg. 211-213

¹¹⁷ Ibid., pg. 225

¹¹⁸ Ibid., pg. 232

¹¹⁹ The final phrase reads: "...en dit naar de wet der mensen, Heere HEERE (and this according to the law of the Man, Lord, LORD) It should be noted that in Dutch, apparently some singular nouns in the genitive case had an *-en* case ending. One such noun was "mensen," which helps one to understand the reason for the translation of *the Man* above. See the following quote in J. M. Hoogvliet, *Elements of Dutch*, Seventh Edition (Matinus Nijhoff, The Hague, 1908), pg. 21.—"A few masculine nouns had a Genitive case ending in *-en*: *des vorsten*...(of the prince), *des heeren*...(of the lord)...*des mensen*...(of man)."

¹²⁰ Robert Young, *A Commentary on the Holy Bible, as Literally and Idiomatically Translated out of the Original Languages* (A. Fullarton & Co., Edinburgh, 1868) pg. 224

¹²¹ Ibid., pg. 454

¹²² Lucas Osiander, ed., *The book of Joshua, Judges, Ruth, the first and second of Samuel, the first and second of Kings, the first and second Chronicles according to the old or Vulgate translation emended to the Hebrew truth* (Excudebat Georgius Gruppenbachius, Tübingen, 1574) pg.510

¹²³ Andreae Osiandrum, ed., *Biblia Sacra, Quæ Præter, Antiqvæ Latinæ, Versions Necessariam Emendationem, & difficiliorum locorum succisetiam explicationem* (Tübingen, Typis & Expensis Gruppenbachij, 1600) pg. 120

¹²⁴ Matthæi Hilleri, שמות ספר *Sive Onomasticum Sacrum* (Impensis Theophilus Georg I, Tübingen, 1706), pg. 447

¹²⁵ Charlton T. Lewis, Charles Short, *A New Latin founded on the Translation of Freund's Latin German Lexicon* (Harper & Brothers Publishers, New York, 1891) pg. 539

¹²⁶ Matthew Henry, *An Exposition of all the Books of the Old and New Testaments, Volume II* (W. Gracie, Berwick-upon-Tweed, 1808) found at II Sam. vii.19, para. (2) of sec. III, second column.

¹²⁷ John Gill, *An Exposition of the Old Testament, Vol. II* (Mathews and Leigh, London, 1810), pg. 594

¹²⁸ Francis Tilney Bassett, *An Examination of Some of the More Important Texts in the New Testament that Relate to the Deity of our Lord Jesus Christ with Special Reference to the Treatment They Have Severally Received in the Revised Version* (Elliot Stock, London, 1883) pg. 130-132 [Note: In this quote, for clarity's sake, I have changed Francis Bassett's rendering of Lord God in II Sam. 7:19, to Lord GOD, following the KJV's rendering for *Adonai Jehovah*.]

¹²⁹ Louis Wessel, "The Proof Texts of the Catechism with a Practical Commentary: The Two Natures in Christ," *Theological Quarterly: Volume XIII* (Concordia Publishing House, Concordia, 1909) pg. 40-42

[Note: Unpointed Hebrew Text replaced the pointed Hebrew text in this quote. Also for clarity's sake, I have changed Louis Wessel's rendering of Lord God in II Sam. 7:19, to *Lord GOD*, following the KJV's rendering for *Adonai Jehovah*.]

¹³⁰ If it was Solomon who wrote this Psalm, it still could be the very words of David, told by him to his son Solomon. I read this in the writings of a brother whose name I must apologize, I do not remember. He mentioned that in other places in Scripture, the very things that Solomon wrote were the very words spoken to him by his father David, as seen in Prov. 4:1-5. "Hear, *my* sons, the instruction of a father, And attend to know understanding:² For I give you good doctrine; Forsake ye not my law. ³For I was a son unto my father, Tender and only beloved in the sight of my mother. ⁴And he taught me, and said unto me: Let thy heart retain my words; Keep my commandments, and live; ⁵ Get wisdom, get understanding; Forget not, neither decline from the words of my mouth. (ASV)

¹³¹ See Franz Delitzsch, *Commentary on the Epistle to the Hebrew, Vol. I* (T. & T. Clark, Edinburgh, 1868) pg. 307

¹³² Henry George Liddell, Robert Scott, *Greek-English Lexicon, Seventh Edition* (Harper & Brothers, New York, 1883) pg. 1217

¹³³ More than likely this refers to the ancient name of Bethlehem.

¹³⁴ William MacDonald, *Believer's Bible Commentary* (Thomas Nelson Publishers, Nashville, 1995) pg. 701-702

¹³⁵ J A. Alexander, *The Psalms Translated and Explained, Vol. III* (Baker and Scribner, New York, 1850) pg. 237

¹³⁶ Some now believe that the diphthong αι was pronounced the same as ε, unlike of the traditional Erasmian pronunciation where αι is pronounced like "ai" in aisle.

¹³⁷ F. F. Bruce, *The Books and the Parchments: Some Chapters on the Transmission of the Bible* (Fleming H. Revell Company, Westwood NJ, 1963) pg. 177

¹³⁸ F. F. Bruce, *The New Testament Documents: Are They Reliable?* (InterVarsity Press, Downers Grove, IL, 1973) pg. 15

¹³⁹ *Ibid.*, pg. 16-17

¹⁴⁰ Henry Alford, *The Greek New Testament, Vol. II* (Rivingtons, London, 1857) pg. 379

¹⁴¹ *Ibid.*

¹⁴² *Ibid.*, pg. 380

Matthew

¹⁴³ Please see the aforementioned versions, as many other versions of today have altered the meaning of that verse by excluding the thought of *everlasting*. This verse is one of the examples I mentioned where a fundamental doctrine of the Bible has been altered in many, if not in most modern translations. The doctrine they are obscuring and undermining is the doctrine of the eternal generation of the Son of God, which, unfortunately, is another example of so many modern Evangelicals departing from the Historic Christian Faith.

¹⁴⁴ John Gill, *An Exposition of the New Testament, Vol. I* (Mathews and Leigh, London, 1809) pg. 509

¹⁴⁵ Matthew Poole, *Annotations upon the Holy Bible, Vol. III* (Robert Carter and Brothers, New York, 1852) pg. 190

¹⁴⁶ Louis Berkhof, *Systematic Theology* (Wm. B. Eerdmans Publishing Co., Grand Rapids, MI 1972) Pg. 93-94

¹⁴⁷ S. T. Bloomfield, *A Greek and English Lexicon to the New Testament* (Longman, Orme, Brown, Green & Longmans, London, 1840) pg. 27

¹⁴⁸ John Gill, *An Exposition of the New Testament, Vol. II* (Mathews and Leigh, London, 1809) pg. 159

¹⁴⁹ However, as with the kingdom of Heaven, the Jews did not understand that before the actual physical reign of the Messiah upon earth commenced with Him sitting upon David's throne, a mystery form of the kingdom must occur, wherein He would be sitting at the right hand of God on high until His enemies were made a footstool for His feet (which happens during Daniel's Seventieth Week, and not before—see Rev. 11:15). As such, until the time of Daniels Seventieth Week began, they did not know that the Messiah would be building His Church during the mystery form of the kingdom, wherein the Gentiles were also being made members of one body (Eph. 2:11-22, 3:4-6). Only then, after the dispensation of the Church, would Christ return to sit upon the throne of his father David and rule and reign in the Millennium, reigning unto everlasting ages, thus completely fulfilling the promise made to David.

¹⁵⁰ Henry George Liddell, Robert Scott, *Greek-English Lexicon, Seventh Edition* (Harper & Brothers, New York, 1883) pg. 305

¹⁵¹ S. T. Bloomfield, *A Greek and English Lexicon to the New Testament* (Longman, Orme, Brown, Green & Longmans, London, 1840) pg. 67

¹⁵² Bryant Barret, *The Code Napoléon, verbally translated from the French, Vol. I* (Printed for W. Reed, London 1811) pg. ccxlviii (248)

¹⁵³ W. Narne, *Declaring Christ's Excellencie, our Necessitie of Him, His Great Love and Manifold Mercies Bestowed upon us, as also Some of our Duties* (I. L. for P. Stephens and C. Meredith, London, 1625) pg. 116-117

¹⁵⁴ Benjamin Thorpe, *The Homilies of the Anglo-Saxon Church: The First Part, Containing the Sermones Catholici, or Homilies of Ælfric, in the Original Anglo-Saxon, with an English Version, Vol. I* (Printed for Aelfric Society, London, 1844) pg.21

¹⁵⁵ John Gill, *An Exposition of the New Testament, Vol. I* (Mathews and Leigh, London, 1809) pg. 509

Matthew

¹⁵⁶ John Calvin, Thomas Norton, tr., *Institution of the Christian Religion, Written in Latine by M. Iohn Calvine, and Translated into English according to the Authors Last Edition, by Thomas Norton* (Henrie Middleton, London, 1582) pg. 152

¹⁵⁷ Ibid.

¹⁵⁸ R. C. (Robert Cawdry), *A Table Alphabeticall, containing and teaching the true writing and vnderstanding of hard vsuall English words, borrowed from the Hebrew, Greeke, Latine, or French &c, Fourth edition* (W. I. for Edmund Weaver, London, 1617). I updated the letterform of “f” to “s,” but left the spelling intact.

¹⁵⁹ John Calvin, Thomas Norton, tr., *Institution of the Christian Religion, Written in Latine by M. Iohn Calvine, and Translated into English according to the Authors Last Edition, by Thomas Norton* (Henrie Middleton, London, 1582) pg. 153

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