

CHRIST IN HELL

“You will not leave My soul in Hell”

NANCY ANGOVE

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by Nancy Angove

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“The Burial and Resurrection of Christ”

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A PERSONAL NOTE TO THE READERS

Dear Readers & Seekers of Truth:

This is the second printing of this book so felt to add a personal note. Of all the books we have sent out there have been many readers who have written how precious the truths of His Burial in Hell were to them. One man wrote that years ago he had learned this from E.W. Kenyon, but hadn't heard much about it since that time. But times have changed and Christians are changing and renewing their minds to many workings of God that they didn't believe in or know about before.

The truths in this book are unique, not in themselves, but in the fact that you may have never heard about Christ's soul going into death and hell while His body lay in the grave.

God is revealing many new treasures to His people, and is also bringing out the "old" treasures to renew our understanding and faith. In fact, God is very busy right now!

If this is new to you, don't reject it thinking you'll be amiss for "adding" to your salvation on the Cross. The truth of His Burial will cause you to love your Savior even more, and that's a good thing!

The treasures in this book may not be that easy for you to absorb at first reading (in fact your brow may get a little furrowed), but maybe I'm underestimating you! There are no other stories or humor to catch your attention in this book, but death and hell and what our Savior did for us is serious and doesn't need anything else mixed in.

Years ago we sent Gloria Copeland a little booklet version of Christ in Hell, and received a personal handwritten note from her thanking us for the anointed message.

Our ministry is deliverance, and this truth has helped our faith, and the faith of those we pray for, to be set free from the tomb of their own burial clothes. So reader, Come Forth! and then rise with Christ! It's been lovely talking to you, and writing to you and for you.

A handwritten signature in cursive script that reads "Nancy Angove". The signature is fluid and elegant, with a large initial 'N' and a long, sweeping underline.

Nancy Angove
Lite of Life Ministries



*This Truth is a Treasure,
and in a Spiritual Nutsell studies:*

1. The Sufferings of Christ's Soul in Hell for us for three days and three nights while His body laid incorruptible in the Grave.

PSALM 88, ISAIAH, JONAH, ETC.

2. His Cry to be Resurrected Out of Hell

PSALM 144

3. His Resurrection from Death and Hell

PSALM 18

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INTRODUCTION

The following pages may contain spiritual truths you have never heard or have heard only in part. This book is about our Savior and His Burial (& resurrection), the single most important event that has ever happened to you and to mankind. You may not comprehend all of this in its entirety at the first reading because spiritual truths run deep and have to be studied and meditated on until they become a revelation in our hearts.

The truths in this book could all be expanded in their explanations (and probably perfected in my writing), but the size would then be improbable, so much of this information is explained more “lightly” as Scripture can expand forever with even one verse (no wonder we have to study to show ourselves approved!). I hope enough is given here to encourage you to search the Scriptures which “*testify of Him.*”

The event of His Death, Burial, and Resurrection is so life changing we need to learn all we can, not just to be “barely” saved but to go on in the riches of the glory of Christ and share in what He has personally done for us. It is good to admit that we don’t know it all as the Bible is an eternal Book and we will be studying it in the ages to come. Sometimes our set minds in what we have previously been taught or think can get in the way and won’t allow us to accept truths we have never heard before. But the more we learn about what Christ did for us the more we will be “wise to our salvation.”

Religious backgrounds can hinder us from learning further truths, but remember, it wasn’t that long ago that many churches didn’t teach

or believe in prosperity, the blessings of God's goodness, or complete physical healing for our bodies, and now, thank God, it's being taught everywhere.

We hear much about the Cross and the Resurrection, but this book talks about Christ's Burial in death and hell three days and three nights for us. Of course we can be saved by just believing His sufferings on the Cross, but there is another dimension to His sufferings we don't hear so much about; and it is not "adding" to our salvation but expanding our love and appreciation for what Christ did for us. Other men have suffered and died lesser deaths on crosses and been crucified, but only Christ, who never sinned, went into death and hell for us.

We do hear preachers say Christ went into hell, but without further explanation of how that applies to our salvation so we can have a revelation of the "depths of Christ's love" for us. This was taught many years ago by some of the old-time "greats," but has slipped through the cracks of activities, programs, busyness, and sometimes a religious spirit that makes it hard for people to accept more revelation about Him than what they've already learned.

Also, keep in mind that the gifts of the Spirit as revealed in 1 Corinthians 12:7-10, and other scriptures, have not been prevalent in the Church for many past years to "guide people into all truth," but they are starting to be manifested in some churches now. So remember, there is much more truth we need to learn now and into eternity about our Savior.

Christ going down into death and hell after the Cross was taught throughout the church age by many scholars and preachers, including Finis Jennings Dake and E. W. Kenyon, and more recently Kenneth Copeland, and others, and is in many religious creeds. Teaching this was not their primary calling so the "depths" of it were not taught as in this book.

The (Old) King James Version is almost entirely used because we learned these Scriptures about Christ's Burial from that version, and it is good for comparing Scripture with Scripture and Word for Word. Occasionally the Amplified Version is quoted. There are verses and

explanations repeated in different ways throughout the chapters, but repetition of spiritual truths is needed for understanding and revelation.

The personal pronouns of our Savior and God are not capitalized in the exact quotes from the Bible because the King James does not capitalize them; otherwise they are capitalized throughout this book, and when the Amplified Bible is quoted as they are capitalized there.

Lord willing, there will be another book (shorter!) forthcoming explaining further how to apply this Burial of Jesus into action in our lives, and will deal with *healing of the soul, and deliverance from spirits and curses*, made possible because of Christ's sufferings.

So, Lord, let this book be a blessing to the readers, and help them to be just like You want them to be because of their great Savior.



CHAPTER 1

All Scripture is About Christ!!

A key point in understanding scripture is realizing that **all scripture is about Christ and what He went through for us**. From Genesis to Revelation is the battle between light and darkness, victory and defeat, and how we can win every battle only through our faith in what our Savior did for us.

The reason our salvation is so great is because of the sufferings Christ went through for us personally. We know that if we commit the worst sin there is before or after becoming a Christian, Christ took the punishment from God that we deserve, and we can be set free by confessing and turning from it, knowing the price has been paid. We are free, and “He whom the Son sets free is free indeed.” Are you free today? Many struggles ensue because we’re trying to get set free through our own will and efforts, psychology, classes, seminars, pretending like we’re free (and become hypocrites), when all the time our freedom is in believing and accepting what Christ did for us and to reach out by faith that it is already done. It is so important to understand our complete salvation so we can be made whole.

We have more conflict with our salvation after we become Christians and sin because of the guilt and how could I keep sinning when I’ve accepted Christ, and how could I do that if I’m a Christian? This is a main thought of this book, that if you understand what Christ went through for you, you can reach out to be free.

Absorb these scriptures that they have one central theme, *our salvation through Christ*. Again, this chapter is “***ALL*** scripture is about Christ.”

Christ told His disciples, “That all things must be fulfilled, which were written ***in the law of Moses***, and ***in the prophets***, and ***in the psalms***, concerning **ME**.” (LUKE 24:44)

Read this scripture twice, 1 Peter 1:9-11:

“Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come to you: Searching what, or what manner of time the **Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.**”

So, what is the Old Testament about and Who were the prophets prophesying about? “The Sufferings of Christ.” Following are a few more scriptures to verify that all scripture is really about Christ.

“Philip found Nathanael, and said, We have found Him, ***of whom Moses in the law, and the prophets, did write, Jesus of Nazareth.***” (JOHN 1:45)

“But those things, which God before had shown **by the mouth of ALL his prophets, that Christ should suffer, he has so fulfilled...which God has spoken by the mouth of all his holy prophets since the world began.**” (ACTS 3:18, 21)

Acts 8:26-35 is a key to understanding scripture, the story of *Philip and the eunuch*: The eunuch was sitting in his chariot reading from the book of Isaiah the prophet. The Spirit told Philip, go up to this man in the chariot. When Philip was by him he could hear him reading from Isaiah, and he asked the eunuch, “Do you understand what you’re reading?”

The eunuch said, “How can I except some man help me to understand?” He then invited Philip to come up into the chariot with him.

He started reading from Isaiah 53:7, “He was led as a sheep to the slaughter; and as a sheep before his shearers is dumb, so he opened not his mouth.”

And here’s the key: “The eunuch asked Philip, **who is this prophet talking about? himself? or of some other man?** Then Philip opened his mouth, and **began at the same scripture, and preached to him Jesus.**”

This is what scripture is all about, God’s beloved Son and the Great Salvation that was planned for us before the foundation of the world. Some is obvious, some is more hidden, but once your eyes are open to it you can see it everywhere, and it makes scriptures even more meaningful for us personally today: it’s not ancient historical stories for that time, but it is all relevant to our spiritual lives today.

Remember, our main thought here is the whole Bible is about Jesus and His Death, Burial, and Resurrection. He is hidden in type and shadow throughout the Bible, and He is what *all* the prophets spoke about.

In 1 Corinthians 15:1-4 where Paul is writing about Christ “**according to the scriptures,**” it is talking about the **Old Testament** writings as the New Testament hadn’t been written yet. As these writings point out, the sufferings of Christ must be according to Moses, the prophets, and the psalms, so this message of our Christ is included in *all* that the prophets have said.

The Testimony of Jesus (JOHN 5:39, 46-47)

Jesus said, “Search the *scriptures* (the Old Testament), for in them you think you have eternal life; and they are they *which testify of me.*”

“For had you believed Moses, you would have believed me: for he wrote of me. But if you believe not his writings, how shall you believe my words?”

The Bible is convincing that the apostles used the Old Testament to preach and teach the New Testament from. Acts 17:11 declares, “Those of Persia were more noble than those of Thessalonica, in that

they received the word with all readiness of mind and searched the scriptures daily, whether those things were so.”

The “scriptures” as mentioned in the New Testament refer to only the Old Testament. We have and accept the New Testament as “scriptures” also, but in the early church the only “scriptures” they had were the Old Testament writings. So the gospel of Jesus Christ was preached from and proven true by the Old Testament.

Paul writes to Timothy in 2 Timothy 3:15-16, “That from a child thou hast known the holy scriptures (the Old Testament) which are *able to make thee wise unto salvation through faith which is in Christ Jesus.*”

Paul further states, “*All scripture* (here again the Old Testament) is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” He told Timothy to “preach the word,” the Old Testament.

This same truth was attested to by Christ in the parable of the rich man and Lazarus in Luke 16:31, “If they hear not *Moses* and the *prophets* neither will they believe though one rose from the dead.” We cannot know all the truth and depth of the New Testament teachings until we search the Old Testament. Remember in Luke 24 Jesus “beginning at Moses and all the prophets expounded unto them in *all* the scriptures the things concerning **Himself.**”



CHAPTER 2

This is What the Apostles Taught

The disciples made it clear that all they preached was Christ's salvation; and all that He did and suffered for us needs to be proclaimed because that is the foundation of our faith and why the Bible was written.

Paul said before king Agrippa, "I continue to this day, witnessing both to small and great, saying none other things than **those which the prophets and Moses did say should come: That Christ should suffer and that he should be the first** (we'll see later that means from death & hell), that should **rise from the dead.**" (ACTS 26:19-23)

The disciples said, "But we preach **Christ crucified.**"
(1 CORINTHIANS 2:2)

"And daily in the temple, and in every house, **they ceased not to teach and preach Jesus Christ.**" (ACTS 5:42)

"And straitway Paul **preached Christ in the synagogues.**"
(ACTS 9:20)

After Peter was filled with the Holy Spirit on the day of Pentecost he began to preach the death, burial, and resurrection of Jesus Christ.
(ACTS 2:29-32)

“ Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet...”

Not only is Isaiah a prophet but Peter by the Holy Spirit declares that king David was a prophet. And what was he prophesying?

“ And knowing that God had sworn with an oath to him (David) that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.

“ He seeing this before (a 1,000 years before) spake of (what?)

“ The resurrection of Christ, that **his soul was not left in hell**, neither his flesh did see corruption.”

Isaiah had said, “His **soul** was made an offering for sin.”
(53:10)

Scriptures show that when Christ died He committed His Spirit to the Father, His body went into the grave, but His soul took our sins which He died for on the cross and took them down into death and hell, and after three days and three nights He was raised from the dead (death and hell), His soul came back into His body and He was resurrected from the lowest pit so we would never have to go there. Keep reading on.

Christ’s “soul was not left in hell,” showing He went there, and because He was resurrected, and scriptures are clear that we were “in Him,” so we can be resurrected from the deepest of sins, because God raised Him out of there.

Peter declared that David is a prophet and that he prophesied of Jesus Christ, the promise/oath that was sworn to David that Christ would come out of David’s loins in the flesh, the Branch, the Root of David; and that as he prophesied he spoke of the resurrection of Christ, that “His soul was not left in hell.”

In many psalms that David wrote they do tell of his problems, running from Saul, being afflicted by Absalom, grieving over Jerusalem;

and while those are literal rails and he went through them, the deeper spiritual rails are that the “Spirit of Christ was in him testifying of the sufferings of Christ.” The Spirit was writing prophecy in the first person as though it was Christ Himself fulfilling it right then. David wrote the psalms 1,000 years before Christ came and fulfilled them. That’s why it sounds in Old Testament writings that the experiences and sufferings of prophets and others were exaggerated or even melodramatic, but it is all truth about Christ’s suffering and therefore not exaggerated by emotion, but it was all felt by Christ in hell and on the cross.

The gospels tell us what Christ went through on the cross and what they saw, but the Old Testament tells us what *Christ said and felt, the personal words and feelings of what He was going through.*

Remember 1 Peter 1:10-12, “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what manner of time the **Spirit of Christ which was in them did signify, *when it testified beforehand the sufferings of Christ, and the glory that should follow.***”

Verse 12 says, *which thing the angels desired to look into* because of the glory connected with it. How much more should we look into this salvation?



CHAPTER 3

Preliminary Thoughts to His Burial in Death & Hell

When Christ died on the cross and said, “It is finished,” it was finished in that He died for the sins of the whole world, and we are saved by accepting His sufferings on the cross.

When He had finished that part of redemption, His soul (our emotions, will & feelings) went down into death and hell. Obviously the cross is totally adequate for your salvation, but it helps Christians to know that Christ went into death and hell for them. We can know that no matter what we’ve done after becoming a Christian to deserve the lowest hell, He already took that sin in Him there and rose again; so Christ is your Substitute for doing “hellish” things.

Christians who have accepted Christ and then continue in sin have a hard time being victorious, or they are victorious for a while and then some sin takes them down or away, and they feel guilty thinking how can I keep sinning after becoming a Christian? God does expect more from Christians than from the world because they have entered into the Kingdom of God and made Him Lord of their life. He said in Jeremiah 16:18:

“I will punish their iniquity and their sin **double**; because they have defiled my land, they have filled my inheritance with their...idols.”

We, His people, have defiled His inheritance and His land when we sin. That's more serious than the sins of the world because they haven't claimed to belong to Jesus.

In death and hell Christ suffered for the deliverance of His people who sin; the three days and three nights in the heart of the earth bearing the double wrath for those who hold truth in unrighteousness. Christ had to fulfill all the judgments His people have coming for their sins in order for them to be saved from them after they became Christians and then continued on in sin.

This is one reason it is hard for Christians to continue in victory with the Lord as they feel cleansed and happy for a while, then sin and fall back, and because of the guilt and shame don't recover or feel they have to do penance.

But if they believed that Christ suffered double in death and hell to cover the double judgment spoken of in Jeremiah they could reach out in faith to get back to God quickly. Our faith has to be in Christ's salvation for us to overcome sin, and if we can reach out that He suffered double we can confess and turn immediately to be cleansed. Jesus really did "pay it all." This is taught later also.

It's not a question you can't be saved unless you believe this, it's an added strength to make you wise to your salvation so you're not a lukewarm, hypocritical person calling yourself a Christian but not really knowing how to bear much fruit and glorify God.

Listen to God speaking in Isaiah 40:1-2:

"Speak comfortably to Jerusalem, that her iniquity is pardoned,
that her punishment is accepted, that she has received
punishment from the **Lord's hand double for all her sins.**"

The only punishment for sin that God accepts is the punishment Christ took, and where could this double have happened? Scriptures concerning just the cross don't mention it.

So He underwent the sufferings in the heart of the earth to cover those who defile His inheritance, and their sins are covered whether they know about this burial or not; it's just that knowing it is helpful

to your faith that Christ has taken the punishment of your most terrible “Christian” sins, or the weaknesses that won’t leave you alone and need continued confession.

So He bore what Christians have coming for three days and three nights in the heart of the earth, and because of the double wrath coming for those who are a reproach to the Name of Christ and “who hold the truth in unrighteousness.”

Isaiah 53:8, “For he was cut off out of the land of the living: for the transgression of my people was he stricken.” He was cut off out of the land of the living (into death & hell) for the transgression of “my people,” Christians who sinned and are still sinning. “He was cut off out of the land of the living,” the very thing sinning Christians face if they do not cease their sinning, if they do not believe in their Savior and His power to get healed of their sins. The Christians’ sins caused Christ double punishment, and this is why Peter said, “it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment.” (2 PETER 2:21)

When Christ said to the penitent criminal at the time of their death on the cross, “Today with Me thou shalt be in paradise,” the paradise here is the one in a lower part of the earth, not the one in the third heaven (2 COR. 12:1-3). It’s true that if one went into this paradise where the righteous went before Christ died and captured them when He arose from death and hell, they would also be risen to heaven with Him.

When Christ arose from death and hell He brought all those who were held captive there when, “He led captivity captive...” This refers to the deliverance of all righteous souls from the captivity of Satan and from their prison in a lower part of the earth. Christ descended *first* into hell (PS. 16:10, ACTS 2:27), in the lower parts of the earth (EPH. 4:8-10; MT. 12:40), then captured the righteous souls, leading them from captivity to heaven, when He ascended on high, as referred to in Eph. 4:8-10. This fulfilled Ps. 68:18. Before this, all righteous souls went into sheol, along with the souls of the wicked, but in another compartment with a great gulf between them (LK. 16:19-31). Now, of

course, the souls of the righteous go immediately to heaven at physical death to await the resurrection of their bodies. (2 COR. 5:8; PHIL. 1:21-24; HEB. 12:23; REV. 6:9-11)

The wicked continue to go to the torment compartment of sheol and will until the end of the Millennium. Then death and hades will deliver up the wicked souls who will be united with their bodies in resurrection to be judged and sent to eternal hell.

This is all just a preliminary to His Burial in death and hell, so continue reading.

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

As said, these captives that were taken to heaven with Christ were the saints who had died from Abel to Christ, and who were held captive by Satan in paradise under the earth until Christ conquered death, hell, and the grave, liberating them. He got these captives in the lower parts of the earth. They were still alive in soul and spirit since their physical death, but held captive, which proves the immortality of the soul. He could not have led captive extinct souls. He led a body of captives to heaven, like an earthly conqueror.

When Jesus was on the cross He said, "Father, into thy hands I commend my spirit," the Holy Spirit. As Christ was about to give His life and descend into hell He was not going to take the Holy Spirit with Him. His body would lie in the grave, only without corruption. His body would lie in the grave for three days and three nights, His Spirit would stay with the Father as the Holy Spirit does not partake of sin. Christ was going into death and hell without the Father, without the Holy Spirit, and His soul would be poured out as an offering for sin in the heart of this earth.

There is much discussion and a variance of beliefs concerning “paradise,” so you may have different thoughts, but the main thought is clear: those held captive there were delivered when Christ arose from the dead. That is clear regardless of the details.

“Paradise” isn’t the main thought of this book, and the above explanation may not be expanded enough, but we’ll leave it for now.

Many think that as soon as He died on the cross it was all over, no suffering, no pain, just lying doing nothing in the grave, but He was laying down His life to go where no-one had ever escaped from, and He went alone without the Father and the Holy Spirit, those that He loved and had been with for eternity. He was not lying immobile doing nothing for three whole days and nights in a tomb! His body was, but not His soul.

“Christ said to His disciples,
That all things must be fulfilled, which were
written in the Law of Moses, and in the
Prophets, and in the Psalms concerning Me.”



CHAPTER FOUR

His *Burial* According to Isaiah & Jonah “A sign in the *depths*”

Many people follow after signs and wonders. Miracles of healings and finances bring crowds, just as they did in Jesus' day when He multiplied the loaves and fishes. Jesus told them in John 6:26, “Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.” These miracles met the need of the people and they followed Jesus. These miracles meet the physical needs of people today, and as they eat of this “bread” and are filled they follow those whom God uses.

However, Jesus tells us of one of the greatest signs ever given to man, a greater miracle by far than that of the loaves and fishes or financial provisions or physical healings

As Jesus continued His discourse in John 6:27 He tells the people to “labor not for the meat which perisheth, but for that which endureth unto everlasting life,” telling them that He, the Son of God, would give them that spiritual bread. They asked Him in verse 30, “What sign shewest thou then, that we may see and believe.” Matthew records this same question in 12:38, and Jesus replies in vs. 40, “An evil and adulterous generation seeketh after a sign; **and there shall**

no sign be given to it, but the sign of the prophet Jonah: for as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth."

This statement of Jesus, as recorded by Matthew, gives the burial of Jesus in His own words. Here Jesus attested to the fact, that after His death upon the cross for us, He must be buried according to the scriptures; and He used Jonah as part of those scriptures which tell of His burial. We'll talk on the portion of Jonah shortly, but there are other scriptures which speak of this great sign.

Isaiah 7:10-14 reveals this same sign in the depths as given to us by God. So, as we follow the physical signs, let's remember to follow this greatest of all signs and wonders. Follow this sign, which Jesus said was the only real and true sign to follow, for He said, "No sign shall be given to it but the sign of the prophet Jonah."

This sign is about His burial, for Jesus said, "as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." The "heart of the earth," not just the surface crust.

Isaiah 7:10-14 reads, "Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above." And then because the man would not ask a sign as God had asked him to God Himself gave us the sign of the ages. A sign that was both in the depth, or in the height above. "Therefore, the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bring forth a son, and shall call his name Immanuel."

This Son, this Immanuel, was to be the sign in the depths, as well as a sign in the height above. Jesus knew of this passage in Isaiah, and knew it referred to Himself; He knew that He was that "Son" and He was "Immanuel." He knew that He was to be the *sign in the depth*, as well as the *sign in the height above*. Jesus knew that He must descend into the depth beneath for the scriptures declared it of Him.

He knew that Jonah was but a type of Himself and of that sign in the depth beneath, and that He must fulfill the cry of Jonah; that He, Jesus, must spend three days and three nights in the heart of the earth to fulfill Isaiah 7:10-14 and Jonah 2:2-8. He knew that the cry

and sufferings of Jonah in the whale's belly were but a prophecy of that which He, Jesus, must fulfill. He knew those three days and three nights in the heart of the earth would comprise His "burial."

Not only did Jesus know it, but He told His disciples of it, after His resurrection. He said to them in Luke 24:44, "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 *psalms* concerning Me...and thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day," even as He told them in Matthew 12:40.

Not only did He tell His disciples of it, but He also revealed it to the apostle Paul, for Paul writes in 1 Corinthians 15:3-4, "For I delivered unto you first of all that which also I received, how that Christ died for our sins, according to the scriptures; and **that he was buried**, and that he rose again the third day, according to the scriptures."

Then in Romans 10:6, Paul writes again as part of the Christian's faith, this great sign and wonder of Isaiah 7:10-14 and Matthew 12:40, "Say not in thine heart, who shall ascend into heaven, that is to bring Christ down from above, or **who shall descend into the deep**, that is to bring up Christ again from the dead."

He writes of the great truth of this sign in writing to the Ephesians in 4:9-10, "Now that he ascended what is it but that he also descended first **into the lower parts of the earth? He that descended** is the same also that ascended up far above all heavens." Jesus, our Immanuel, was the sign in the depths and in the heights above. This is the sign that God has given to us, so that we may eat of this bread and live forever.

The Testimony of Jonah

The sign of Immanuel in the depths is spoken of in the **sign of the prophet Jonah**, and tells of what Jesus must fulfill in His burial. This is again the "Spirit of Christ testifying beforehand the sufferings of Christ."

**“Then Jonah prayed unto the Lord his God
out of the fish’s belly.” vs. 2:1**

Jesus said, “As Jonah was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth.”

Here we find the Spirit of Christ crying through the prophet Jonah that which the Christ would have to fulfill. As Jonah prayed from the fish’s belly, so must the Christ cry from the heart of the earth. Even as Jonah prayed unto the Lord his God out of the fish’s belly so Jesus prayed unto the Lord His God out of the heart or the belly of hell.

In order for Jesus to fulfill *all* that the prophets had spoken He would have to cry unto His God from the depth of the earth. Here is one scripture, out of many we’ll look at, which tells us that He did. But this one scripture alone proves that there was a cry came from the soul of Jesus while He spent three days and three nights in the heart of the earth.

**“And said, I cried by reason of mine affliction
unto the Lord.” vs. 2:2**

After death there is affliction for those who don’t know Him. Jesus tasted of that affliction for us while He was in the lower parts of the earth, even as Peter declared in Acts 2:24, “God hath raised up (Jesus of Nazareth), having loosed the pains of death.”

Burial does not mean all sufferings are over. Jesus cried by reason of His affliction. We who have entered Jesus upon the cross are buried with Him through faith in the operation of God. We have already gone through this affliction in Christ our Savior and can escape its torments. Those who reject the Savior will have to taste of their own pains and affliction. “How can we escape if we neglect so great salvation?” These afflictions are further attested to in other psalms that follow.

**“Out of the belly of hell cried I and thou heardst
my voice.” vs. 2:2**

Jonah was in the whale’s belly; Jesus was in hell. The heart of the earth which Jesus said He must spend three days and three nights in, included hell. For to fulfill this passage of scripture Jesus would have to go into hell. How could He truly cry *out of the belly of hell* if He did not go there? And how could He fulfill *all scripture* if He did not fulfill this passage in Jonah?

That Jesus did go to hell in His Burial is borne positive witness to by the Spirit of God on the day of Pentecost, Acts 2:27, “Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.”

This passage in Jonah reveals that Jesus prayed out of the depths of hell and that His voice was heard by God the Father. Psalm 144 gives the very prayer He prayed, while Psalm 88 tells what He suffered in the heart of the earth, His cry from death and hell, and how God answered that cry.

“And in hell he lifted up his eyes being in torments” is true of Jesus as well as the rich man of Luke 16, for Jesus “made his grave with the rich in his death,” Isaiah 53:9. Jonah said, “I cried by reason of mine affliction, out of the belly of hell cried I.” Paul, realizing through the scriptures the sufferings of Christ on the cross, and in hell, writes in 2 Corinthians 5:11, “Knowing therefore the terror of the Lord, we persuade men.”

**“For thou hadst cast me into the deep,
in the *midst of the seas.*” vs. 2:3**

A marginal reference uses the word “heart” instead of “midst.” This agrees with Jesus’ statement, “in the heart of the earth.” Paul knew this passage in Jonah and knew that Jesus fulfilled it for in Romans 10:6 he said, “say not who shall descend *into the deep,*” into the lower parts of the earth; and he was cautioning them not to look for another Christ to fulfill this passage, for Christ had already

come and fulfilled it.

Micah 7:19 says, “He will subdue our iniquities; and thou wilt **cast all their sins into the depths of the sea.**” Jesus’ body was broken for us; He bore all our sins in His own body to the tree, the physical chastisement which we had coming was borne by Jesus from the garden to the cross of Calvary. Then as He shed His blood on the cross to atone for all the sins, which He took upon Himself, He carried those sins into the depths of the sea, into the deep, in the midst of the seas where His soul tasted of death for us.

Through Christ God has cast all our sins into the depths of the sea. Jesus had to descend into the lower parts of the earth to carry our sins there in order to fulfill Micah 7:19. That which His body took for us, His soul carried into the heart of the earth, *into the deep, in the midst of the seas*, into the *land of forgetfulness* (Ps. 88:12), so that the sins we are cleansed from would never be remembered against us again, locked away in the heart of the earth.

Some may wonder, Well if Jesus took them there why do I still sin? There are many reasons we still sin, curses passed down in our family for one thing, or our own disobedience, but because Christ did this, through faith in Him, as we confess and repent from our sins, they have to go where they really belong. We have let sin back into our life after we accepted Christ as our Savior, but faith says I don’t have to leave them in my life no matter how strong they may seem, they are not stronger than what He suffered for me.

We know that He took our infirmities and bore our sicknesses, then why do we have sickness at times? But because He already took the judgment and suffering for our sicknesses we can be delivered. That is why it’s so important to have faith in what Christ did for us.

The *midst of the seas* could not have been fulfilled by the sepulchre. The midst of the seas would have to refer to the heart of the earth to be true. For where is the midst of the seas? Could a grave on the surface of the earth be classed as the “midst of the seas”? Jonah was in the midst of the sea, singular, Christ was in the midst of the seas, plural. Jonah was in the belly of the whale, Christ was in the heart of the earth, in the *belly of hell*. This cry of Jonah’s would have

to be a cry for Christ to fulfill, for Jonah did not completely fulfill it, because Jonah was not in the belly of *bell*.

This cry of Jonah's was the Spirit of Christ crying through Jonah that which Christ would have to fulfill when He came in the flesh. Jonah, being a prophet, "testified *beforehand* of the sufferings of Christ" in the heart of the earth. Jonah went through the "whale" experience to enable him to cry the words which the Christ must later fulfill. Jonah was not primarily written to let us know what Jonah went through, but to tell us beforehand of the sufferings of the Christ Who was to come.

**"And the floods compassed me about: all thy billows
and thy waves passed over me." vs. 2:3B**

Again, God is using the natural to help us understand the spiritual. **Jesus was taking from God the wrath that we have coming.** Hosea 5:10 tells us, "I will pour out my wrath upon them like water." As Jesus was going through death for us, the wrath of God compassed Him in billows and waves like water, to fulfill all scripture so that we can escape the punishment we have coming for our sins. He is our Escape Route.

Psalm 116:3 further tells us what the spiritual interpretation of "compassed about" is, as it reads, "The sorrows of death compassed me, and the pains of hell gat hold of me." Psalm 18:4-5 also agrees to this spiritual interpretation of "floods compassed me about," by saying, "The sorrows of death compassed me, and the *floods* of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented me."

The soul of Jesus had to go through all this for us; under the floods of death and hell, the spiritual floods of ungodliness, terror, wrath, and horror. The wrath of God which comes upon the children of disobedience—and we have all been disobedient after becoming Christians—was borne by our wonderful Savior, so that we might escape that wrath. Jesus had such great love for us!

The Spirit, through Jonah, declares "*all* thy billows and waves."

Not just a few of them, but all of them. All the wrath of God for our sins and iniquities was borne by Jesus, that the chastisement of our peace fell upon him as Isaiah 53 tells us so we could be healed of our sins and faults by His stripes.

“Then I said, I am *cast out of thy sight*.” Vs. 2:4A

Paul wrote in 2 Thessalonians 1:8-10, “In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction *from the presence of the Lord*, and from the glory of his power.”

Paul knew that being cut off from the presence of the Lord was part of the eternal punishment of lost souls because Jesus went through it for us. Jesus tasted of that which would be ours forever so that we, through faith in Him, might escape it. Paul knew Jesus went through it for us because the “scriptures” told him so. This passage of Jonah was unquestionably one of those “scriptures” which acquainted Paul with the “terrors of our Lord.”

The “saints in which Christ is coming to be admired in” were once among those who should be cut off, but Jesus bore it for all those who will believe and receive deliverance from sin, so that they would not be cut off from the presence of the Lord. Someone had to justly meet the penalty which belonged to us, which Jesus did.

Even the cry of Jesus upon the cross depicts His knowledge of this, for He cried, “My God, My God, why hast thou forsaken me?” What a comfort this cry is to those who believe, for they know that Jesus took it for them; but a warning to those who believe not, for how shall they escape bearing the being forsaken by God if they obey not the gospel?

Micah 7:19 says, “And thou wilt cast all our sins into the depths of the sea.” It was through this means of “casting Jesus out of His sight” that God *cast* all our sins into “the depths of the sea.”

From the cross to the “depths of the sea.” Jesus did not just go into the sepulchre, the crust of the earth, but down into the deep,

the depths of the sea, the midst of the seas, the heart of the earth, a long way off, praise the Lord, into the land of forgetfulness, cut off from God's hand, not to be remembered any more."

Yet I will look again toward thy holy temple." vs. 2:4B

Here the inspired word teaches Jesus, and us, what means He would use to arise from such a position. Under all the waters of death and hell, the floods of ungodly men, and the wrath of God, He would look toward the temple of God, His Father. No matter what He had to go through He would "look toward thy holy temple," from which God answers prayer. If you are under great pressures of life, look and call to God for deliverance, and don't observe the pressures, follow Jesus' example.

Even though the wrath of God was upon Him, and all God's billows and waves passed over Him; even though He was in great affliction from the hand of God, suffering for your sins and mine, yet He would look toward that God for His everlasting mercies.

2 Chronicles 6:22-39 is rich in this teaching, verse 36, "If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before their enemies, and they be carried away captives into a land far off or near, yet if they bethink themselves in the land whither they are carried captives, and turn and pray unto thee in the land of the captivity..."

This is what Jesus did in the heart of the earth. In the midst of His captivity, in a land far off (death and hell) and near (the sepulchre) He turned toward the holy temple of God for help. This is depicted more clearly in the following pages.

"The waters compassed me about, even to the soul." vs. 2:5

This very clearly states that not only the body of Jesus was broken for the physical chastisement of our peace, but also His soul suffered the spiritual waters of death, hell, terrors, afflictions, ungodly men, "even to the soul." The "soul of Jesus was made an

offering for sin,” Isaiah 53:10.

God used Jonah as an illustrated sermon to help us understand the spiritual suffering of Jesus by looking on the literal sufferings of Jonah. God graphically illustrated the sufferings of His Son Jesus through the life of the prophets, putting these prophets through experiences, which, when recorded, would help bring us to an understanding of the great atonement of Jesus Christ.

God knew we couldn’t see the spiritual waters of death and hell, so He put Jonah through literal waters to tell us of the spiritual, to help us believe and receive the benefits Jesus wrought for us.

“The *depth* closed me round about.” Vs. 2:5_B

He cast all our sins into the *depths* of the sea,” Micah 7:19. “Say not in thine heart, who shall descend into the *deep*,” Romans 10:6. “Ask thee a sign in the *depths*...The Lord Himself will give you a sign, Behold a virgin shall conceive and bring forth a son, and thou shalt call his name Immanuel,” Isaiah 7:10-14. “The son of man must be three days and three nights in the *heart of the earth*,” Matthew 12:40. “Thou hast laid me in the *lowest pit*, in darkness, in the *deeps*,” Psalm 88:6. “Thou which hast shewed me great and sore troubles, shall quicken me again, and shalt bring me up again from the *depths* of the earth,” Psalm 71:20.

All of the above scriptures declare the same truth. Christ was in the *depth* of the earth, not just the crust. If this *depth* was only mentioned in Jonah we might have reason to believe it was referring only to Jonah, but when many other scriptures testify the same truth, then we know that Jonah also was referring to the sufferings of Christ, which must be fulfilled by Jesus. These were probably some of the scriptures Jesus had reference to when He said, “O fools and slow of heart to believe *all* that the prophets have written. Ought not Christ to have suffered these things, and to rise from the dead the third day?” Luke 24:25, 46.

When you think about the depth closing round about the soul of Jesus and know that that is our lot also, there is a rejoicing in the

expanded knowledge of what Christ bore for us. What must Jesus' soul have felt like as He was cast out of the sight of God, something He had never experienced before, and the senses in His soul as the depths began to close about Him, the sorrows of death and the pains of hell, the wrath of God and the terrors, the depths from which He was raised three days later.

The burial of Jesus was more than a sepulchre burial. And "we are buried with Him by baptism into death." Through Christ we have had all this meted out to us, but if we believe the gospel we shall escape it.

The waters of baptism are but an expression of faith of the atonement of Christ, that He bore the spiritual waters for us. As we are baptized with the literal waters of this earth, we are testifying to the world that we know Jesus took the spiritual waters of death and hell for us.

"The weeds were wrapped about my head." vs. 2:5c

Not in words which man's wisdom teaches but which the Holy Ghost teaches, comparing spiritual things with spiritual," 1 Corinthians 2:13. Here we have one of those "words" which the Holy Ghost has taught, that is, "weeds."

This word "weeds" is the same Hebrew word used for "reeds," and that the word *Red* Sea is the same word (reeds), so we see that Jonah is not the only graphic picture which God has given us of the descent of Jesus into the heart of the earth. The baptism of the children of Israel unto Moses in the cloud and in the Red (reed) Sea also depicts this great gospel story. "Red" Sea could as correctly be translated "Reed" Sea, or "Weed" Sea."

Even as the children of Israel went through the Red Sea after killing the Passover Lamb, so Jesus went through the "depths of the sea" with our sins and left them there. After His death He descended into the depths and by this means stopped sin from having dominion over us, even as the Red Sea stopped Pharaoh from having further dominion over the children of Israel.

This is taught by Jonah as he says, “about my head.” Words which the Holy Ghost has taught us teaches that Christ is the “head” of the church, and here the reeds being wrapped about the “head” of Jonah are really talking spiritually of what Jesus had to go through for us. There is a wonderful harmony of the scriptures too great for man as only God could move through Moses and Jonah in such a fashion, write on two distant generations and agree so perfectly in choice of words, depicting the great atonement of His Son.

“I went down to the bottoms of the mountains.” VS. 2:5A

This could never refer to the crust-of-the-earth grave. How deep did Jesus descend? The bottoms of the mountains. Both a literal and a spiritual fulfillment were wrought by Christ. “Mountains” in the scriptures not only refer to literal mountains, but also to kingdoms. Through His descent into the heart of the earth Jesus hit at the very foundations of the kingdoms of this world that we might be delivered from the mountains and kingdoms in our own lives, even the spiritual kingdom of the “prince of this world,” Satan.

To translate us from the kingdoms of this world into the kingdom of His dear Son (COLOSSIANS 1:13), God ordained that His Son go through those kingdoms, to gather His redeemed out of them. To redeem us from the “principalities and powers and the rulers of the darkness of this world,” Jesus had to suffer our judgments from them, and break a way up through them for us. As the kingdom of Satan includes “going up and down in the earth,” Jesus had to descend into that nether kingdom of the world to deliver us from it.

Jesus descended to the very foundation of all kingdoms, to the “bottom of the mountains” that in His resurrection He might triumph over all dominions and powers in heaven, in earth, and under the earth.

“The earth with her bars was about me forever.” vs. 2:6B

This is how Jesus felt and what His soul was experiencing. Luke spoke of this in 16:26, (the story of Lazarus and the rich man), “And besides all this there is a great gulf fixed so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence.” Psalm 88:8 says, “I am shut up and I cannot come forth.”

Lamentations 1:14, “The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck; he hath made my strength to fail, the Lord hath delivered me into their hands from whom I am not able to rise up.”

Psalm 18:17-18 tells the same story, “He delivered me from my strong enemy, and from them which hated me; for they were too strong for me. They prevented me in the day of my calamity.”

From death and hell there was no resurrection! Jesus knew the great strength of these two great prisons of the soul. Out of His own lips had come words that told of their mighty strength to hold the soul of man. Yet He willingly went into them on our behalf, trusting God to raise Him from out of their powers because the scriptures said He would. Never was the faith of man put to such a test before. Yet, Jesus never hesitated to place Himself in an impossible position, trusting God to bring Him out. It was impossible to raise from hell, a great gulf fixed which no soul could pass; down into the depths He went; the “earth with her bars was about him forever.”

He went down into all the powers of death and hell, down into the full wrath of God, the pains of death and hell, its sorrows and terrors, into all of this went the soul of Jesus with the threat that He “could not rise,” that “He would be there forever,” and that all the powers “would not let Him rise,” that “He could not come forth.” Down to the bottoms of the mountains, the depths of the seas, the heart of the earth with her bars forever! What faith in God and love for man!! *Bars*. Prison bars! Bars of death and hell! Bars of your transgressions and mine. He had none of His own, so He took ours! They bound Him and He could not rise. Jesus bore it so that He might “preach

deliverance to the captive, loose the prisoner and open the prison of those that are bound.”

**“Yet hast thou brought up my life from corruption,
O Lord my God.” vs. 2:6c**

Even though the prison was great, there was no murmur of doubt in the heart of Jesus that He would rise the third day, before His flesh in the grave could see corruption. Why? Because the word of God also declared the resurrection. He was the Word, He knew the Word, He believed the Word.

And because you and I “have been planted in the likeness of his death we shall also be in the likeness of his resurrection.” We can believe this in the face of the impossible, even as He believed, not only for Himself, but also believed for all those who would trust in Him, then we can hold fast the profession of our faith that we may also inherit the promises.

Isaiah 26:19 gives a wonderful promise to those who believe, “Thy dead men shall live, together with my dead body shall they arise,” because we are planted in the *likeness* of His death and resurrection.

“This corruptible must put on incorruption, and this mortal put on immortality.” Even though years have passed, and our bodily resurrection has not yet taken place, we don’t have to stagger at the promises of God through unbelief, but count Him able to do that which He has promised. If we believe, His faith for us may be fulfilled.

All of these great promises were wrought for us in Christ. He believed for their fulfillment even while He was being tormented and bound by our transgressions in the heart of the earth, for immediately the inspired word declares:

**“When my soul fainted within me I remembered
the Lord.” vs. 2:7**

Call upon the Lord when your soul is overwhelmed. When your soul faints continue to remember the Lord. Under Jesus’ greatest torment He never forgot His God. He waited upon the Lord, thus fulfilling the scripture found in Isaiah 40:31, “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint.”

The fainting soul of Jesus as He bore the chastisement of our peace reminds us of Hebrews 12:5, “My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him.” He even bore our fainting under chastisement so when we feel faint we can remember He took this for us and come back to God. When God was chastening Him and He felt faint, He “remembered the Lord.”

Hebrews 4:15-16, “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Jesus went under the same pressures which we feel, though much heavier, yet He sinned not. As He felt the fainting of His soul, He called unto God and obtained grace to help in the time of need. This is our example, “remember our God.”

**“And my prayer came in unto thee, into thine
holy temple.” vs. 2:7B**

The power of prayer is clearly revealed in this passage. Although the powers of earth were about Him with their bars forever and He could not rise, although His enemies were too strong for Him, yet they could not stop His prayer from ascending to the Father.

“My” prayer, a personal specific prayer Jonah (and the Spirit of Christ) referred to, one that belonged to the Christ, one which He would have to pray which would be in accordance with the word of

God. This prayer is explained further in Chapter 7.

There are many powers which would have us think that God would not hear our prayer when we are under the chastening of God or are fainting, but because Christ went through this in our stead and we were in Him, God will hear us while we're being chastened.

“They that observe lying vanities forsake their own mercy.”

Vs. 2:8

When we come “boldly to the throne of grace to obtain mercy and find grace to help in time of need,” we will find many “lying vanities” to make us doubt the obtaining of the grace that we need. But if we observe those lying vanities we will forsake our own mercy. Jesus faced this in the lower parts of the earth during His burial. He bore those lying vanities for us so we could be victorious over them without doubting and fainting.

The “lying vanities” of this verse give us a clear leading towards the prayer which raised Jesus from the dead. Psalm 144:8-9 cries, “Rid me and deliver me out of great waters from the hand of strange children whose mouth speaketh ‘vanity,’ and their right hand is a right hand of falsehood,” as explained later.

The books of Jonah and Isaiah combine to reveal to us the greatest sign and wonder ever given to man, “*The sign in the depths!*” The burial of Jesus. And our burial in Him. These two books reveal that the burial of Jesus was more than a surface or sepulchre burial. They reveal that His burial was more than a silence-in-the-grave burial. They tell us that Jesus also suffered in the lower parts of the earth, suffered the wrath that we who have sinned have coming to us so that we may escape these sufferings if we receive the deliverance from sin He has provided for us.

The Testimony of Isaiah

Before going into the psalms, let's look at **Isaiah 53**, the passage from which Philip expounded about Christ to the eunuch, and see how often the burial of Christ is referred to there. As we discover this we will understand that Philip taught the burial of Christ so thoroughly that the eunuch asked to be baptized in water, thus depicting his faith in Christ's death and burial in the depths of the sea where all the billows and waves of God's wrath passed over Him like water for three days and three nights.

**“He was taken from prison and from judgment:
and who shall declare his generation? For he was
cut off out of the land of the living.”** Vs. 8A-C

He was taken from prison and from judgment” refers to Christ on His way to the cross after Pilate's hall of judgment, “bearing our sins in His own body on the tree,” 1 Peter 2:24. These first verses of Isaiah 53 all refer to His taking our chastisement and sins in His own body on His way to the tree where He died with them, for us.

“He was cut off out of the land of the living.” Vs. 8c

Could only refer to His death and burial. For while He was still alive upon the cross He was still in the land of the living. And to be “out of the land of the living” would of necessity have to be out of sight, and thus include His burial and descent into the lower parts of the earth.

“For the transgression of my people was he stricken.” Vs. 8c

This refers to the first part of Isaiah 53 where He took our sins upon Him to the tree, but it also refers to the fact that He continued to bear our sins after His death down into the heart of the

earth. Remember Micah 7:19 declares, “He will subdue and tread underfoot our iniquities, and cast all our sins into the depths of the sea.”

It was for the sins of His people that He did this. The sins of those who have been saved but continued in sin. The sins of “His” people. Many times Christians lose sight that Jesus bore their sins as well as the sins of the world, so that Christians could receive forgiveness and healing of their sins *after* becoming a Christian. As we stated, this is not vital for salvation as believing on the cross alone there is great victory, but to know the extent of what He did for us as Christians gives us another edge of faith toward overcoming sin in our lives.

If Jesus had not borne the sins of “His people,” then the Christian who had sinned could never escape the wrath of God because God says “my people have double coming because they have defiled My land.” Because He did this you have escaped many sins after becoming a Christian, but knowing and understanding that He suffered for His people (and, of course, the whole world on the cross) makes you stronger to come back to God after sinning.

But because “He is the propitiation for our sins (His people): and not for ours only, but also for the sins of the whole world,” (1 John 2:2), the Christian can also obtain forgiveness and cleansing of his committed sins by walking in 1 John 1:9, James 5:16-20, and 1 John 5:16.

This bearing of the sins of the world to the cross and the sins of His people into the depths of the earth is depicted in the book of Moses, Leviticus 16:7-28. This passage depicts the atonement of Christ with two goats: one for a sin offering, the other for a live scapegoat, which bare the sins of the people of God into a distant wilderness, a land not inhabited, by the hand of a fit man, who returns from that wilderness. Verses 21-22:

“And Aaron shall lay both his hands upon the head of the live goat, and *confess* over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.”

The sin offering goat depicts Christ bearing our sins in His own body to the tree, where His blood was shed for the atonement of those sins; the scapegoat depicts Christ taking those sins a long distance down into the depths of the earth and coming back without them.

**“And he made his grave with the wicked,
and with the rich in his death.”** vs. 9A,B

He *made* his grave” tells us that He did just that, He “laid down his life for the sheep.” As they crucified Him they did not take His life from Him, He laid it down and went willingly, of His own freewill into death and hell with our sins upon His soul.

On the cross He cried, “Into thy hands I commend my spirit: and having said this he gave up the ghost,” Luke 23:46. Those who stood by marveled that He gave up the spirit immediately upon crying “into thy hands I commend my spirit.” Those who came to break his legs, as the custom was, also marveled that He was so soon dead, and pierced His side instead of breaking His legs.

He “made his grave” because He had done no sin. His was a willing sacrifice. He had to do it of His own free will, for no law of justice could have made Him bear our sins, no law of God aside from love could compel His spotless Son to go into hell for the wicked and the rich. Jesus, Himself, “made” His grave with them.

**“Because he had done no violence,
neither was deceit in his mouth.”** vs. 9D

Because sin could not hold Jesus, nor take His soul into hell, for He had not committed any sin, He had to take the sins upon Himself willingly, and willingly go down with them into the heart of the earth. Jesus referred to this passage as He spoke in John 10:17,

“I lay down my life, no man taketh it from me, but I lay it down myself, that I might take it again.”

“Yet it pleased the Lord to bruise him; he hath put him to grief” (and “make Him sick,” ampl.). vs. 10A,B

Jesus cried in John 8:29, “I do always those things that please the Father.” It was our griefs God put upon Him; it was our bruises God gave Him, so that we need not bear grief and bruises but can get healed, because the price has been paid, someone took it for us and we claim what was done for us. The Great Offering of Jesus Himself pleased the Father, and Jesus was pleased to lay His own life down and feel our iniquities upon Him. Paul says, “How shall we escape if we neglect so great a salvation,” Hebrews 2:3.

“When thou shalt make his soul an offering for sin.” vs. 10c

Not only was the body of Jesus made an offering for sin, but this declares that His soul was made an offering for sin. Matthew 10:28 bears witness that the soul and body are different, “Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.” Not only was the body of Jesus broken for us upon the cross, but the soul of Jesus was also made an offering for sin for us.

This is taught also in the book of Moses, Leviticus chapters 1 through 5. In these chapters the fat and inward parts of the sin offerings were to be burnt with fire. Also certain parts of the scapegoat sin offering in Leviticus 16 were to be burnt with fire. The inward parts of the body would certainly depict the soul. The burnt offering is spoken of in Leviticus 1. Now we know that the body of Jesus was not burnt with fire, hence the “burnt with fire” aspect of the sufferings of Jesus must refer to His soul’s descent into death and hell where He was tormented in its flame in our stead, bearing our sufferings for us that we might escape, if we believe He was our Substitute and Savior.

Even the Passover Lamb, a type of Jesus our Passover, was to be

“not sodden with water, but roast with fire,” Exodus 12:9. As Jesus fulfilled all that was written in the book of Moses concerning Him, His soul would have to be the “burnt offering,” not His body, for His flesh saw no corruption.

Deuteronomy 9:21 depicts this also in saying, “I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust.” He subdued all our iniquities and cast all our sins into the depths of the sea, He descended first into the lower parts of the earth with our sins, and His *soul* was made a *burnt offering for sin* for us.

“He shall see his seed.” vs. 10D

“**W**hen You and He make His life an offering for sin, and He has risen from the dead, in time to come, *He shall see His spiritual offspring.*” (ampl.)

Hebrews 2:11-15, esp. verse 10, “It became Jesus to *bring many sons unto glory*. For both he that sanctifieth and they who are sanctified are all of one; for which cause *he is not ashamed to call them brethren*, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praises unto thee. And again, I will put my trust in him. And again, I and the children which God hath given me.”

“He shall prolong his days.” vs. 10E

This is one reason two thousand years have gone by in this day of salvation. To fulfill this scripture God has prolonged His days, so that many sons may be brought unto glory. The number of real believers in past generations are few so God has had to prolong the days for the sake of His Son’s sacrifice; so that His Son could see more of His seed and have many sons instead of just a few.

**“And the pleasure of the Lord shall prosper
in his hand.” vs. 10_F**

Jesus, raised to the right hand of the Majesty on high, after the sufferings, is still doing always those things which please the Father. Although Jesus is Lord of all and all power is given unto Him in heaven and earth, He still does only the pleasure of the Father. He is still fulfilling scripture by confirming only the written word.

“Because he hath poured out his soul unto death.” vs. 12_B

Here again we find very positive affirmation that the soul of Jesus went into death. To *pour out* could only convey that his soul left the body and went down into the heart of the earth, where the dominion of death ruled over the souls of all who had sinned, and where the sufferings of sin spotted souls intensifies.

Death is not a word used to express a state of non-existence; it is the name of a place. Revelation 20:13 declares, “and death and hell delivered up the dead which were in them.” Then, after all souls were emptied out of these two places, the inspired word declares, “and death and hell were cast into the Lake of Fire,” (vs. 14).

Death and hell are powerful prisons in the heart of the earth. They are places, not ideas or imaginations. They are prisons out of which no man can break. They have certain things in them which torment the souls of men. And into those two big dominions, Christ descended with our sins. And from there God did raise Him from the dead without our sins.

Jesus literally “*poured out his soul unto death*” for us. He went into, through and out of death on our behalf. The early church writers used the term *buried* to tell of this part of the atonement of Christ for they knew the Old Testament scriptures concerning the burial of Jesus.

“And he was numbered with the transgressors.” vs. 12b

Where do transgressors go? Into death and hell. Jesus was numbered with them. Psalm 88:4 says, “I am counted with them that go down into the pit.” Not only was He numbered with them on the cross, but He also went down into the lowest pit and was there until God raised Him

“Which God before had shown
by the mouth of ALL His prophets, that Christ
should suffer, he has so fulfilled...which God
has spoken by the mouth of ALL his holy
prophets since the world began.”



CHAPTER 5

His “Burial” According to Psalm 88

In chapter 1 we gave you the verse from Luke 24:44 where Jesus said, “All *things* must be fulfilled which were written in the law of Moses, and in the prophets, and *in the psalms*, concerning Me.”

Psalm 88 is the great “Burial Psalm,” one of the “*things*” concerning Jesus, which He fulfilled. This is one of the psalms that tells how He felt in death and hell.

Psalm 88:4-18:

“I am counted with them that go down into the pit: I am as a man that hath no strength:

Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

Thou hast laid me in the lowest pit, in darkness, in the deeps.

Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee.

Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? Selah.

Shall thy lovingkindness be declared in the grave? Or thy faithfulness in destruction?

Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness?

But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.

Lord, why castest thou off my soul? Why hidest thou thy face from me?

I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.

Thy fierce wrath goeth over me; thy terrors have cut me off.

They came round about me daily like water; they compassed me about together.

Lover and friend hast thou put far from me, and mine acquaintance into darkness.”

“I am counted...” vs. 4A

Counted” means “numbered with.” As a shepherd counted his sheep each evening as they passed under the rod into the sheepfold, so Christ was numbered with those who descended into the deep. This was a literal going down with them that go down into the heart of the earth at death. To be *counted with them* does not mean to count it as done whether it really happened or not; it means to be numbered with them. Isaiah 53:12, “He poured out his soul unto death; and he was *numbered with* the transgressor.” If 100 people died and went to hell that day He was numbered with them.

“..with them that go down into the pit.” vs. 4A

The *pit* could only mean the heart of the earth, into which Jesus descended, for the grave was a sepulchre, not a pit. And there were no others in the sepulchre into which Jesus was laid.

Pits are often referred to in the scriptures. Job 33:18, the oldest book of the Bible, declares, “*He keepeth back his soul from the pit.*” The soul of Jesus was not kept back from the pit, but *was counted with them that go down into the pit*. It was the soul of Jesus that went into the pit. The testimony of Isaiah agrees with this as we pointed out in chapter 53. Jonah tells the same story.

And in this passage in Job we find this truth of the soul going down into the pit used in connection with the great atonement of Christ, for the 21st verse says, “I have found a ransom.” All of the Bible refers to only one ransom in all its teaching, and that is the ransom of Christ Jesus. The word “ransom” as used in Job could as well be translated “atonement.”

Job 33:22, “*His soul draws near unto the grave, and his life to the destroyers.*”

Job depicts the grave as but the entrance to the “pit” and destruction of life. The soul must pass through the grave into the pit. The grave is but the natural means God has used to depict the spiritual “pit” to us. We cannot see the spiritual “pit.” So God has used the grave to help us understand that there is also a grave or pit for the soul. The body is laid in the grave, while the soul goes into its spiritual pit. Failure to understand this truth has led many people to deny much of the sufferings and atonement of Christ.

Psalm 88:10-12 tells us what the “pit” includes:

“Wilt thou shew wonders to the dead? Shall the dead arise and praise thee?

Shall thy lovingkindness be declared in the grave? Or thy faithfulness in destruction?

Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness?”

These passages are commented on more fully later.

Luke 16:22-26, Jesus tells us what He knew about the “pit” to which His soul descended later.

“The rich man died and was buried...and in hell he lift up his eyes, being in torments, and he cried Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame...And Abraham said, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.”

Ephesians 4:9, Paul gives his understanding of Jesus going down into the pit:

“Now that he ascended, what is it but that he also descended first into the *lower parts of the earth*?”

Romans 10:6-7, Paul again:

“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above)

Or, Who shall *descend into the deep*? (that is, to bring up Christ again from the dead.)”

Christ has already come from heaven for our salvation and He has already descended into the deep for our salvation, and He won't have to come up **again** from the dead, showing He came from the deep the first time. Our salvation, and not just our salvation, but living in victory in our salvation is all covered, and we arose from the pit in Him, and now we're “seated together in heavenly places in Christ Jesus.” Faith speaks in this manner.

Deuteronomy 9:21, “I took your sin...and burnt it with fire.” This is an Old Testament picture of our sins being taken by Jesus and burned with fire. This did not happen at the cross.

Exodus 12:8-10 tells us that the passover Lamb, a type of our great Savior, was to be “roast with fire,” and “burned with fire.”

Leviticus chapters 1-5 tell of the five great sin offerings, the inward parts being burnt with fire, with one whole offering being given over to the “burnt offering.” A type and shadow of Christ’s descent into the heart of the earth, into the fires of hell for us, where His soul was made an offering for sin. Jesus must fulfill the “burnt offering” aspects of these type and shadow teachings in the Old Testament of His atonement for us. Jesus going to hell is the “depths of the love of God” for us.

“I am as a man that hath no strength.” VS. 4B

The last place in the earthly life of Jesus where we have a record of Him using the power of God is found in John 18:4-11 where the soldiers came to take Him at the garden of Gethsemane. There Jesus used His power in an unusual way to first deliver His disciples from the soldiers, and second to heal the ear of the servant whose ear had been cut off.

Jesus asked the mob who came to take Him, “whom seek ye?” and they answered, “Jesus of Nazareth.” Then verse 6 records that “As soon then as he had said unto them, I am he, they went backward, and fell to the ground.” They could not take Jesus without His willing cooperation. The power of God drove them away from Him and caused them to fall backward to the ground. But Jesus had a purpose in using that power, for in verse 8 it tells us, “I have told you that I am he, so if you want me, let these go their way: that the saying might be fulfilled, which he spake, of them which thou gavest me have I lost none.”

But from the garden on to the cross, and the three nights in the heart of the earth, Jesus became like a “man who hath no strength.” His sufferings and torment were real and genuine. He did not use the healing power of the Son of God to help Him endure, but became “as

a man that hath no strength.”

Paul, in writing to the Philippians says, “But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross.” The “death He became obedient to” was the death as depicted by the aforetime written scriptures. Not only did He enter into death and hell itself for us, but He also submitted Himself to the tortures of dying upon the cross, of being crucified after being shamefully abused, and He suffered His body to be broken for us, for the redemption of our bodies, then His soul suffered death and hell for three days and three nights. And He suffered all of this as the Son of man, using only the strength which man has, the strength which the scriptures call “no strength.”

When Jesus was talking to His disciples He referred to His sufferings in Matthew 12:40, “For as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” Jonah was a man who had no strength to get out of the whale’s belly. So Jesus was as a man who has no strength to rise out of death and hell. Jonah had to depend upon God to deliver him from the whale’s belly, even so Jesus had to depend upon the Father to deliver Him out of the heart of the earth at the close of three days and nights. He fulfilled completely all scriptures written concerning Him and His sufferings.

**“Free among the dead, like the slain
that lie in the grave.” Vs. 5A**

What a strange freedom! A soul freed, or absent, from the body which lays in the grave! Free among the dead. Free, or absent, from the body, but in the prison of death and hell! Down among all the rest who were free from the body and classed as dead. Down among the dead, not among the living, but among the dead. Down among those who were “tormented in this flame.” Down among those who are crying, “send someone back to tell my living relatives,

lest they too come to this place.” Some versions say “cast away” or “abandoned.”

The apostle Paul writes in Romans 10:9, “And shalt believe in thine heart that God hath raised him *from the dead*...” In order to believe that Jesus was raised *from the dead*, we must believe that He was among them. This 88th Psalm testifies of the sufferings of Christ where He was *free among the dead*. The word *from* in the Greek means *out of*. So, to be raised *out from* and *out of* the dead, Jesus would have to have been among them.

This passage is referring to the soul, not the body, because it continues, *like the slain that lie in the grave*. If *free among the dead* refers to the grave only, then we have a misconception of what freedom means. If *free among the dead* means the grave, then *freedom* means a sepulchre or a grave, but we know free does not mean a grave. So this *free among the dead* must refer to the freedom of the soul from the body. Some believe that at death the soul stays in the body. This clearly infers that the soul leaves the body at death, else how could the true scriptures declare, *free among the dead, like the slain that lie in the grave*. This is especially true when we consider it in the light of the verse above which reads, “I am counted with them that go down into the pit.” And the verse which follows, “Thou hast laid me in the *lowest* pit, in darkness, in the deeps.”

“*Like the slain that lie in the grave*” brings to our memory the words of our Lord Jesus in Matthew 10:28, “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” The body of Jesus was in the grave, but the soul was in death and hell. Jesus felt the “pains of hell,” Psalm 116:3, “The sorrows of death compassed me, and the pains of hell gat hold upon me.” And after His resurrection the Spirit of God spoke through Peter saying, “Whom God hath raised up, having loosed the pains of death.” It isn’t the physical slaying one should fear. *Like the slain that lie in the grave*” is speaking of the death of the body, which anyone can kill; but the *free among the dead* is speaking of the soul, and it feels pains and sorrows.

Also, the phrasing of *like the slain* emphasizes the fact that man did

not slay Jesus until after His death. Jesus entered into death willingly. He gave up the ghost before they pierced His side with the spear. And although He laid down His own life, yet they pierced His side and broke His body so the scripture *like the slain* could be completely fulfilled. He was not slain, but died of His own will for us, yet the intention of those who crucified Him was to slay Him. Acts 10:39 is also true, because the intent of the people was to slay Him; it reads, “whom they slew and hanged on a tree.” Jesus was slain through the intent and purposes of the hearts of those who crucified Him, and yet He was only *like the slain* in that He willingly took that position, *free among the dead*.

“Whom thou rememberest no more.” vs. 5_B

Verse 12 of this same psalm calls it, “the land of forgetfulness.” This is the “sea of God’s forgetfulness” where our sins have been cast. Many people quote a mixture of scriptures and come out with, “and he will cast all our sins into the sea of his forgetfulness, never to be mentioned against us any more.” There is no such continuous passage of scripture, yet there is a combination of three different passages of scripture which teach us this truth.

The first one is found in Micah 7:19, “He will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea.” Through Christ God has done this. Jesus the Christ had to go into the depths of the sea, the heart of the earth, to take our sins there. The burial of Jesus is the means God has used to “cast all their sins into the depths of the sea.” This is commented on more fully in chapter 4, Jonah 2:3, “For thou hadst cast me into the deep, in the midst of the seas.”

Deuteronomy 9:21 also depicts this casting of our sins into the depths; it reads, “I took your sin...and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust.” Malachi 4:3 says, “Ye shall tread down the wicked for they shall be ashes under the soles of your feet.”

The second mixture of scriptures is found here in Psalm 88, verses

5 and 12, “Whom thou rememberest no more,” and “The land of forgetfulness.” Jesus went into the land of forgetfulness with our sins, trusting the Father to raise Him from that land after three days, in accordance with the scriptures, knowing this was a place that God remembered no more. The completeness of this “forgetfulness” is revealed as we remember how completely God has forgotten our sins.

A third mixture of scriptures is Ezekiel 33:16 and 18:22, “All his transgressions that he hath committed, they shall not be mentioned unto him.” Jesus made this possible through fulfilling Leviticus 16:21, “And Aaron shall lay his hands upon the head of the scapegoat (a type of Christ bearing our sins into the land of forgetfulness), and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the scapegoat, and the goat shall bear upon him all their iniquities into a land separated.”

In uniting these three scriptures we arrive at the truth, “he cast all our sins into the depths of the sea of his forgetfulness, never to be mentioned against us any more.” At the same time we realize that it was through the “burial” of Jesus this was wrought, not just the crucifixion.

When we consider the truth of the gospel that “we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life,” it implores us to “put off the old man and be renewed in the spirit of our minds, and put on the new man, which after God is created in righteousness and true holiness.”

Because God, through Christ Jesus, has cast all our sins into the depths of the sea of His forgetfulness, we can, through faith in the operation of God, be delivered from all power of sin in our life, and walk in newness of life. Our sins were left, by Christ Jesus, in that “land of forgetfulness,” so they would “never be mentioned against us any more.”

The sadness of the whole gospel is that many souls are also in that land of forgetfulness, among those “*whom thou rememberest no more.*”

“And they are cut off from thy hand.” vs. 5c

Cut off from the hand of God! Cut off from, “at thy right hand there are pleasures forevermore,” cut off from, “I will uphold thee with the right hand of my righteousness!” Cut off from, “stretch forth thine hand to heal, and that signs and wonders may be done!” Cut off from the hand of the Lord to save! Cut off from all that is connected with the hand of God! That is where Jesus went for us that we might escape it.

Isaiah 53:8, concerning Christ, “He was *cut off* out of the land of the living: for the transgression of my people he was afflicted, and he made his grave with the wicked and with the rich in his death.” The finality of this “land of forgetfulness” is appalling. As “*he made his grave with the rich in his death*,” we can refer to Luke 16:22-26 again to see what “*cut off from thy hand*” means.

The rich man in Luke 16 did not ask for his five brethren to pray for him to get out of that place of torment, as some try to do today, but rather asked that someone be sent to warn them lest they also come there. Even the comfort of a drop of cool water on his parched soul was denied him. There was no passing into that place by those who wanted to, nor passing out of it by those wishing to escape it. Only one person has ever been begotten from that place, Jesus, the only begotten Son of God. Only He has ever passed into and out of it. And only through faith that we were in Him can we.

“Thou hast laid me in the lowest pit.” vs. 6a

The “lowest pit,” not next to the lowest, but the lowest. Psalm 86:13, “For great is thy mercy toward me: and thou hast delivered my soul from the **lowest hell**.” The same hell the Spirit is speaking of in Acts 2:27 through Peter, “Because thou wilt not leave my soul in hell.” How low is the lowest hell? Down in the heart of the earth, in the midst of the seas, down to the very foundations of the earth, into the bottomless pit, the lowest hell.

Notice that *God* laid Him there. It was not the hands of man laying

the body in the tomb that this is speaking of. It is God laying His Son down into the lowest hell. Man cannot lay the soul or body into the lowest hell. Man can lay the body in the grave but not in the lowest hell. Jesus bore testimony of this in Matthew 10:26, "Fear not them which kill the body but are not able to kill the soul: but rather fear him which after he hath killed is able to destroy both soul and body in hell."

"In darkness." Vs. 6B

Jesus tells us of this darkness in Matthew 25:30, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." The man who didn't have a wedding garment on was bound hand and foot, taken away, and "cast him into outer darkness." Jesus declared in John 12:35, "Walk in the light while ye have the light lest darkness come upon you." Many of His children have not walked in light as He gave it to them; as they repent and turn back to the right way they won't have to suffer the punishment of darkness because Jesus bore that darkness for them.

Why was hell so dark? It's a place of fire and torment, but also darkness. The Holy Spirit was not there so there was great darkness. Those who don't obey the Lord it says, "How great is that darkness." God allows darkness to come upon you if you don't listen to Him, and that is the very beginning of the pit itself. When you continue on in sin, God lifts His Spirit from you and you go your own way.

Judas and Peter both betrayed Christ and both spoke against Him, but the difference is the light never went from Peter; with Judas it did. He walked from the Upper Room in darkness and darkness began to take hold of him from that hour on, there was no quickening, no turning, no light of Jesus Christ, and the darkness of death and hell started to seize upon him. He loved his own way, he coveted money, he coveted holding the bag and what it could do for him, so he began to walk in the great darkness of hell.

For God to turn from you and no longer speak to you is darkness, to let you go your own way is gross darkness. But Christ bore that gross darkness so that you and I could be delivered when we go our

own way and we can again have the light of the Holy Spirit.

This *darkness* is a spiritual darkness where there is such anguish that those put there shall weep and gnash their teeth. Revelation 16:10 speaks of this darkness, “And his kingdom was full of darkness, and they gnawed their tongues for pain.” Jesus tasted of that painful darkness because Psalm 116:3 says of Him, “The pains of hell gat hold of me,” and Peter declared in Acts 2:24, “Whom God hath raised up, having loosed the pains of death.”

This same darkness is spoken of in Moses’ day, Exodus 10:21, “That there may be darkness over the land of Egypt even darkness which may be felt.” Abraham had a vision of this darkness as recorded in Genesis 15:12, “And when the sun was going down, a deep sleep fell upon Abram; and a horror of great darkness fell upon him,” thus prophesying of the darkness Jesus, his seed, would go through and feel.

This darkness was borne witness to as Jesus hung upon the cross, for Matthew 27:45 says, “Now from the sixth hour there was darkness over all the land until the ninth hour. As Jesus gave up the ghost He plunged further into that darkness, for this psalm goes on to read:

“In the deeps.” VERSE 6C

Paul in Romans 10:7, “Say not...who shall descend into the *deep*, that is, to bring up Christ again from the dead.” When Paul says, “And believe in thine heart that God hath raised him from the dead” includes the deep, raised from death and hell.

Those *deeps* were under the seas of water, down into the heart of the earth. Matthew 12:40, Jesus says, “As Jonah was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth.” The cry of Jonah as he went down into the seas was so arranged that we get an understanding of what it meant to Jesus to descend into the *deep*.

Jonah 2:2-6:

“I cried by reason of mine affliction unto the Lord...out of the belly of hell cried I...for thou hadst cast me *into the deep*, in

the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then said, I, I am cast out of thy sight...the waters compassed me about, even to the soul; the *depth* closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever.”

This passage was one of the *things* written in the prophets concerning Jesus, which He fulfilled. David did not go through Jonah’s experience yet testified of the same experience in very similar language, proving that both prophets were “testifying beforehand the sufferings of Christ,” not just the sufferings of Jonah or David.

The natural *deeps*, seas, waves or depths are God’s flannelboards telling us of the *deeps*, waves, seas or depths which overwhelm the souls of men in the heart of the earth, in death and hell. The natural deeps tell us of the spiritual deeps. The natural waters which drown men’s bodies tell us of the spiritual waters which drown men’s souls.

Psalm 71:20, “Thou which hast showed me great and sore troubles shall quicken me again, and shalt bring me up again *from the depths of the earth*.” Psalm 88 goes on to tell us what those spiritual waters were.

“Thy wrath lieth hard upon me.” vs. 7A

Jesus bore the wrath of God upon His body and soul, the wrath that you and I have coming. If you have committed sins worthy of the wrath of God you can repent because Jesus took that wrath for you. God’s anger against that sin has been appeased. Remember Isaiah 53:4, “We did esteem him stricken, *smitten of God* and afflicted.” For every sin you’ve committed Jesus bore God’s beating and stripes against the judgment of that sin. That’s why, “If the Son therefore shall make you free, you shall be free indeed,” John 8:36, from all future and present punishment.

The wrath of God is still against all sin and disobedience, wherever it may be found. In Ephesians 5:6 Paul warns the Christians, “Let no

man deceive you with vain words: for because of these things the wrath of God cometh upon the children of disobedience: Be not therefore partakers with them.” Through Christ we escape that wrath. That wrath *lieth hard upon him* as God punished Him for our sins.

Paul writes this truth to the Romans in 1:18, immediately following the passages declaring this gospel as the power of God unto salvation, “For the *wrath of God* is revealed from heaven against all ungodliness and unrighteousness of men *who hold the truth in unrighteousness*.” The fact that our sins, while Jesus carried them, brought the wrath of God against Jesus, reveals that the wrath of God shall be ours if we do not believe the gospel to the place we are striving to be delivered from all our sins. Hosea 5:10, “I will *pour out my wrath like water*,” so the Spirit says through David:

“And thou hast afflicted me with all thy waves.” vs. 7B

Here we have direct reference of the word in likening the sufferings of Christ to waters. *All thy waves* refers to affliction of the soul, telling us there are spiritual waters as well as physical waters. Jonah 2:2, “I cried by reason of mine *affliction* unto the Lord.” Psalm 88:9, “Mine eye mourneth by reason of *mine affliction*.”

“There shall be weeping and gnashing of teeth” is no idle statement. Jesus went through it and is personally telling us what it was like and how it felt in death and hell so we could escape it. The afflicted soul of Jesus wept under the afflictions. These afflictions of death and hell are to be fled from, not dealt with lightly.

Psalm 88:15-17, *waves of wrath and affliction*:

“I am afflicted...while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. They came round about me daily *like water*; they compassed me about together.”

The *waves* are woven through all the scriptures: “The *floods* of ungodly men made me afraid,” Psalm 18:4, “For thou hadst cast me into the *deep*, in the midst of the *seas*, and the *floods* compassed me

about: all thy *billows* and *all thy waves* passed over me...the *waters* compassed me about, even to the soul. The *depth* closed about me," Jonah. Deuteronomy 30:13 says, "Who shall go over the *sea*" while Romans 10:7 says, "Who shall descend into the *deep*?" Micah declares, "He cast all their sins into the depths of the *sea*." All of these refer to the waves of affliction and wrath which came upon Christ in the heart of the earth.

The "wrath of God is revealed from heaven" through the atonement of our great God and Savior, Jesus Christ. All of these great truths of the deep are simply depicted by the Christian rites of water baptism.

There are two "Selahs" in Psalm 88, dividing it into three sections. The first section depicts His being laid away; the second section depicts the sufferings beginning with the addition of lying vanities; while the third section depicts the fullness of the lying vanities and the fierce wrath of God upon Him, the punishment getting greater.

Psalm 118:10-12 gives us a picture of these three days and three nights in saying, "All nations compassed me about. They compassed me about, yea, they compassed me about, they compassed me about like bees." There was a progression of being compassed, double compassing, and finally like bees He was compassed. Things only got worse in death and hell.

**"Thou hast put away mine acquaintance far from me,
thou hast made me an abomination unto them." Vs. 8A,B**

As far as the east is from the west so far hath he removed our transgressions from us," Psalm 103:12. Not in the grave, but down into the heart of the earth. Those that He had taught about the kingdom of God, had eaten with, traveled with and slept with; His acquaintances were far from Him. For Jesus had descended far away from them, away down deep from the sepulchre, far away, bearing their sins and abominations, removing our iniquities into a land not inhabited, desolate, a land separated.

But worse than the human acquaintances being far from Him,

we see something more devastating than this for Lamentations 1:16 reveals, “For these things I weep; mine eye, mine eye runneth down with water because the comforter that should relieve my soul is far from me.” The Comforter of John 14:26, “But the Comforter, which is the Holy Ghost...” What terrible loneliness must have swept over the soul of Jesus as He fulfilled that portion of scripture so that we need never be forsaken. He bore our being forsaken by the Holy Ghost.

The cry upon the cross, “My God, my God, why hast thou forsaken me,” a double cry, telling us of a double forsaking of the Father and of the Holy Spirit. The Son of God “became as a man that hath no strength,” and the Comforter that should relieve His soul was far from Him, the Father also was far from Him as He bore our sins. He became an abomination to them, for the things He bore of ours were an abomination in their sight. “He became sin for us, who knew no sin, that we might be made the righteousness of God, “ 2 Corinthians 5:21.

We catch an insight into God’s severity against sin. As He forsook His Son, bearing our sins, how shall we escape if we do not avail ourselves of the deliverance from sins which Christ has wrought for us? There is no Comforter or comfort in hell, not even a cup of cold water.

“I am shut up and I cannot come forth.” vs. 8c

The earth with her bars was about me forever,” are the words Jonah used to express the same truth. Jeremiah said, “He hath made my strength to fail, the Lord hath delivered me into their hands, from whom I am not able to rise up”; “He hath hedged me about that I cannot get out,” Lamentations 1:14, 3:7. The psalmist wrote, “The snares of death prevented me,” and “He delivered me from my strong enemy and from them which hated me; for they were too strong for me. They prevented me in the day of my calamity.”

As Jesus was in the heart of the earth tasting death for us He could not rise from the dominion of death and hell. It’s a glorious gospel to think we have deliverance from this lowest pit no matter what we have done because Christ went through it for us.

“Mine eye mourneth by reason of affliction.” vs. 9A

Mournings were part of His sufferings. We know there shall be “weeping and gnashing of teeth” because Jesus bore it as judgment for our sins.

The “wrath of God has been revealed from heaven against those who hold the truth in unrighteousness,” and understanding Christ’s sufferings helps understand that wrath that those who continue in sin have coming. As Jesus was in the midst of this affliction and mourning and His enemies were trying to get Him to believe there wasn’t any deliverance, what did He do?

**“Lord, I have called daily upon thee: I have stretched out
my hands unto thee.” vs. 8B**

Men ought always to pray and not to faint” is what Jesus taught His disciples in Luke 18:1-8. Jonah 2:7 says, “When my soul fainted within me, then I remembered the Lord.” Daily Jesus prayed to the Lord for deliverance from a place no one had ever been delivered from before.

He stretched out holy hands to the Lord because He had not one single sin of His own. He continued to call for deliverance for, “Whosoever shall call upon the name of the Lord shall be delivered.”

Then follows many questions, supplications and intercessions. Many of these questions were prompted by His enemies that would not let Him rise, fiery darts of the enemy which only the shield of faith would quench:

“Wilt thou shew wonders to the dead?” vs. 10A

Cut off from thine hand.” No signs and wonders had ever been wrought down there. How could Jesus expect to have such a terrific wonder wrought towards Him? Why should He continue to

call for deliverance from among the dead? The lying vanities hammered at Him—God isn't going to do any wonders or miracles here, He's never shown any before down here to the dead.

“Shall the dead arise and praise thee?” vs. 10B

Who among the dead here have ever arisen and praised God? Then why should Jesus keep praying daily toward the heavens for such a resurrection? Didn't He know that there was a great gulf fixed so that they that would pass from one place to the other could not? Didn't He know that the “earth with her bars was about him forever?”

“Selah.” vs. 10c

Again that word intervenes in the midst of the daily calling upon the Lord for deliverance. Then the third day starts with its sufferings, questions, lying vanities, its powers and pains of death and hell which refused to let Jesus rise. He continued to remember His God.

“Shall thy lovingkindness be declared in the grave?” vs. 11A

Thou wilt not suffer thine holy One to see corruption” was written concerning the body of Jesus which was lying in the grave. As Jesus was “like the slain that lie in the grave, free among the dead,” the powers around Him were raising such questions in His mind. Would the lovingkindness of the Lord be declared in the grave? Could it be possible that God would shew forth His hand of power and love even there in death and hell; He never had, why should He do so now?

“Or thy faithfulness in destruction?” vs. 11B

Jesus' soul was down in a place where there was destruction. His body was also in the crust of the earth awaiting destruction. Man

after man had died and his body destroyed in the grave while his soul also was in a place of destruction. Had the faithfulness of God ever been declared or talked about in this land of destruction? No. So, Jesus, why do you keep calling upon God from such a place? Not only calling for deliverance, but for wonders to be done here.

“Shall thy wonders be known in the dark?” vs. 12A

God is light and in him is no darkness at all,” is a message which Jesus taught His disciples quite thoroughly, 1 John 1:5. Yet, here was Jesus, down under darkness, calling for the hand of God to shew mighty wonders in raising Him from the dead, out of gross darkness, a darkness that could be felt. Would the wonders and light of God break forth in that darkness? Such questions flooded the soul of Jesus, endeavoring to make Him faint and cease praying for deliverance.

The floods of ungodly men compassed His soul, pouring out such thoughts and imaginations. But Jesus turned the doubts and questions into stepping stones for deliverance and used these very questions to supplicate the favor of God; not asking them as questions of doubt, but rather as questions of faith and hope.

“And thy righteousness in the land of forgetfulness?” vs. 12B

God had spoken in Ezekiel 3:20, “Again, when a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die...he shall die in his sin, and his righteousness which he hath done shall not be remembered.” As Jesus bore the chastisement of the peace of a righteous man, He would have to go into this land of forgetfulness, for there is where many of His people would be doomed if someone had not been their substitute.

And now that He was down there on our behalf, would the righteousness of God ever be declared down there? Would the righteousness which Jesus had wrought be remembered in that land of

forgetfulness? Would the life lived without spot or blemish also be cut off from the hand of God? It was our sins He took down into that land so that God could fulfill Ezekiel 18:22, “All his transgressions that he hath committed, they shall not be mentioned unto him.” Jesus had lived the righteousness of God all His life, now would that righteousness prevail?

Psalm 144 (explained more fully in chapter 6), declares in verses 7-8, “Send thine hand from above: rid me and deliver me out of great waters: from the hand of strange children, Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.” This is part of the prayer which Jesus made while down in this land of forgetfulness.

The cry was to be delivered from the hand of those who were speaking vanity and falsehood, and this Psalm 88 is part of the vanities and falsehoods which were trying to keep Him from believing and arising. Jonah had declared, “They that observe lying vanities forsake their own mercy.” Jesus did not observe these fiery doubts, but kept calling upon God for deliverance.

**“But unto thee have I cried, O Lord: and in the morning
shall my prayer prevent (come before) thee.” vs. 13**

In the morning you’ll hear Me! What morning? The resurrection morning. Matthew 28:1, “In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” He wasn’t there that morning for He had risen. “Unto you that fear my name shall the Sun of righteousness arise (the Resurrection morning) with healing in his wings,” Malachi 4:2

Jesus knew He would be raised from the dead and that His resurrection would be in the morning for the scriptures said so. But before that prayer came before God, He suffered more and more for the word goes on to say in this psalm:

“Lord, why castest thou off my soul?” vs. 14A

Notice it was the soul which was cast off here. Why was His soul cast off? “And thou wilt cast all their sins into the depths of the sea,” Micah 7:19. It was our sins which caused Him to be cast off from God. He was bearing our sins away, as John the Baptist declared in John 1:29, “Behold, the Lamb of God, which taketh (beareth) away the sin of the world.”

A type and shadow of this is in Leviticus where the sins of Israel were taken into the wilderness by the means of a live goat after those sins had been transferred to the goat by confessing them over it. As He bore these sins they continued to refuse to let Him rise. Yet Jesus continued to call.

“Why hidest thou thy face from me?” vs. 14B

Psalm 51:9 reads, “Hide thy face from my sins, and blot out all mine iniquities.” As Jesus bore our sins into the heart of the earth this cry of Psalm 51:9 must be fulfilled towards Him who bore them. God must hide His face from the Son for a time, that Jesus might fulfill “all scripture.”

“My God, My God, why hast thou forsaken me?” cries the Spirit of Christ through the lips of David in Psalm 22:1, and again through Jesus on the cross, as He fulfills the beforehand testimony of His suffering.

If we don’t believe for a time or do things to cause God to hide His face, God says in Deuteronomy 32:20, “I will hide my face from them, I will see what their end shall be.” But because Christ bore it for us, we can believe again and come back to God and He will not continue to hide His face.

As the resurrection morning approached, the pressures began to increase, and even as Jesus was willing to die for us from His youth up, so He suffered death for us that we might escape it. The powers refused to let Him rise, and the fervor of His supplications seem to increase.

“I am afflicted and ready to die from my youth up.” V_S. 15_A

When Jesus was 12 years old He said to His parents, “Don’t you know that I must be about my father’s business?” That included dying for the sins of His people. He never once shrank from the death which He was to die. Constantly He told His disciples that He must suffer, die, and rise from the dead the third day. And those who are born of Him will lay down their lives for one another.

Although He died once for all, and death has no more dominion over him, yet He still has that same love within Him which caused Him to lay down His life for the brethren. While His afflictions were concentrated to a specific time limit, yet His attitude of heart, in a willingness to die for the sins of His people and the sins of the world has always been there, and always will be.

“While I suffer thy terrors I am distracted.” V_S. 15_B

This is more than what man did to Jesus, this is even from the hand of God. This is “thy terrors.” God is a God of love, but this tells us that God also has “terrors.” These terrors distracted Jesus, for “It is a fearful thing to fall into the hands of the living God.”

The rest of the psalm tells us more about them, but Psalm 55 also depicts vividly some of those “terrors.”

Psalm 55:4-5, “My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.”

Paul knew and taught these truths for in 2 Corinthians 5:11 he writes, “Knowing therefore the terror of the Lord, we persuade men.” Paul knew that Jesus felt the “terrors” because the psalms told him so. Paul knew that God had terror to mete out to the ungodly, even though He was a God of love. Paul knew the sufferings of Jesus, and among them was “terror,” for he persuaded men. Why did he persuade men? So they didn’t go to death and hell and suffer eternally what Jesus had borne for them. “For he that believeth not (the gospel) shall be damned.”

**“Thy fierce wrath goeth over me;
thy terrors have cut me off.” vs. 16**

Ephesians 5:5-6 says, “For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the **wrath of God upon the children of disobedience.**”

We know the wrath of God will come upon all who do such things, because the **fierce wrath** of God came upon Jesus as He bore our sins.

“For the **wrath of God** is revealed from heaven against all ungodliness of men, who hold the truth in unrighteousness,” Romans 1:12. Here the Apostle Paul tells us that through the gospel of the Lord’s sufferings, the wrath of God has been revealed. How? By preaching and teaching what Christ Jesus bore for us upon the cross and in the lower parts of the earth. When we hear this gospel we are left without excuse for now we know that the wrath of God is against the ungodliness of men. The fierce wrath of God rested upon His own Son, as Jesus bore our sins, thus leaving a sure testimony that the wrath of God will come against all sin and transgression. For if He spared not His own Son for our sins, how will He spare us if we continue to walk in sin? It says that fierce wrath “goeth over him.” This is not a small taste of horror, but as Psalm 55 said, “Horror hath overwhelmed me.”

**“They came round about me daily like water; they
compassed me about together.” vs. 17**

Hosea 5:10 confirms water as a type of the wrath of God, as God said about a nation, “I will pour out my wrath upon them like water.” “Daily like water.” This could not refer to the crucifixion alone for that happened all on one day. This tells us that it was “daily,” implying several days were needed for its fulfilling. The three days in the heart of the earth would fulfill it completely.

Jonah 2:3, “For thou hadst cast me into the deep, in the midst of the seas: and the *floods compassed me about: all thy waves and thy billows passed over me.*” These “waves” and “billows” were the spiritual wrath of God, the terrors and horrors of death and hell which He suffered as He tasted of death and hell for us.

Psalm 18:4 clarifies it also, “The sorrows of death *compassed* me, and the *floods* of ungodly men made me afraid!” Psalm 116:3, “The sorrows of death *compassed* me, and the *pains of hell got hold of me:* I found trouble and sorrow.”

The sorrows of death and hell, pains of hell, pains of death, floods of ungodly men, terrors, horror, fierce wrath of God, waves, billows, darkness, torment, lying vanities, falsehoods, snares of death, fearfulness, trembling, flame, trouble, affliction, mourning, weeping, destruction, all of these compassed Him about like water for three days and three nights, distracting Him, telling Him He could not rise, endeavoring to silence His prayers for deliverance. We can escape all of this through faith.

**“Lover and friend hast thou put far from me, and mine
acquaintance into darkness.” vs. 18**

Some have said that if their loved ones go to hell they want to go there to be with them. This verse tells us there is no love, friendship or acquaintance there. Love is gone; love is of God and when one goes where they are cut off from the hand of God, they do not have love any more. Friendship is not known in death and hell. These good things belong to God, and to be cut off from His hand teaches us all His blessings will not be there.

If a loved one has died without Christ, you will not love them if you arrive there too; you would be called a fool and hated for your own folly. Your presence there would not comfort them, neither will their presence comfort you. Rather, you will be a torment to one another because hell is a place of torments.

People are deceived into thinking there is no such place or God would never send anyone there, not realizing people send themselves

there. To deny death, to deny hell, to deny the sufferings is to deny the Savior and what He bore for us.

The waters of baptism are but expressions of faith in the great spiritual waters which compassed Jesus about. He was not sprinkled with them but immersed. "They compassed me about daily like water." Our water baptism tells the world that we believe Jesus went through death and hell for us and that we were buried and risen with Him.

This is the burial Paul was speaking of when he gave the tenants of the Christian faith in Romans 6:3-4, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore *we are buried with him*." Romans 10:9, "And shalt believe in thine heart that God hath raised him from the dead." How great the simple rites of water baptism conveyed to the early Christians as they were taught the burial, "according to the scriptures," or Old Testament writings. Today water baptism has lapsed into just a form at times, not the real teaching of the death and burial of Christ in the deeps under the wrath of God that came round him daily like water.

There are many other scriptures that testify to His Burial: Psalms 30, 31, 38, 40, 42, 55, 56, 57, 64, to name a few.

"Philip found Nathanael, and said,
We have found Him, Of whom *Moses* in the
law, and the *prophets* did write,
Jesus of Nazareth."



CHAPTER 6

The Resurrection cry

Psalm 144

When Jesus was buried in the heart of the earth and was as a man which had no strength, and could not rise from under the sorrows of death and hell, the floods of ungodly men, waves of affliction and the wrath of God, darkness, terrors, horrors, what means did He use to arise from the dead?

Remember, “he was shut up and could not come forth,” “his heart was faint within him,” “the earth with her bars was about him forever,” so what did He do when His soul fainted? He remembered His own teachings and put them into practice. In Luke 18:l Jesus had taught, “Men ought always to pray and not to faint.” The Spirit declares through Jonah, “When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple,” 2:7.

Jonah 2:2, “I cried by reason of mine affliction unto the Lord, and he heard me: out of the belly of hell cried I, and thou heard my voice....then said I, I am cast out of thy sight, yet will I look again toward thy holy temple.”

Psalm 88:1-3, 13 tells us the same thing about Jesus, “O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee; incline thine ear unto my cry; For my soul is full

of troubles...but unto thee have I cried, O Lord, and in the morning (resurrection morning) shall my prayer come before thee.”

Psalm 116:3-4 tells very clearly what means Jesus resorted to, “The sorrows of death compassed me, and the pains of hell gat hold of me: I found trouble and sorrow, Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul.”

In Psalm 18 the word faithfully declares what Jesus must fulfill, verses 3-6, “I will call upon the Lord, who is greatly to be praised: so shall I be saved from my enemies. The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about: the snares of death prevented (hindered) me. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.”

When Jesus was buried in the heart of the earth under the sorrows and horrors, He used the only means man has, and that is prayer, asking for deliverance, to be raised out of death. All the powers that were keeping His soul from rising from the dead could not keep His prayer from ascending into the ears of the heavenly Father.

Your soul may be bowed down, but nothing can keep your prayer from arising to God, He will hear and deliver as you call in faith upon Him.

This was the teaching Paul was trying to bring back to the memory of the Romans as He wrote in Romans 10:6-15, for there he speaks of Christ’s descent into death and hell, into the deep; of Christ being raised from among the dead; and of the means Christ used to arise from the dead; that is, “Whosoever shall call upon the name of the Lord shall be saved.” “How then shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard; and how shall they hear without a preacher?”

We also should call upon the name of the Lord for deliverance from all “waters” of sin and unrighteousness as we go down under the waters of baptism, which are typical of the spiritual waters Jesus went under. We only have to go through the earthly water for baptism, but we do need deliverance from all sin and its power. Jesus went under the terrific spiritual “waters.” Our baptism shows our

faith in what Jesus did for us, and as we call upon the name of the Lord, we shall be delivered out of the hand of our enemies of sin and weaknesses.

The Bible not only tells us that Jesus called for deliverance when He was in the heart of the earth, but also what prayer Jesus prayed, and then gives us a full description of how God answered that prayer.

Psalm 144 is the cry that raised Jesus Christ from death and hell:

Psalm 144:1-4

“Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight:

My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

Lord, what is man, that thou takest knowledge of him! Or the son of man, that thou makest account of him!

Man is like to vanity: his days are as a shadow that passeth away.”

Psalm 144:5-8

“Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.”

Verses 1-2 tell us about trusting in the Lord, upon whom we are to call. Verses 3-4 tell us about the “man which hath no strength.” Verses 5-8 tell us the cry which Jesus prayed to the Lord of verses 1-2, which raised Him out of the condition of verses 3-4, to everlasting life.

We'll break this passage of scripture down and in this way understand more fully the salvation which Christ has wrought for us.

“Blessed be the Lord my strength.” vs. 1A

This is in direct contrast to Psalm 88:4, “I became as a man which hath no strength”; Psalm 18:17, “For they were too strong for me”; and Jeremiah 1:14, “From whom I am not able to rise up.”

Jesus, the Author and Finisher of our faith, our great Example, put His trust in the mighty strength of the Father to raise Him from among the dead. Even though He became as a man which had no strength, yet He counted on the mighty strength of God, and made God His strength, not trusting in His own.

Psalm 18:1 also declares the Lord as our strength, “I will love thee, O Lord, my strength.” These two psalms are closely tied together as Psalm 144 is the cry for deliverance while Psalm 18 depicts how God answered this cry.

**“Which teacheth my hands to war,
and my fingers to fight.” vs. 1B**

While this is David testifying it is more than David testifying. This is the Spirit of Christ testifying beforehand, through David, that which Jesus would fulfill. And it is also the Spirit of Christ testifying concerning us, the body of Christ, the Church.

1 Corinthians 12:13 says, “By one Spirit are we all baptized into one body.” And, “For the body is not one member, but many. If the foot shall say, because I am not the hand, is it therefore not of the body?” Christians are the members of the body of Christ.

This cry of the Spirit in Psalm 144:1 includes Christians. We do have a warfare to fight, and we do need to be taught how to fight. We don’t use the weapons of the world as “the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.”

Ephesians 6:10-18 tells about this warfare. Paul says, “Finally, my brethren, be strong in the Lord and in the power of his might.” He tells Timothy in 2 Timothy 2:3-4, “Endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the af-

fairs of this life; that he may please him who hath called him to be a soldier.” There are many scriptures that teach us that there is a Christian warfare, and we do need to learn to fight.

“Which teacheth my hands to war.” Vs. 1B

The hands have a special work in the body of Christ. Paul tells Timothy in 1 Timothy 2:8, “I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting.” Hebrews 12:12, “Wherefore lift up the hands which hang down, and the feeble knees.” James 4:8, “Draw nigh to God and he will draw nigh to you. Cleanse your hands ye sinners and purify your hearts, ye double minded. Humble yourselves in the sight of the Lord, and He will lift you up.” Jesus “humbled himself and became obedient unto death, even the death of the cross,” Philippians 2.8.

Teaching my hands to war is also teaching me to pray aright. The disciples asked Jesus to teach them to pray. Prayer is the means we have for Christian warfare. Ephesians 6:18, “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” Teaching me to pray is helping teaching my hands to war.

“And my fingers to fight.” Vs. 1B

Jesus said in Luke 11:20, “But if I with the *finger of God* cast out devils,” and in Matthew 12:28, “But if I cast out devils by the Spirit of God.” So the *finger* of God and the *Spirit* of God mean the same here. Christian warfare is praying in the Spirit and using the gifts of the Spirit.

There is confidence in this cry; it is not a begging but a cry of assurance. Psalm 56:9, “When I cry unto thee, then shall mine enemies turn back: this I know: for God is for me.” Paul says, “If God be for us, who can be against us.” Psalm 57:2 gives us assurance by saying, “I will cry unto God most high, unto God that performeth all things for me.”

Psalm 144 goes on to tell us more about this Lord who is “our strength,” and “teaches our hands to war and our fingers to fight.”

“My goodness.” vs. 2A

As Jesus became the Son of man, He had to depend upon the goodness of the Father in Him. Even as we have no goodness in ourselves, aside from the goodness of God Himself, even so Jesus came under the same rule. Jesus said in Luke 18 when a ruler called Him Good Master, “Why call me good? There is none good, save one, that is God.”

In 2 Chronicles 5:13 the glory of the Lord filled the temple of Solomon as the multitude praised with one accord, saying, “For He is good: for His mercy endureth forever.”

“Their righteousness is of me, saith the Lord,” Isaiah 54:17. Many people go about to establish their own goodness, but do not submit themselves to the goodness of God. Unless God has worked the goodness within us, there isn’t any real goodness there.

As we set about to overcome evil with goodness, we must first learn that all real goodness comes from God. We make Him “My goodness” even as Jesus did. In Acts 10:38 Peter declares of Christ, “How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing *good*, and healing all that were oppressed of the devil.” And He did this with the “finger” or Spirit of God.

Even as Jesus depended upon the indwelling of the goodness of God during His life, so He depended entirely upon the “goodness of God” to raise Him from the dead. So this verse 2 brings emphasis upon “*My goodness*” as a foundation of faith, in preparation for the great resurrection cry.

“And my fortress.” vs. 2B

But thou shalt call thy walls Salvation,” says Isaiah 60:18. A fortress of salvation. “They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the

mountains are round about Jerusalem, so is the Lord round about His people,” Psalm 125:1-2. Jesus believed the word and was delivered.

Psalm 31:2-5 speaks of the *fortress*, “Bow down thine ear to me; deliver me speedily....for thou art my rock and my *fortress*; therefore for thy name’s sake lead me and guide me. Pull me out of the net that they have laid privily for me: for thou art my strength. Into thine hand I commit my spirit.”

This could only be Jesus crying unto God. For it was upon the cross that He cried these words just before giving up the spirit, “Into thy hands I commend my spirit.” Jesus knew God as His fortress of salvation before He descended into the lower parts of the earth. During the three days and three nights in the heart of the earth He never forgot this great truth, but continued to cry daily for deliverance, deliverance by His fortress. We can make God our fortress against the onslaughts of the enemies in our lives.

Psalm 71:2-4 also tells that this fortress has to do with deliverance and salvation, “Deliver me in thy righteousness and cause me to escape: incline thine ear unto me, and save me. Be thou my strong habitation whereunto I may continually resort; thou hast given commandment to save me for thou art my rock and my *fortress*. Deliver me, O God, out of the hand of the wicked.”

Here in the 144th Psalm the Spirit says, *my fortress* and lays the hope of deliverance in this description of God.

“My high tower.” vs. 2c

The name of the Lord is a strong tower, the righteous run into it and is safe,” Proverbs 18:10. “For whosoever shall call upon the name of the Lord shall be saved.” These verses tell us about the keeping power of God, that He is able to keep us safe from our enemies. Jesus was crying for this very work of grace as He called upon the name of the Lord.

Psalm 61:1-4, “Hear my cry, O God: attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed:

lead me to the rock that is higher than I. For thou hast been a shelter for me; and a *strong tower* from the enemy. I will abide in thy tabernacle forever.”

These last psalms draw attention to the resurrection cry Jesus was to make, “Hear my cry O God, attend unto my prayer,” “Bow thine ear unto me,” and “Incline thine ear unto me, and save me.” Each of these psalms deals with the *fortress* of God. These cries are to raise Him from the dead. In Psalms 140 through 144 we see how prominent a place the Spirit gives to the prayer for resurrection, for those psalms are full of cries for deliverance. The fact that they come just prior to the 144th Psalm is of significance. Consider that the rest of the Psalms 145-150 are given over to praise and you realize that Psalm 144 is the climax cry of them all.

And the God who delivers His Son is described as “my high tower.” He was above all enemies, in the exalted place of deliverance which the name of the Lord insures as a “high tower.” We can run into our “high tower” and be safe forevermore.

“And my deliverer.” vs. 2D

For three and one-half years Jesus proclaimed “deliverance to the captives,” Luke 4:18. Now, through bearing our sins, He was the captive and must put into practice that which He preached to others. He must trust God as “my deliverer,” which He did.

The cry He was about to make for ascension from death and hell was, “Rid me and *deliver* me out of great waters,” Psalm 144:7. His faith must be in God as His Deliverer. He must have the personal application to it and make God *my* deliverer. Many claim God as a great deliverer, but the power of God moves on behalf of those who, through faith, make Him *my* deliverer. So this psalm starts out describing the God who is to be trusted for such a great resurrection and deliverance.

The Apostle Paul caught a vision of this truth, of making Jesus his own personal Savior for he writes in Galatians 2:20, “Who loved me and gave himself for me.”

“My shield.” V_S. 2_E

Paul writes to the Ephesians in 6:16, “Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked.”

Jesus took that shield of faith and quenched all the fiery darts of the wicked. No matter what the “floods of ungodly men,” and “the sorrows of death and hell” told Him, He took the shield of faith. That shield of faith was the armor of God. God was His armor. Faith in God was His great defense against “the hand of strange children, whose mouth speaketh vanity and their right hand is a right hand of falsehood,” Psalm 144:8.

“And he in whom I trust.” V_S. 2_F

Much is said in the scriptures about those who put their trust in God. Jesus was tempted in all points like as we are, yet without sin, and He was tempted to not make God His trust. Lying vanities tried to make Him doubt God, just like they do us. But Jesus, with the shield of faith, kept His trust in God intact, quenches the fiery darts of the wicked, and continued to call upon God until He delivered Him.

“They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever,” Psalm 125:1. Jesus kept His trust in God, and now abides forever as King of the universe.

“Who subdueth my people under me.” V_S. 2_G

All things were made by him; and without him was not anything made that was made,” John 1:3. All the powers which swarmed over the soul of Jesus in the heart of the earth were to be under Him. But here He was under them. He did this for our sake, for Hebrews says “He, by the grace of God, tasted death for every man, to bring many sons unto glory.”

“And being found in fashion as a man, he humbled himself, and

became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth," Philippians 2:8-11.

In the heart of the earth Jesus was under the oppression of "things under the earth," which were later to be under Him. As Jesus died upon the cross He was under the things "in" earth, which, later, were to be under Him. As Jesus went under all things which He had created, He kept His faith and trust in God to raise Him out of them and raise Him to the exalted position of "Lord" over all things. He trusted that all things were to be subdued under Him.

Jesus had to do this for that which belonged to man by right of what God had given in the beginning had been sold by man; now Jesus must redeem it for man's eternal inheritance. Jesus created it, gave it under man's dominion, man sold it under sin and death, Jesus paid the price under sin and death to bring it all back under man's dominion. Now, as we believe Jesus, we, under Christ, will inherit again these things which were given to us of God from the beginning.

Micah 7:19 says, "He will subdue our iniquities." Yes, even the iniquities which fasten to the soul of His people will be subdued. By His descent into the lower parts of the earth, this "subduing" was wrought for us. Even after Jesus bore our sins, He still has to "subdue his people under him." Jesus has compassion on us, and made provision for the sins of "His people" as well as for the sins of the world.

Jesus knew us, "He needed not that any man testify of man for he knew what was in man." Now, after subduing our sins in the heart of the earth, He still sets about to subdue His people, so that they can obey Him in everything.

Then, after declaring God to us in the first two verses, the Spirit begins to declare man to us in the next two verses. As Jesus partook of God, now He partook of man.

**“Lord, what is man that thou takest knowledge of him!
Or the son of man, that thou makest account of him!
Man is like to vanity: his days are as a shadow
that passeth away.”** vss. 3-4

This not only tells us of the frailty of man, but is also the cry of Jesus as He became the Son of man. He had been equal with God. He had been the dependability of verses 1 and 2 of this 144th Psalm. Now He became the “Son of man,” who was like unto vanity and his days as a shadow. He emptied Himself and took upon Him the likeness of man. Then, being found in fashion as a man, He took upon Himself the sins of man, our sins, yours and mine, having none of His own, and took them into the heart of the earth and He was down under our sins as the Son of man whose days are as a shadow that passes away.

Even though He had no strength to rise, He observed not His own weakness, but had respect to the promises of God, and counting that God was able to fulfill them and would fulfill them as He continued to call to God for the fulfillment of His word. He cried three days and three nights, observed not the lying vanities which surrounded Him, but kept His trust in God to subdue under Him the terrific pressures that were flooding over Him.

While Jesus was as a man which had no strength, as a man who is like to vanity, and whose days are as a shadow, He called upon God His Strength, Teacher, Goodness, Fortress, High Tower, Deliverer, Shield and He in whom He trusted. He called for God to manifest Himself in all of these names. And God did!

Having set the great contrast between God and man in the first four verses of this 144th Psalm, the Spirit then gives us the cry which Jesus prayed, which ascended to the throne of God. It is a cry for vengeance against His adversaries. It starts with:

“Bow thy heavens and come down.” vs. 5A

Here Jesus is calling for the heavenly Father to “bow those heavens and come down.” Even though He was “cut off from thine hand,” He called for God to bow those heavens where His handiwork was manifested and come down into the lower parts of the earth to deliver Him. He believed in “hope against hope.” He knew the presence of God would solve the problems He was facing; He knew the everlasting glory of God would dissolve the power of the enemies of His soul.

That God did answer this prayer is clearly stated in Psalm 18:9, “He bowed the heavens also, and came down.” (See chapter 8.)

“Touch the mountains and they shall smoke.” vs. 5

Every battle of the warrior is with confusion, and garments rolled in blood, but this shall be with burning, and fuel of fire,” Isaiah 9:5. The cry of Jesus here is “teach my hands to war and my fingers to fight.”

Isaiah 64:1-3 depicts this same spiritual warfare, “Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things that we looked not for, thou camest down, the mountains flowed down at thy presence.”

The “mountains” are not referring to the literal mountains of this earth, but to the kingdoms of this world, over which Satan is the prince. The word “mountains” is used often in the scriptures to designate kingdoms. (SEE DANIEL 2:34-35.) To interpret the word “mountains” to “kingdoms” is scriptural and in this passage the Spirit of the Lord gave such an interpretation.

“Touch the mountains and they shall smoke” is an exultant cry of faith. Jesus knew that God was a consuming fire and that when God came down it would be “as when the melting fire burneth.” He

knew the presence of the Everlasting Father would “cause the waters to boil.” And He knew that when God would bow the heavens and come down, the mountains of darkness would smoke.

One of God’s great picture books of this very thing is found in Exodus where God came down upon Mt. Sinai. The mountain shook and trembled. Smoke rolled up profusely from it. “And so terrible was the sight that Moses said, I exceedingly fear and quake,” Hebrews 12:21. As God gave the Old Covenant to Moses He came down upon a literal mountain and burned the sight indelibly in the minds of men. In the literalness of the Old Testament, God gave us great type and shadow teaching of the spiritual covenant which was later to come through Christ.

Even as Mt. Sinai smoked and trembled at His descent upon it, so Jesus was crying for Him to come down into the lower parts of the earth and touch the spiritual mountains or kingdoms which held Him fast. And even as God did upon Mt. Sinai at the giving of the Old Covenant, so He did in the lower parts of the earth at the giving of the New Covenant of resurrection promise.

Psalms 18:9, “He bowed the heavens also and came down: and darkness was under his feet.” So Paul writes of these kingdoms which smoked at the resurrection of Christ, Ephesians 6:10-12, “Finally, my brethren, be strong in the Lord and in the power of his might” (agreeing with Ps. 144:1, 18:1, and 2 Sam. 22:2, “The Lord is my strength”), “Put on the whole armor of God that you may be able to stand against the wiles of the devil” (agreeing with Ps. 144:2, “Teach my hands to war and my fingers to fight”). “For we wrestle not against flesh and blood (literal things of this earth), but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenlies.”

Paul clearly states, in telling of the resurrection of Jesus from the dead, “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.”

So, the “touch the mountains and they shall smoke” is referring to the spiritual kingdoms of darkness under which Jesus went with our sins and was not able to rise up. 2 Corinthians 10:4-5, “The weapons

of our warfare are not carnal, but mighty through God.” Only through God can the spiritual kingdoms or mountains be defeated. Even Jesus went “through God.” Jesus “waited upon God” and “trusted in the Lord” for His salvation.

The cry was to only “touch” the mountains. If at only God’s “touch” they shall smoke, what will happen when He descends in all His wrath against this wicked world? This “battle of the warrior with burning and fuel of fire” started at the resurrection of Jesus. The fuel of fire was our iniquities, and powers of darkness, in the lower parts of the earth. Deut. 9:21, a prophecy of Jesus’ salvation, “And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust” (ashes).

“Cast forth lightning and scatter them.” vs. 6A

Even as the blackness of the storm is scattered by the brilliant flash of the lightning bolt, so Jesus is crying for God to burst forth with the brightness of His glory and scatter the hosts of darkness which were flooding over His soul. “Cast forth lightning and scatter them” is a cry for vengeance. Luke 18:1-8 talks of the widow that kept going to the judge to avenge her of her adversary, and the judge said, “Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily.”

At the resurrection of Jesus, Matthew records in 28:2-3, “And there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like *lightning*, and his raiment white as snow. And for fear of him the keepers did shake: and became as dead men.” Even men caught a glimpse of that “lightning” and were scattered.

“The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds; casting down imaginations and every high thing that exalts itself against the knowledge of God: and bringing into captivity every thought to the obedience of Christ. And having in a readiness to revenge all disobedience, when your

obedience is fulfilled,” 2 Cor. 10:4-6. Jesus’ obedience had been fulfilled. He became obedient unto death, and when it was time to arise they would not let Him go. So He cried for vengeance against His adversaries, and for God to execute that which had been written.

“Shoot out thine arrows, and destroy them.” vs. 6B

In 2 Kings 13:15-18 we find light about the “arrows” of the Lord. Elisha cries, “The arrow of the Lord’s deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek (by interpretation, ‘stronghold’) till thou have consumed them.” When we deal with sin and iniquity we need the “arrows of the Lord’s deliverance.” We need to smite sin with the atonement of the Lord until we have utterly consumed it.

So, Jesus, bearing our sins and iniquities, cried for that same deliverance. Shoot out thine arrows and destroy them is a cry for the great Deliverer to destroy sin, iniquity, and all the powers that were holding Jesus fast in the heart of the earth.

Isaiah 49:2 tells us that Jesus has become our arrow of deliverance from sin and all our enemies. It reads, “And he made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me.” God delivered Jesus and since that day Jesus is our great Deliverer.

This cry is a cry for all the word of God which had been spoken for the destruction of His enemies to be fulfilled. And as it was fulfilled it brought Jesus out as our Savior and Deliverer. John writes, “For this purpose the Son of God was manifested that he might *destroy* the works of the devil.” Hebrews 2:14, “That through death he might destroy him that had power of death, that is the devil. And deliver them, who through fear of death were all their lifetime subject to bondage.” In Christ this has been done. Through faith in Christ as our great Substitute, we too, can have the works of the devil and sin destroyed out of our lives.

“Send thine hand from above.” vs. 7A

The means of warfare and fighting continue as Jesus continues to cry for the fulfillment of this word. In spite of the cry of Psalm 88:5, “And they are cut off from thine hand,” Jesus still prayed, “Send thine hand down from above.” Even though as the Son of man He was cut off from the hand of God, He still prayed for the hand of God to be sent from above.

“The hand of strange children” was about Him, they compassed Him about, even to the soul. Their dominion and power was too strong for Him. So He cried for the hand which He knew was all powerful, the hand of God from above.

The early church prayed a similar prayer in Acts 4:30, “By stretching forth thine hand to heal: and that signs and wonders may be done through the name of thy holy child Jesus.” The hand of the Lord to heal. The hand of signs and wonders! Jesus called for that mighty hand to stretch forth into the very bowels of the earth, down there where it was asked, “Wilt thou shew wonders to the dead?! Or, “Shall thy wonders be known in the dark?”

To fulfill Psalm 139:14, “For I am fearfully and wonderfully made,” Jesus must have that wonder working hand stretched down from above. So He called this very cry, and Psalm 18:16 tells us, “He sent from above.”

For Malachi 4:2-3 to be fulfilled the hand of the Lord to heal had to be sent from above. Malachi reads, “Unto you that fear my name, shall the Sun of righteousness arise with healing in his wings...Ye shall tread down the wicked for they shall be ashes under the soles of your feet.” Jesus did arise. He was the Sun of righteousness, for the “right hand of God’s righteousness” was stretched forth to raise Him as the Sun of righteousness to us. In order to arise with healing in His wings He must be healed from all our infirmities and sicknesses, from all our sins and iniquities, which He took upon Himself in sacrificial atonement.

The great Healer, Jesus Christ, must be healed by the hand of God. The hand of the Lord to heal must be stretched forth to the Son. For

it was written of Him in Psalm 30, “I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord God, I cried unto thee, and *thou hast healed me*, O Lord, *thou hast brought up my soul from the grave*: for thou hast kept me alive that I should not go down to the pit.”

This extolling of God for His resurrection must take place. And because one of the great laws of the kingdom of God is “ask and ye shall receive,” Matthew 7:7, Jesus must ask for the hand of the Lord to be sent down from above. He did! And God answered! The hand of the Lord must come down from above to fulfill Malachi 4:2.

“Rid me and deliver me out of great waters.” VERSE 7B

This was part of the resurrection cry, this is a cry for complete deliverance, rid me and deliver me, break them loose from my soul. Jesus became sin for us, and now He must be rid of that sin and iniquity in order to arise from the dead. The “hand to fight” must be stretched forth. “Teach my hands to war” must be fulfilled. Teach me how to be rid and delivered. The cry of faith is the weapon in our hands. The warfare is God’s. Jesus taught us here to cry unto God who performeth all things for us. His trust was in God, not in Himself.

Paul caught this great truth, for he writes in Romans 10:13, “For whosoever shall call upon the name of the Lord shall be saved.” The Spirit spoke this great truth through Joel 2:32, “For whosoever shall call upon the name of the Lord shall be delivered.” One of the greatest tenets of the Christian faith is to call upon the name of the Lord for deliverance from all sin and iniquity. Not just to call once but to “continue steadfast in the faith, immovable.” Christians should be known by their calling upon God for deliverance. The early church was so known, for Paul took all that called upon the name of Jesus into the magistrates.

“Rid me and deliver me out of great waters.” The “waters” Jesus was talking about here were the “sorrows of death, the pains of hell, the floods of ungodly men, the waves of affliction, the billows of

God's wrath," the spiritual waters of death and hell. These terrors came about him "daily like water."

The enemies of the soul of Jesus were considered as the "great waters," for Psalm 18:16-18 reads, "He sent from above, he took me, he drew me out of great waters, he delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity."

This is the prayer that raised Jesus from the dead, for it is the prayer that God answered.

**"From the hand of strange children,
whose mouth speaketh vanity, and their right hand
is a right hand of falsehood." Vss. 7c-8**

This is Jesus' cry for deliverance from the "deeps," "the depths of the sea," "out of the belly of hell," from its "sorrows, pains, and torments"; from the "midst of the seas," the "billows and waves of God's wrath and afflictions"; from "the floods of ungodly men," the "waters" that "compassed his soul"; from the "lowest pit," the "lowest hell," "darkness," and the "terrors and horror which overwhelmed his soul"; from "the dead, destruction, the land of forgetfulness"; from sin and iniquity; all of them classed as *"the band of strange children."*

To be in the hand of these things would imply to be under their dominion, to be under their power, and feel their torments and pressures. This was what Jesus cried for deliverance from, this is what it would mean to be "raised from the dead"; for the word "from" clearly means in the original Greek to be raised "out from among the dead." The great waters were spiritual as well as natural, for He really was under the seas of this earth also.

God had promised, through Zechariah, John the Baptist's father, and through all the prophets that "we should be saved from our enemies, and from the hand of all that hate us," Luke 1:71. Here, Jesus was accomplishing it for us, and this cry of Psalm 144 was necessary.

It had to be prayed for it to be wrought. Jesus Christ had to fulfill this scripture, as well as the many others that dealt with His sufferings. By setting this example for us, all who would believe on Him to the place they would also cry for deliverance, as Jesus did, would also be saved from the hand of their enemies of sin and strange children.

This part of the resurrection cry is of great import. It is mentioned twice in this psalm. The 11th verse also reads, “Rid me and deliver me from the hand of strange children, whose mouth speaketh vanity and their right hand is a right hand of falsehood.” These 8th and 9th verses are the cry of Jesus in the lower parts of the earth. This first cry has the “out of great waters” added to it.

The first cry is part of the resurrection cry; the cry in the 11th verse is His supplications and intercessory prayer after His deliverance and ascension, it is a cry for His body, the church. This is dealt with later.

Undoubtedly the “floods of ungodly men” which “made him afraid,” were speaking to Him questions and thoughts which would destroy His faith in God’s word. For Jonah winds up his discourse of this cry of Christ in the 2th chapter with, “They that observe lying vanities forsake their own mercy.” “He was tempted in all points like as we are, yet without sin,” had much of its fulfillment here in the lower parts of the earth.

Jesus had to continue to believe in God’s word when everything around Him worked together to prove that word false. “Let God be true, but every man a liar” was literally put into practice here in the sufferings of Jesus, in a marvelous way. “For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds,” Hebrews 12:2. From the garden of Gethsemane to the cross, and from the cross to the Resurrection morning He resisted this contradiction.

The **resurrection cry, Psalm 18**, came from the soul of Jesus and ascended into the holy temple of God. The next chapter deals with this, for this is truly the prayer that brought the raising of Jesus from the dead. In this psalm we find God depicted in His word what took place at the glorious resurrection of Christ from the dead. You’ll

see this in verses 16 through 19, “He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity; but the Lord was my stay. He brought me forth also into a large place; he delivered me because he delighted in me.”

“Christ told His disciples,
That all things must be fulfilled,
Which were written *in the law of Moses*,
And *in the prophets*, And *in the Psalms*,
concerning ME.”



CHAPTER 7

God Answers the Cry The Preparation for the Resurrection

Psalm 18:1-20

The 18th Psalm is the fullest consecutive account we have in the scriptures of the great resurrection story. It is God's answer to the cry of the "word made flesh," as found in Psalm 144 and other passages. It is one of the most thrilling passages in the Bible. It tells us of the mighty resurrection power of God, and the stupendous scenes which transpired in the heart of the earth at the resurrection of Christ.

Psalm 18:1-20

"I will love thee, O Lord, my strength.

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies.

The sorrows of death compassed me, and the floods of ungodly men made me afraid.

The sorrows of hell compassed me about: the snares of

death prevented me.

In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

He bowed the heavens also, and came down: and darkness was under his feet.

And he rode upon a cherub and did fly: yea, he did fly upon the wings of the wind.

He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

At the brightness that was before him his thick clouds passed, hail stones and coals of fire.

The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.

Yea, he sent out his arrows, and scattered them; and he shot out lightnings and discomfited them.

Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

He sent from above, he took me, he drew me out of many waters.

He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

They prevented me in the day of my calamity: but the Lord was my stay.

He brought me forth also into a large place; he delivered me, because he delighted in me.

The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.”

This whole passage depicts to us the “Exceeding greatness of his power to usward who believe; which he wrought in Christ when

he raised him from the dead, and set him at his own right hand in the heavenlies.” This is one of the scriptures Paul refers to in 1 Corinthians 15:4, “And that he rose again the third day according to the scriptures.” We can examine this text in the light of other scriptures “comparing spiritual things with spiritual,” and see what the “exceeding greatness of his power to usward who believe” is, 1 Corinthians 2:13.

This 18th Psalm begins like the 144th. Many of the same terms used in the opening verses of Psalm 144 are used here. The very fact that both psalms start with practically the same thoughts ties them together in a very certain way.

Psalm 144: 1-2 says, “The Lord my strength.”

Psalm 18: 1-2 says, “O Lord, my strength” and “my God, my strength.”

Psalm 144:2 says, “and my fortress.”

Psalm 18 says, “and my fortress.”

Psalm 144:2 declares, “my high tower.”

Psalm 18:2 says, “my high tower.”

Both psalms open with “my deliverer,” and “he in whom I trust”; Psalm 18 says “my rock,” while 144 declares, “my goodness.” Psalm 18 says, “my buckler,” and 144, “my shield.” Many of the cries of Psalm 144 are definitely answered in Psalm 18.

**“I will call upon the Lord, who is worthy to be praised; so
shall I be saved from my enemies.” vs. 3**

I will,” the determination to pray, “I will call.” Christ interspersed His calling with praise. As Paul studied this great psalm and meditated on it, he decided that praise should be intermingled with our requests, and wrote, “Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” Praise takes prayer out of the begging class and puts it in the “faith” class. Jesus was supplicating God’s favor for the resurrection power by using calling and praising.

Christ had this faith before He went into death and hell, and held

it in His heart all three days and three nights. Jesus said before raising Lazarus from the dead, “And Jesus lifted up his eyes and said, Father, I thank you that you have heard me, And I knew that you hear me always,” John 11:41-42, so He also said it before His own resurrection. He gave thanks before raising Lazarus and before His own resurrection.

We should also learn to give God thanks *before* we see the answer manifested, proving we believe God’s word. Psalm 56:9, “When I cry unto thee, then shall my enemies turn back: this I know; for God is for me. In God will I praise his word...” The next verse speaks of some of those enemies.

“The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about.” Vss. 4-5A

The sorrows of death and the sorrows of hell. Listen to the cry of the word in Lamentations 1:12, “Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.” Sorrow is not easy to bear, yet Jesus took it for us. He was “compassed about” with it.

Lamentations 1:16 further reveals the extent of this sorrow by saying, “For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me.” Sorrow with no comfort! That is what Jesus bore for us. That is what we must bear if we neglect so great a salvation. Jesus received no comfort in the midst of His anguish of sorrow because, “the comforter that should relieve my soul is far from me.”

“A man of sorrows and acquainted with grief,” Isaiah 53:3, was completely fulfilled in the sufferings of Jesus upon the cross and in the heart of the earth. Isaiah 53:4 tells us, “Surely he hath borne our griefs and carried our sorrows.” He took all of our sorrows and griefs, made them His very own that we might escape them by believing with all our heart what He did for us. His name is “Jesus” for He shall save

us from our sins and the penalty of our sins.

Jesus bore not just single sorrow but double sorrow, the sorrows of death compassed Him but also the sorrows of hell. Jesus bore them both.

Psalm 116:3, “The sorrows of death compassed me, and pains of hell gat hold upon me: I found trouble and sorrow.” Added to those sorrows of hell was “pain.” Hell is not just the grave or there would be no compassing about with sorrow or the pains of hell getting hold upon him.

The Spirit of God verified this as he spoke through Peter on the day of Pentecost, immediately after the resurrection of Christ; for Acts 2:24 says, “Whom God hath raised up, having loosed the pains of death.” Death and hell are places of torment, trouble, anguish and pain, and not just the grave. The grave is but the entrance into these two dominions.

And in those sorrows of death and hell, “the floods of ungodly men made him afraid.” Jesus was afraid because Psalm 55 says, “My heart is sore pained within me and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me and sorrow has overwhelmed me.”

These were the “great waters” Jesus cried for deliverance from, spiritual waters. Jonah said, “The floods of ungodly men compassed me about; all thy billows and thy waves passed over me...the waters compassed me about, even to the soul.” Psalm 88:6-7, “Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves.” Jesus took this fearfulness, this trembling, so that He “might destroy him that had the power of death, even the devil, and deliver those who through fear of death were all their lifetime subject to bondage,” Hebrews 2:14-15.

Psalm 34:4 was wrought for us in this great deliverance of Christ and can now be possible in any life who will believe. It reads, “I sought the Lord and he heard me and delivered me from all my fears.” Because Jesus bore those fears for us and was delivered, we too can be delivered from all our fears as we call upon His name with faith in that name, Jesus, Savior.

“The snares of death prevented me.” vs. 5B

Because Jesus became as a man which hath no strength, He could not rise past these snares of death. They hindered Him from rising from the dead. Verses 17-18 say, “He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. They prevented me in the day of my calamity.”

Psalm 88:8 cries this same truth, “I am shut up, and I cannot come forth.” Jonah 2:6 agrees, “the earth with her bars was about me forever.” Lamentations 1:14 says, “I am not able to rise up.”

The snares of death and hell were too strong for Jesus. He could not break them as the Son of man. They held him fast. They were stronger than Him for He was as a man. He found Himself in a seemingly impossible situation. Jesus was “tempted in all points like as we are, yet without sin.” He called upon the everlasting Father for His might and strength.

**“In my distress I called upon the Lord
and cried unto my God.” vs. 6A**

Many times we are distressed and the distresses we go through are hard so we can sympathize at the “distresses” of Jesus. Psalm 18:5-6 calls them “sorrows...floods of ungodly men...afraid.” Psalm 55:3-5 reveals them as “oppression...iniquity...wrath...hate...pain...terrors of death...fearfulness...trembling and horror.” Psalm 68:7-18 adds the “wrath of God...affliction.. destruction...darkness...forgetfulness...terrors of God...distraction...fierce wrath of God...no comfort.” Psalm 118:4 declares them as “sorrows of death...pains of hell...trouble...sorrow.” Luke 16:23-28 reveals them to be “thirst...no comfort...no outlet...place of torments.”

Paul had these things in mind when he wrote in 2 Corinthians 5:11, “Knowing therefore the terror of the Lord, we persuade men.” Knowing the sufferings sin would bring upon men, he persuaded them to turn from sin and accept Jesus as their Savior. Many of these are summed up in, “in my distress.” Yet in these distresses He never

lost sight of the faithfulness of God and “called upon the Lord and cried unto my God” as the only hope of His deliverance.

Psalm 88, which reveals many of the distresses Jesus was in the midst of, in the heart of the earth, says, “O Lord God of my salvation, I have cried day and night (Matthew 12:40 ‘three days and three nights’) before thee: incline thine ear unto my cry: for my soul is full of trouble.” Verse 9, “Lord I have called daily upon thee, I have stretched out my hands unto thee.” Verse 13, “But unto thee have I cried, O Lord; and in the morning (resurrection morning) shall my prayer prevent (come before) thee.” These passages were all written in the midst of the description of his “distresses,” showing that Jesus resorted to constant prayer in the midst of His distresses.

Psalm 118:4, which reveals the distresses of Jesus in the lower parts of the earth, is followed with, “Then called I upon the name of the Lord, O Lord I beseech thee, deliver my soul.”

Jonah 2, which also reveals the afflictions and sufferings of Jesus, intersperses those sufferings with, “I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I.” Verse 7 reads, “When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.”

Psalms 140 through 143, just prior to the great resurrection cry of Psalm 144, show how mightily Jesus cried to God for deliverance from the lower parts of the earth. Realize that it is a prayer of Jesus and not just of David’s, for Jesus had to fulfill all things written in the psalms concerning Himself.

“He heard my voice out of his holy temple, and my cry came before him, even into his ears.” Vs. B,C

Compassated about as He was with all the afflictions and distresses of death and hell, in the lower parts of the earth, they could not keep His prayer from ascending to God. All the powers of death and hell could not keep His prayers out of the ears of God.

“He heard my voice.” Psalm 142 gives further detail of this cry. It reads, “I cried unto the Lord with my voice; with my voice unto the

Lord did I make my supplication. I poured out my complaint before him; I shewed him my trouble. When my spirit was overwhelmed within me..." Psalm 141:1 also depicts this cry of the voice, "Lord, I cry unto thee; make haste unto me; give ear unto my voice, when I cry unto thee." The promise contained in Isaiah 30:19 was about to be fulfilled; it reads, "Thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry, when he shall hear it, he will answer thee."

Psalm 140:6-10 reveals that this cry of His voice was more than just a cry for deliverance but was also a cry for vengeance upon His enemies:

"Hear the voice of my supplication, O Lord, O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle."

(One of the most terrific battles ever fought in the history of the world was about to take place at the resurrection of Jesus.)

"As for the head of those that compass me about, let the mischief of their own lips cover them. Let burning coals fall upon them: let them be cast into the fire, into the deep pits, that they rise not up again."

This passage was literally fulfilled at the resurrection of Jesus as will be seen later.

When the spirit of Jesus "fainted within him," and He was "overwhelmed with horror," and He "could not rise," He put in practice His own teachings of Luke 18:1-8, "avenge me of mine adversaries." He remembered the scriptures of Isaiah 35:3-4, "Strengthen ye the weak hands and confirm the feeble knees, Say unto them that are of a fearful heart, Be strong! Fear not! Behold, your God will come with vengeance, even God with a recompense; he will come and save you." And the great resurrection cry of Psalm 144:1-8 is a great cry of "Avenge me of mine adversary." So, Jesus cried with His voice, and God heard it.

The exultant cry of Jesus as found in Psalm 18:46-49, after He was raised from the dead and seated at the right hand of God, reveals this great resurrection cry to be a cry for vengeance. It reads, "And let the God of my salvation be exalted, it is God that avengeth me, and

subdueth the people under me. He delivered me from mine enemies: yea, thou liftest me up above those that rise up against me; thou hast delivered me from the violent man.”

The lament of Jesus in Luke 16:1-8 was, “Nevertheless, when the Son of man comes will he find faith on the earth?” Will anyone believe that God will avenge His own elect that cry day and night to Him, and that He will avenge them speedily, as Jesus said He would, to the place they cry it with faith believing? Jesus said, “I will avenge them speedily.”

Jonah 2:7 says of Jesus, “When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thy holy temple.” Three days and three nights of distress; three days and nights of praying, “Avenge me of mine adversary,” in the words of Psalms 140 through 144, climaxing it with the great cry of Psalm 144:1-8, when that prayer came into the holy place before God, and He heard that cry as it came from the soul of His Son. On that resurrection morning, His cry made its way into the presence of the everlasting Father. And God heard it and moved to answer that cry.

**“Then the earth shook and trembled;
the foundations also of the hills moved
and were shaken, because he was wroth.” vs. 7**

Fearfulness and trembling came upon him,” “the floods of ungodly men made him afraid,” “the earth with her bars was about him forever.” All the fears and torments of hell and death pressed against the soul of Jesus in the lower parts of the earth. But when our Almighty God began to move to raise His Son from death and hell, then the earth with all its fearfulness inside began to shake and tremble. The very fearfulness and trembling which pressed against the soul of Jesus began to tremble and shake. The very foundations of the hills and mountains, which held the soul of Jesus at their bottoms, began to shake and move out of their places. “Then the earth shook and trembled.”

What terrific power He brought into play against the enemies of

the soul of Jesus, which refused to let Him rise and come forth out of the heart of the earth. The puny little earth, which in her power is terrifically mighty as far as man is concerned, began to shake and move out of her place at the wrath of God.

“The earth with her bars was about me forever” drifted into the insignificant shadow of nothingness as the Mighty Warrior God began to move in answer to the cry of His Son Jesus. What a terrific battle! What a glorious warfare was about to take place! What an earth-shaking power began to lay hold of the heart of the earth, that great resurrection power, almost beyond the knowledge and scope of man’s intelligence, yet depicted to us in such simple language that you can almost miss its great import.

Matthew 28:2 records the event and simply states the fulfillment of this 7th verse of Psalm 18 as, “Behold, there was a great earthquake.” What terrific and glorious sights took place in the heart of the earth, down in the deeps, at the bottoms of the mountains, in the midst of the seas, to make the earth shake. What a tremendous treasure was being pulled from the heart of the earth, none other than the Son of God and all who would believe upon Him for the remission of sins.

The prince of this world suffered a terrific beating and defeat. Even the very earth shook and threatened to fall apart if the powers of darkness would not let the soul of Jesus arise. The scripture simply records, “For there had been a great earthquake.”

The time for the sufferings of Jesus had ended. The waves and billows of the wrath of God had rolled over the soul of Jesus, as He tasted death for us. But the resurrection morning had arrived and the powers of this world refused to let Jesus rise. But the prayer of Jesus had ascended and came into the ears of the everlasting Father; and now the wrath of God turned against the enemies of the soul of Jesus. “Because he was wroth,” tells us why the earth shook and trembled. That wrath of God came against those powers.

Hebrews 12:26-28 is another solemn prophecy of the Spirit of God, as the writer declares, “Whose voice then shook the earth; but now he hath promised saying, Yet once more I shake not the earth only, but also heaven...for our God is a consuming fire.” We, as Christians,

“wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenlies.” That will be a glorious day when the wrath of God is yielded against these powers and we suddenly find ourselves relieved of all oppression and wicked devices that now fight against us in this world. Thank God for the day when His voice will shake the heavens as it shook the earth back there at the resurrection of Christ Jesus.

“There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.” vs. 8

The anger of the Lord burned hot in preparation to answering the cry of Psalm 144:5, “Bow thy heavens and come down, touch the mountains and they shall smoke.” When God came down upon Mt. Sinai it smoked, shook and trembled, and so exceeding was the sight that Moses said I exceedingly quake and tremble. This display on Mt. Sinai was but a small picture of the great warfare which was to be accomplished at the establishing of the New Covenant at the resurrection of Christ. Even as the literal mountain of Mt. Sinai smoked, trembled and shook, so the spiritual mountains of darkness were to smoke and tremble at the resurrection of Jesus Christ from the dead.

Also, the bearing of the sins of His people had been accomplished upon the cross. The sin offering, peace offering and trespass offering had been made. The burnt offering also had been accomplished through the fire of God’s wrath flowing over the soul of His Son in the heart of the earth. The old type and shadow offerings of the Old Testament had been fulfilled. Three days and three nights of suffering in the heart of the earth, besides the sufferings from the garden of Gethsemane to the cross. He had taken our sins, suffered the chastisement of our peace; He had made His death with the rich and the wicked. Our sins, which He had borne into the heart of the earth, the depths of the seas, held Him fast and refused to let Him arise. But the cry for vengeance from the soul of the Son was bringing the fire

of God out of heaven, to consume the body of sins of the flesh, and let Jesus rise from the dead.

Deuteronomy 9:21 had to be fulfilled, “I took your sin...and burnt them with fire.” Exodus 12:9 must be brought to fulfillment, “Eat not of it (the Passover lamb, our Christ) raw, nor sodden at all with water (all those waters of death and hell), but roast with fire.” **Coals of fire were kindled by the breath of his nostrils**, and fire came out of his mouth (the word of God), to destroy the enemies of the soul of Jesus which held Him fast and refused to let Him rise. The word of God with power which produced upon the powers of death and hell what coals of fire produce upon stubble, which is ashes.

Isaiah 9:5 was about to be fulfilled and coals of fire must be kindled to do it for it says, “For every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire.” Malachi 4:3 had to be wrought for us by Christ’s resurrection so that, “Ye shall tread down the wicked; for they shall be ashes under the souls of your feet in the day that I shall do this.” The way had to be made so that it could be accomplished in those who believe in later years. For Deuteronomy 9:21 declares further “And burnt it with fire, and stamped it and ground it very small, even until it was as small as dust (ashes).”

Psalms 140:10, “let burning coals fall upon them,” must take place, and Psalm 11:6, “Upon the wicked shall rain quick burning coals, fire and brimstone: and an horrible tempest.”

Isaiah caught a vision of this as he prophesied Isaiah 6:6-7, “Then flew one of the seraphims unto me, having a live quick coal of fire in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth and said, Lo, this has touched thy lips; and thine iniquity is taken away and thy sin purged.” Through faith in the gospel which tells of these “**coals of fire**” which were kindled for destruction of sin and iniquities, at the resurrection of Christ, through faith in this gospel, one’s own sins and iniquities are taken away and purged. Isaiah saw this and wrote of it in his own experience. Then the coals of fire were kindled, so that this warfare might be with burning and fuel of fire,

“He bowed the heavens also and came down.” vs. 9A

This proves beyond any question that Jesus prayed the 144th Psalm while in the heart of the earth, because God answers prayer. Psalm 144:5 says, “Bow thy heavens and come down.” Psalm 18, the great resurrection psalm, says, “He bowed the heavens also and came down.”

The heavens, which were not shaken at that time but shall be later, were bowed by God, so that He could enter the heart of the earth in His glory and resurrection power, and raise His Son from among the dead. Paul declares in Ephesians 6:12, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the heavenlies.” Those heavens were bowed at that time, with the fury of the Father only being meted out in the heart of the earth, for the resurrection of Jesus. The heavens also shall feel that fire and fury in God’s time; for His promise is, “I shake not the earth only, but the heavens also.”

Paul writes in Colossians 2:18, “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it,” the resurrection. This reveals that in the bowing of the heavens, the Father kept the powers of the heavens from keeping His Son from rising to His own right hand. But one of these days those powers of the heavens shall be shaken, not just bowed.

Isaiah saw this great victory as he prophesied in Isaiah 64:1-3, “O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters (same waters of death and hell) to boil, to make thy name known to thy adversaries (‘avenge me of my adversaries’), that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.”

Paul caught this great vision of Isaiah 64:1-3 at the resurrection of Christ, for he writes to the Corinthians 2:1-9, “I determined to know nothing among you save Jesus Christ and him crucified....” In verse

9 Paul quotes Isaiah 64:4, which follows Isaiah's description of the resurrection of Christ, "Eye has not seen nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love him."

God is a prayer-answering God, and it was the prayer of His Son from the depths of the earth which moved Him in fury against the adversaries which kept Jesus from arising at the appointed time. *"He bowed the heavens also, and came down!"* Down into the heart of the earth, down to His beloved Son whose soul was at the foundations of the earth, at the bottoms of the mountains, in the midst of the seas, in the lowest pit, the lowest hell, in darkness, in the deeps, down into the heart of the earth.

"And darkness was under his feet." vs. 9B

There was no mixing of darkness and light, for "in God there is no darkness at all," 1 John 1:5. Darkness bowed down under the feet of God, it could not stand the light of God, even though that light of God itself was hidden in thick clouds of the skies. The rulers of the darkness of this world could not stand against the glory of the Father which raised Jesus from among the dead. This same darkness of Psalm 88:6 under which Jesus was laid, had to bow down under that consuming fire and become ashes under the soles of the feet of Jesus. The darkness of sin and iniquity had to be burnt with fire and stamped very small, even until it was as small as ashes.

The light of God must come down and darkness bow under Him to deliver Jesus from the darkness, for in Christ was the whole ransomed church of God. By His faith Christ was raising all believers in Himself, and Acts 26:18 was to be fulfilled in all believers, but Christ was first partaker of the fruits, Acts 26:18 declares the words of Jesus to Paul, "to open their eyes and to turn them from darkness to light; from the power of Satan to God." Darkness was under His feet to tell us that we also can turn from darkness to light through Christ Jesus. Even as Christ was under darkness and delivered into the glorious light of God, so those who believe and repent also will be delivered

from darkness into the light of the glory of God.

Even though Jesus was “laid in the lowest pit, in darkness, in the deeps,” Psalm 88:6, yet that darkness had to bow down under the mighty everlasting Father as He came down to the rescue of His Son from that lowest pit.

“And he rode upon a cherub and did fly.” vs. 10A

1 Chronicles 28:18 speaks the same truth where the Spirit of the Lord again says, “and gold for the pattern of *the chariot of the cherubim*.” So the cherubim were the chariots of God and the horsemen thereof. They are the very thing which separated Elijah from Elisha as he was caught up by a whirlwind into heaven; and the chariots of fire and horses of fire which Elisha saw and it moved him through the Spirit of God to call them, “My father, my father, the chariot of Israel, and the horsemen thereof,” 2 Kings 2:11-12. Yes, “he did ride upon a cherub” to raise His Son from the dead, “the chariots of salvation”; for the greatest salvation ever wrought was about to take place.

These same cherubim were placed at the east of the garden of Eden, “to keep the way of the tree of life,” Genesis 3:24. And now the “way of the tree of life, Christ Jesus,” was about to be made plain, so God did ride upon a cherub to fulfill all scripture and patterns of His Holy Word.

The Spirit of the Lord describes these cherubim throughout Ezekiel 1:4-28, where their highly symbolical description fits perfectly the way of salvation through faith in Christ Jesus. The “soles of their feet like the sole of a calf’s foot: and they sparkled like the color of burnished brass,” of verse 7 shows the breaking of the chaff from the wheat on the threshing floors, so that the wheat could be gathered into the garner, without any chaff whatsoever, and the chaff itself could be burned with unquenchable fire without destroying any wheat. And this is exactly what was about to take place at the resurrection of Jesus Christ: all the chaff was to be separated from the grain of wheat that had died, and was to come forth bringing much fruit with Him,

even all those who had believed and were yet to believe in Him. And the chaff was to be burned with unquenchable fire, and made ashes under the soles of His and our feet.

That fire is still burning, and sin is still being made ashes under the soles of our feet, in accordance with what all the holy prophets have said since the world began.

These cherubim had “four faces each...the face of a man, the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle,” verse 10, depicting the Foursquare gospel of Jesus Christ as contained in the Holy Scriptures. For although Christ died, suffered and rose again for our salvation, without the preaching of the gospel no man will be saved; hence these four faces depict the “light of the glorious gospel of Christ, who is the image of God...shining in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ,” 2 Corinthians 4:3-7.

Ezekiel 10:14 mentions these four faces of God again, only it calls the face of the ox “the face of a cherub.” The face of the ox depicts Christ in the scriptures as our burden bearer or healer, our sin offering, trespass offering, peace offering and burnt offering. He bore the chastisement of our peace upon Him and He took our sorrows and carried our griefs.

The face of the ox, depicting our burden bearer and healer, was on the *left side*, according to Ezekiel 1:10. The left side of God depicts to us death and hell, for Jesus said in Matthew 25, “Then shall he say to those on his *left hand*, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.”

So, this “*He did ride upon a cherub and did fly*” is telling us of the resurrection of Christ from the left side of God, or death and hell; and as the face of the ox depicts the healing gospel of the Lord Jesus, it is only right that the inspired writer should mention the “cherub” in connection with the deliverance of Christ from death and hell; for this deliverance was truly a healing.

Psalm 30:1-2 tells us this clearly:

“I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave; thou hast kept me alive that I should not go down to the pit.”

Psalm 71:20 agrees, “Thou, which hast shewed me great and sore troubles, shall quicken me again, and shall bring me up again from the depths of the earth.”

When we consider Malachi 4:2 we find that the resurrection of Christ from death and hell is the foundation of healing for us, “But unto you that fear my name shall the Sun of righteousness arise (from the dead) with healing in his wings.”

So, God did “*ride upon a cherub*.” This tells us that the healing gospel of our Lord Jesus Christ with us in Him, was wrought for us at the resurrection of Jesus and is for all who are in Christ and believe the gospel. It also tells us that the face of God, as depicted in the face of the ox on the left side, insures healing of our lives from everything of death and hell, for *He did ride upon a cherub*.

Isaiah 6:5-7 tells this same story with its personal application to us. It tells us that with faith in the healing power of God as wrought for Christ at His resurrection, we too can be healed of all iniquity and sin. For it was a cherub or seraphim which flew with a live coal from off the altar, which purged Isaiah, “Then said I, Woe is me for I am undone; because I am a man of unclean lips and dwell in the midst of a people of unclean lips. *Then flew one of the seraphims* unto me having a live coal in his hand, which he had taken from off the altar (referring to the great resurrection story of Christ Jesus). And he laid it upon my mouth and said, Lo, this has touched thy lips: and thine iniquity is taken away and thy sin purged.”

Isaiah caught a glimpse of the great resurrection power used to raise Jesus from the dead, and through faith in that great deliverance of his coming Messiah, and he in Him, received his deliverance from sin and iniquity.

This great message of healing is further depicted by the words which follow in this 18th Psalm:

“Yea, he did fly upon the wings of the wind.” vs. 10b

God is a Spirit; and they that worship him must worship him in spirit and in truth.” said Jesus. Here God is showing us that this resurrection warfare was all of the spirit. The “wind” speaks of the “spirit.” Even Jesus made the likeness of the two as He spoke to Nicodemus in John 3, “The wind blows where it wills, and you hear the sound thereof, but cannot tell from where it comes or where it goes; so is everyone that is born of the Spirit.”

As God did fly upon the wings of the wind He is telling us that to be raised from the things of death and hell is being born again. “Old things pass away, behold, all things become new.” As the breath of the Spirit blows against these things of death and hell in our soul, they will melt away, even as they did from Jesus at His resurrection. And that this is a healing by the power of God is clearly taught for it says, “the *wings* of the wind.”

Malachi declared, “The Sun of righteousness shall arise with *healing in his wings*.” The “wings” of God are but God’s way of drawing our attention to the great healing message of the gospel. Not only the healing of the body but the healing of the soul.

The seraphim in Isaiah 6 had “wings,” thus telling us of “healing in his wings.” Ezekiel 1 tells us the cherubim had wings and under their wings the likeness of a man’s hands. This is God’s way of telling us that it has pleased Him to produce healing for soul and body through the laying on of the hands of His people. The healing in His wings for us today is wrought by the Spirit, and through laying on of hands, for “God wrought mighty miracles through the hands of His apostles.”

Also, Ezekiel 1:4 tells us that in the “visions of God” which he saw, the first appearance was, “And I looked and behold a whirlwind came out of the north.” This whirlwind is God picturing Himself to us. And the scriptures speak of this “whirlwind” in many places. One of the most outstanding is the passage in 2 Kings 2:11, “And Elijah went up by

a whirlwind into heaven.” This happening was written to give us better understanding of the resurrection and ascension of Jesus Christ, for all Bible scholars use this experience of Elijah’s as a type of the resurrection of Jesus Christ. So we see that the “*wind*” upon which God did ride is typifying this mighty “whirlwind” of God with healing in His wings.

When we consider the passages in Jeremiah 23:19 and 30:23, we catch a glimpse of the mightiness of the power of God as used at the resurrection of His Son from death and hell, when those powers refused to let Him arise, “Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall with pain upon the head of the wicked. The anger of the Lord shall not return until he has executed and until he has performed the thoughts of his heart: in the latter days you shall consider it perfectly.”

So, we see as God did ride upon the wings of the wind, that He was ready to loose this mighty devastating whirlwind of wrath and anger against the powers of death and hell, to get His only begotten Son from the earth. We can also catch a glimpse of the mighty power that works toward us who believe, to raise us from the deadness of trespasses and sins.

When God spoke to Job at the time of Job’s restoration even unto the double, the inspired word declares that God “answered Job out of the whirlwind,” Job 36:1, thus revealing that in these latter days we shall consider perfectly this mighty whirlwind power of God which will restore to the church even twice as much as she had before. The whirlwind power which raised Elijah and Jesus, and then we who believe this gospel, the whirlwind that will fall “grievously with pain upon the head of the wicked,” and thus release His captives so that they may walk in newness of life.

Even on the day of Pentecost, Acts 2:2, we catch a glimpse of this whirlwind power of the “wings of the wind,” the Holy Spirit, as it reads, “And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.” That same power works mightily to usward who believe, Ephesians 1:19-20. All of these great truths are brought to mind by the simple words of Psalm 18:10, “Yea, he did fly upon the wings of the wind.”

“He made darkness his secret place.” vs. 11a

This verse is actually the beginning of the resurrection, and this statement holds one of the greatest secrets and mysteries of the gospel. Every Christian over the face of the earth and in heaven will rejoice over the great import of this 11th verse, “He made darkness his secret place.” For the Christian is included in it! This verse is where “the exceeding greatness of his power to usward who believe” begins; “according to the mighty power which he wrought in Christ when he raised him from the dead,” with us in Him!

The great secret of “he made darkness his secret place” is brought out more clearly by a study of Psalm 139:14-16, “I will praise thee for I am fearfully and wonderfully made: marvelous are thy works and that my soul knows right well. My substance was not hid from thee, when I was *made in secret*, (he made darkness his ‘secret place’), and curiously *wrought in the lowest parts of the earth*. Thine eyes did see my substance yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them.”

This passage in Psalm 139 is referring to the forming of the church, the body of Christ. Paul knew of this great passage in Psalm 139, and as he wrote to the Ephesians he used the word which the Holy Ghost had taught, 1:20, saying, “Which he ‘*wrought*’ in Christ when he raised him from the dead.” I think Paul used this word *wrought* from Psalm 139 because that psalm says, “when I was made in secret, and curiously *wrought* in the lowest parts of the earth.” And Paul places this descent of Christ into the lower parts of the earth right in the middle of the forming and work of the church in Ephesians 4:8-11.

We Christians, the church, the body of Christ, were made in secret and curiously wrought in the lowest parts of the earth, in and through the death, burial, and resurrection of Christ Jesus.

When Jesus said in Matthew 16:18, “Upon this rock I will build my church and the gates of hell shall not prevail against it.” He surely had this passage of Psalm 139 in mind, and knew that He must descend first into the lower parts of the earth, and there gather all the children

of hell, who would believe on Him, into Himself and through His faith for them raise from the dead with them in Him. In this fashion, “The gates of hell shall not prevail against it.”

Romans 6:3-5 tells us, “We are buried with him by baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even so, we also should walk in newness of life. For if we have been *planted together in the likeness of his death*, we shall also *be in the likeness of his resurrection*.”

Water baptism itself doesn’t do this work in us but only as we “obey from the heart this *form* of doctrine,” shall we be delivered, Romans 6:17. And in writing to the Colossians Paul declares the effects of water baptism are made real in our hearts and lives, “through faith in the operation of God,” Colossians 2:12, “who hath raised him from the dead.”

And, according to Psalm 68:18 and Ephesians 4:8, Christ Jesus not only raised from the dead Himself, but through faith in the promises of God for those who would believe on Him, He took a multitude with Him, “When he ascended on high, he led a multitude of captives captive.” Again we remember the words of Jesus in Matthew 16:18, “Upon this rock I will build my church and the gates of hell shall not prevail against it.” He went down into death and hell in our place, and by His faith in God’s promises, and with us who believe included in His faith, rose out of the pits of death and hell by the power of God; and as we believe this glorious gospel, we too, shall be quickened by that resurrection power and “the gates of hell shall not prevail against us.” We shall be able, through this grace and power to walk in newness of life, in this present world.

No wonder this 139th Psalm declared, “I am fearfully and wonderfully made...and that my soul knoweth right well.” Christ went through all the horror, terror, fearfulness, trembling, sorrows, griefs, pains, torments, anguish and troubles for us; therefore knowing the “fearfulness” of the forming of His church in the depths of the earth: and He also saw and experienced the “glory of the Father” which raised Him from the dead, and us in Him, thus knowing the *wonderfulness* of the making of the church “in secret...in the lowest parts of the earth.”

His “soul knew it right well” because He went through it for us and experienced it for us. Now He wants us to believe this gospel, and what it tells us He did for us, and to rejoice in Him with exceeding joy for what He wrought for us. He wants us to believe this glorious gospel so that He may release this glorious resurrection power to us-ward now, and raise us up from the deadness of trespass and sin, which glorifies Him.

Christ Jesus must have been remembering His experience in the lowest parts of the earth, wherein He was taken from darkness into the light of the glory of God which raised Him from the dead when He spoke to Paul on the road to Damascus, Acts 26:18, telling Him to preach this glorious gospel to the Gentiles, “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive the forgiveness of sins, and inheritance among them that are sanctified by faith that is in me.”

He knew that His church “was made in secret and curiously wrought in the lowest parts of the earth”: He knew that God had “made darkness his secret place” for the specific purpose of translating us out of darkness into marvelous light, through Himself.

Let us not only accept Christ as our “sin offering” as He died upon the cross and shed His blood for the forgiveness of our sins, but let us also accept Christ as our “burnt offering,” as He descended into hell and death with our sins, and by the glory of God was delivered from their power at His resurrection, for therein we may receive sanctification, and have everything of death and hell burnt from our souls and spirits, through faith in the operation of God, faith in what He wrought for us in Christ Jesus.

Lamentations 1:12-17 further depicts our “being buried with him,” and our being “made in secret and curiously wrought in the lowest parts of the earth” in Christ Jesus. It reads:

“Is it nothing to you, all you that pass by? Behold, and see if there be any sorrow like unto my sorrow (cf. Psalms 8:4-5 and 116:3), which is done unto me, wherewith the Lord has afflicted me in the day of his fierce anger.

“From above hath he sent fire into my bones, and it

prevaileth against them: he hath spread a net for my feet, he hath turned his back: he hath made me desolate and faint all the day.

“The yoke of my transgressions (he bore our sins) is bound by his hand: they are wreathed, and come up upon my neck (cf. Jonah 2:5): he hath made my strength to fail (cf. Psalm 88:4), the Lord hath delivered me into their hands from whom I am not able to rise up” (cf. Psalms 88:4 and 18:17).

“The Lord hath trodden underfoot all my mighty men in the midst of me...” (cf. Acts 26:18 with Isaiah 13:3): “he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress.”

All of this passage in Lamentations was written to help show us who believe that we were in Christ while He suffered in the heart of the earth. He suffered for us, but more than that, we also suffered in Him, and now God considers those who believe as having suffered their penalty already in Christ, and justly forgives and cleanses us from sin. Or else how could Paul say, Galatians 2:20, “I am crucified with Christ.” We are wrought in Christ, we were included in Him as He suffered for us; even before we were born we suffered in Him. Christ did the suffering but God counts it as though we also suffered it because we believe this gospel; the same as the Levites paid tithes in the loins of Abraham, Hebrews 7:9-10, we have already suffered in Christ in death and hell.

In Galatians 5:24 Paul declares that all Christians have crucified the flesh with the affections and lusts thereof. Now we Christians have not literally been crucified ourselves but by faith in Christ Jesus we have been. He is our Substitute. Through faith in Him as our Substitute, we obtain our deliverance from sin and its penalty by means of the power of God, which works toward us today, as we believe. Not only did we suffer in Him, but we also were raised in Him, and may now walk in newness of life, as we believe the gospel and receive the resurrection power in our lives.

These great truths are conveyed by Paul in Ephesians 2:5, 6, 10, “Even when we were dead in sins hath quickened us together in

Christ...and hath raised us up together and made us sit together in heavenly places in Christ Jesus...For we are his workmanship, *created in Christ Jesus.*”

Truly, “*He made darkness his secret place,*” is the beginning of the resurrection of Christ and the church in Him; for the body of Christ “was made in secret and curiously wrought in the lowest parts of the earth.” Romans 6:5 says, “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is *crucified with him* that the body of sin might be destroyed.”

Even as the coals of fire of God’s wrath against our sins and iniquities—which would not let Jesus rise—destroyed those sins and let Jesus rise, so our faith in this gospel will move us to call upon the name of the Lord, until He releases us from all sin and iniquity in like fashion, and let us rise and walk in newness of life. Simply because we were “wrought in Christ” and believe it to the place we call for like deliverance from sin and death. Our faith in this gospel releases the power of God toward us to perform for us what He has already wrought for us in Christ many years ago.

Some may think, I don’t see how we who were not born yet could have suffered in Christ 2,000 years ago. Then let us examine Psalm 139:13-16 further and begin to teach the scriptures by the scriptures. Paul says in 1 Corinthians 2:13, “Which things we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth, comparing scriptural things with spiritual.” We can compare a few of these “words which the Holy Ghost has taught” through the word:

Psalm 139:15-16 will give us the understanding of how we were wrought in Christ 2,000 years ago. “My *substance* was not hid from thee when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my *substance* yet being unperfect...” The Holy Ghost used the word “substance” here in this psalm. Another passage where the Holy Ghost also used the word *substance* follows:

Hebrews 11:1, that great faith chapter, says, “Now *faith* is the *sub-*

stance of things hoped for, the evidence of things not seen.” Here the Holy Ghost definitely says that *faith* and *substance* are the same thing. So we discover that the *substance* of Psalm 139:15-16 was the *faith* of Jesus Christ for all those who would believe in Him. We were “wrought in Christ” through the faith of the Son of God. Jesus believed for all those who would believe on Him, while He was going through His sufferings for us. God saw the faith of His Son as He suffered, and granted, and is granting, that which Christ believed for, as He suffered for us.

“According to thy faith so be it unto thee” is being fulfilled toward Jesus every day. Before we were born, Jesus believed for our deliverance, even as He suffered for us and in our place. And now God is materializing that which Jesus believed for. We must believe for the substance or faith of Jesus that included only those who would believe. And yet this great work does not depend entirely upon our ‘little faith’ but mostly upon the mighty faith of the Son of God which was manifested while He was going through our sufferings for us. Two thousand years ago we actually suffered in Christ, died with Him, were buried with Him and were raised in Him, because Jesus included us in His faith as He went through it all for us. “Thine eyes did see my substance (that which I was believing for) yet being unperfect, and in thy book all my members were written which in continuance were fashioned *when as yet there was none of them.*” This was made possible because of God’s principle of *faith*.

Today the Holy Spirit confirms with great saving power what Jesus did for us 2,000 years ago, as we believe! No wonder Paul writes in Galatians 2:20, “I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me: and the life which I now live in the flesh *I live by the faith of the Son of God* who loved me and gave himself for us.” The *faith of the Son of God!*

We have this mighty faith on our side to help us, and it doesn’t depend entirely upon our small faith! To know that God saw the *faith* of His Son as Jesus went through His sufferings, and now is bringing to pass the *substance* of that faith by forming the church, the body of Christ. And even though we are not “perfect” God continues to

see the “faith” of his Son and thus continues to set about to make us “perfect.” For Christ expressed this “faith” before he suffered.

Note John 17:20-23 and realize this is the “substance” Jesus was believing for as He went through His sufferings. “Neither pray I for these alone, but for them also, which shall believe on me through their word: That they all may be one: as thou, Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me have I given them that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

What a wonderful “substance” for the eyes of God to see as Jesus was made in secret and curiously wrought in the lowest parts of the earth; as God “made darkness his secret place.” To those who believe upon Him, “I will build my church and the gates of hell shall not prevail against it.”

So we find that “Christ died for our sins, according to the scriptures,” and we, who believe, are “baptized into his death...crucified with him.” That He bore our sins into the heart of the earth, into the depths of the sea, into the land of forgetfulness where they would not be remembered against us any more, as we repented of them and were cleansed from them; and that “we are buried with him,” according to the scriptures, “that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”

Let us now look at Christ being “raised from the dead by the glory of the Father.”

“That from a child thou hast known the holy
scriptures (the Old Testament) which are
able to make thee wise unto salvation
through faith which is in Christ Jesus.”



CHAPTER 8

His *Resurrection* from Death & Hell

Psalm 18

Psalm 18—The Resurrection Psalm continued:

**“His pavilion round about him were dark waters and
thick clouds of the skies.”** Vs. 11B

Psalm 27:5-6 reads:

“For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me upon a rock. And now shall my head be lifted up above my enemies round about me.”

This psalm is now being fulfilled in this 18th Psalm. “His pavilion” where all the saints of all generations were gathered to be wrought in Christ, and then partook of this glorious resurrection power.

God is setting the stage for the fulfillment of His great promise to Abraham, given in Genesis 22:17, “And thy seed shall possess the gate of his enemies.” And Galatians 3:16, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of one, And to thy seed, which is Christ,” and those in Him!

There is also the promise made in Genesis 3:15 concerning the seed of the woman, spoken to Satan, “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.” Christ had been bruised through the tool of Satan, now it was time for the head of Satan to be bruised. And wonder of wonders, we were in Christ through it all, and while we have not yet been lifted up above all our enemies, yet our “head” Christ Jesus has. And as we believe in our wonderful Saviour and what He has wrought for us, this same exceeding great resurrection power will work toward us who believe to bring deliverance from sin.

As Jesus called upon God for deliverance from the hand of His enemies, which were too strong for Him, God answered. And “His pavilion round about him were dark waters and thick clouds of the skies.” As He “made darkness his secret place” the enemies around about must have been unaware of the mighty everlasting God gathering His forces for the resurrection of His Son, Jesus, and those who were in Him.

Pavilions speak of warfare in the scriptures. The kings of the Old Testament directed their strategy from pavilions. And here in the lowest parts of the earth God set up His pavilion in answer to the cry of his Son. There in His pavilion He hid Jesus and us in Christ. There He set us upon a Rock in Christ, that rock being our God for “who is a Rock save our God?” There, “Upon this Rock I will build my church and the gates of hell shall not prevail against it,” was about to take place, Matthew 16:8.

Even as the glorious splendor of our God was hidden in thick clouds on Mt. Sinai, at the giving of the Old Covenant, even so, at the establishing of the New Covenant through the resurrection of Jesus Christ, was His glorious splendor hidden at the first. And even as Moses saw the hinder parts of the glory of God as He was hidden in the cleft of the Rock, Ex. 33:17-34:7, so we also catch a glimpse of the transcendent majesty of the glory of the Father, which raised Jesus from the dead, as we through faith, enter the Rock Christ Jesus in the lower parts of the earth, as we are baptized unto Him.

We also, like Moses was, are placed in a cleft of the Rock through His broken body. As we accept His sufferings for us upon the cross and believe the gospel of His burial and resurrection, according to the scriptures and are baptized unto Him, we catch a vision of our death and burial in Christ, and the glorious power of God which was used in raising Christ, and us in Him, from the dead. Only by faith in the scriptures will we be enabled to see the “hinder parts of his glory” as Moses did. We will not see the “face” of his glory; only Jesus saw that at His resurrection, but we shall see the back parts, or the story of it, as told in the scriptures. The more we behold this written account of it and believe it, the more of His glory we will behold. As Paul writes in 2 Corinthians 3:18, “But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

What wonderful and great preparations were made for the resurrection from death and hell! And we were in Him! In Him because He included us in His faith while He went through it for us! We are “buried with him,” but “now shall my head be lifted up above mine enemies round about me,” is written for us also who believe on Him. He gave a great cry of hope and faith and anticipation of being raised from the dead! And what a glorious way to be raised, in the pavilion of God!

There is rejoicing in reading this account and anticipating the shocked surprise of the powers of darkness as they finally discover that the *dark waters and thick clouds of the skies*, which settled down around the Son in the heart of the earth, was not another cloud of torment for the Son, but rather the “pavilion” of the Father in heaven. And we who believe were included in that pavilion, for the church was made in secret and curiously wrought in the lower parts of the earth, according to the scriptures.

We not only enter into this pavilion through faith but abide there by faith. There are glorious promises for those who dwell in the secret place of the most High. Here are some of those promises from **Psalm 91**, “*He that dwelleth in the secret place of the most High,*” :

We shall abide under the shadow of the Almighty
God will be a refuge for him and a fortress
God will deliver him from snares and pestilences
God will cover us with his feathers and wings (under which
there is healing)
Truth will be our shield and buckler
We will not be afraid of the terror of war against us or
destruction
We shall not fall no matter how many fall at our side
We shall not taste of the reward of the wicked
No evil shall befall us nor come near our house
Angels will have charge over us and keep us in our way
We shall tread upon the wicked for they shall be ashes
under the soles of our feet
We shall be set on high and call upon God and He will answer
God will be with us in trouble, deliver us, and honor us!
Eternal life will be ours and salvation!

All these truths mentioned in this psalm were wrought for us in Christ, as the pavilion of God settled over the Son, and *as we abide in Him through faith, and He in us, they will be fulfilled.*

With this setting of Psalm 18:11 we see the beginning of the literal resurrection of Jesus Christ from the dead.

Christ, under your sins and mine, under the waves of the wrath of God which belonged to you and me, under the floods of ungodly men, the waves of sorrow, pain, and terror, down in the heart of the earth in darkness, in the deeps, cut off from the hand of God, believing for you and me all the while, and thus including us in Him. Christ, suffering three days and three nights of it, tasting of death for us, crying daily for deliverance, having no more strength to rise from the dead than any man, but depending solely upon God to hear and answer His prayers!

**“At the brightness that was before him
his thick clouds passed.”** V^s. 12^A

What a sight to have beheld! “I am fearfully and wonderfully made and that my soul knows right well,” Psalm 139:14, could well have been said by Jesus concerning His resurrection and the church in Him, because He was there on the spot and beheld the great deliverance as a firsthand witness. It was Jesus who suffered and He who saw the great invisible God begin to break forth with His intense light, whiter than the snow.

It was Jesus who beheld the wonder of the brightness begin to shine around Him and even through His own soul. It was He who saw this brightness begin to release His soul from the torment and grip of death and hell. As He beheld this wonderful deliverance He continued believing for all those who would believe on Him, and thus by His own faith included the church, all who believe, so that His body, the church, was “made in secret and curiously wrought in the lowest parts of the earth.”

Psalm 92:2-5 further depicts this great move of God against the enemies of the soul of His Son, and us in Him:

“Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goes before him and burns up his enemies round about. His lightnings enlightened the world, the earth saw and trembled. The hills melted like wax at the presence of the Lord of the whole earth.”

As tissue paper melts before the blow-torch so must the enemies of Christ have been burned to ashes under His feet, as the brightness and glory of God began to burst through and around the soul of the Son in the lowest parts of the earth. The earth herself saw this wonderful and yet fearful sight, and trembled and shook. Matthew 28:2 tells us, “And, behold, there was a great earthquake.” What a terrific spiritual warfare must have ensued as God raised His Son from the heart of the earth, to even cause a great earthquake. At the death

of Jesus, as He bore our sins and iniquities down into that desolate land, it tells us the rocks rent and there was a great earthquake. Here again, at the resurrection of Jesus the spiritual crust of the earth was so disturbed that there was a great earthquake.

The description of the transfiguration of Christ in Matthew 17:1-7 will help us to understand somewhat this glorious sight in the heart of the earth for again as He prayed His countenance was altered. He had been praying for three days and three nights when, "At the brightness that was before him his thick clouds passed." As Jesus prayed with His disciples, He "was transfigured before them and his face did shine as the sun, and his raiment was white as the light...and a bright cloud overshadowed them, and behold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased, hear ye him...when the disciples heard it they fell on their faces and were sore afraid. And Jesus came and touched them, and said, Arise, be not afraid," Matthew 17:2, 5-7.

On this fashion was Micah 7:10 fulfilled, "He will subdue our iniquities and thou wilt cast all their sins into the depths of the sea." Deuteronomy 9:21 gives further details of this great sight, "And I took your sin, the calf which you had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust." Malachi 4:3 also declares this burnt-with-fire aspect, "And you shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this."

What a surprise to the enemies of the soul of man when God came down into the heart of the earth and by His glory released His Son from the lying vanities and powers which refused before then to let Him arise. What confusion and turmoil and fleeing must have taken place as the thick clouds and dark waters, with which God had surrounded himself, passed, and the brightness of "our consuming fire" began to burn against those powers.

No battle in the Old Testament telling of the confusion of the enemy could clearly depict to us this confusion in the heart of the earth, among the ranks of the enemies of man's soul. But as one looks at those stories he does get a faint idea of this battle. "God is light and

in him is no darkness at all” has never been more clearly depicted than in this statement of Psalm 18, “At the brightness that was before him, his dark waters passed.”

“What communion has light with darkness” says Paul to the Corinthians. “He bowed the heavens also and came down, and darkness was under his feet” had its utter fulfillment there at the resurrection; yes, “ashes under the soles of his feet”: burnt with fire, stamped as dust even fine dust, ashes. This was wrought for us, and now through faith in this wonderful gospel we too can see the enemies of our soul disintegrate and become ashes under the soles of our feet. For that same fire for the destruction of sin was brought to us by the Holy Ghost on the day of Pentecost, for “there appeared unto them cloven tongues like as of fire and it sat upon each of them,” Acts 2:3-4, the fire of the Holy Ghost to fulfill Matthew 3:10-12.

Isaiah, beholding in vision this wonderful work of God, declares in 64:1-3:

“O that thou would rend the heavens, that thou would come down, that the mountains (of darkness) might flow down at thy presence, as when the melting fire burneth: the fire causeth the waters (under which Christ suffered) to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence. When you did terrible things which we looked not for, Thou camest down, the mountains flowed down at thy presence.”

God endeavored to write the Bible in graphic words and truth so that we may understand this work which “He wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places.”

As we meditate with faith upon these scriptures, Ephesians 3:20 takes on more might and power, “Now unto him that is able to do exceedingly abundantly above all that we ask or think, *according to the power that works in us.*” Ephesians 1:19 gives us faith and hope for complete deliverance from all sin, “*and what is the exceeding greatness of his power to usward who believe,* according to the working

of his mighty power which he wrought in Christ when he raised him from the dead.”

And even as the darkness passed before the mighty Light of God in the heart of the earth at the resurrection of Jesus, so we, through preaching this glorious gospel, the Light of God for now, must fulfill Acts 26:18, “Open their eyes, and turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified through faith that is in Christ.”

God will not suffer His Son to bear this suffering again! The resurrection is past! But the gospel, the story of the glory of this event, is still the Light of God which causes the thick darkness to pass from human souls. This light of the gospel story is given into the hands of men to preach so that the souls of those who hear and believe may be cleansed from all evil, even as the soul of Jesus was cleansed by the Light of God.

The light which is now used to dispel and destroy the darkness of sin and iniquities is this glorious gospel of Christ; telling others over and over what He did for us until people believe it and the darknesses of their own souls become ashes under the soles of their feet, through the power of God.

2 Corinthians 4:4 says, “The light of the glorious gospel of Christ, who is the image of God, should shine unto them...for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” If we partake of this light it can shine out from us until the glory of it dawns in other hearts and dispels all darkness from them too.

“Hail stones and coals of fire.” vs. 12B

As the great intense light of our God began to burst forth against the powers of darkness which held the soul of his Son Jesus, so the tempest of His fury also began to burst against those powers with hail stones and coals of fire. The spiritual warfare gets

underway! God begins to bring into play the weapons of His warfare against the adversaries of Jesus who refused to let Him rise from the dead!

Job speaks of the hail stones in Job 38:22-23, “Hast thou entered into the treasures of the snow? Or hast thou seen the *treasures of the hail? Which I have reserved against the time of trouble, against the day of battle and war?*” Here God tells us that hail stones are reserved for the time of trouble, and Jesus had said, “The sorrows of death compassed me and the pains of hell got hold upon me: I found *trouble* and sorrow. Then called I upon the Lord; O Lord, I beseech thee; deliver my soul,” Psalm 116:3-4.

Also, God told Job in this passage that hail stones were reserved against the day of battle. Here was the greatest battle ever fought in the history of the universe; the powers of death and hell against the soul of Jesus the Son of God, and all the church in Him. God brought His weapons into play at this greatest of all battles. The resurrection cry in Psalm 144:1 starts out with, “Teach my hands to war and my fingers to fight.” So God is teaching us, the members of the body of Christ, how to fight the adversaries of our souls by prayer. Here in the heart of the earth God is showing us the treasures of the hail. Through comparison of scriptures we begin to catch a glimpse of the mighty truth He is depicting in this “hail stones and coals of fire.”

Back in the days of Moses, when the Egyptians refused to let the children of Israel go out of the land of Egypt, we find God used literal hail stones and fire to help release His children. And as all scripture is “able to make us wise unto the salvation that is through faith in Christ,” 2 Timothy 3:15, we see the fulfillment of Moses’ experience here at the resurrection of Jesus Christ and all His people in Christ.

Even as God rained hail and fire against all who did not believe His word, but no hail or fire hit the land of Goshen where the children of Israel were, so at the resurrection of Jesus Christ God rained His spiritual hail stones and coals of fire against all the powers around about Jesus but did not touch any who were in Christ Jesus! We find this story told in Exodus 9:20-26. Visualize the battle in the heart of the earth at the resurrection of Christ, and us in Him, as you read this passage:

“He that feared the word of the Lord among the servants of Pharoah made his servants and his cattle flee into the houses:

And he that regarded not the word of the Lord left his servants and his cattle in the field.

And the Lord said to Moses, Stretch forth your hand toward heaven (‘teach my hands to war and my fingers to fight’), that there may be *bail* in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

And Moses stretched forth his rod toward heaven: and the Lord sent *thunder and hail*, and the *fire* ran along upon the ground; and the Lord rained hail upon the land of Egypt.

So there was *bail and fire mingled with the hail*, very *grievous*, such as there was none like it in all the land of Egypt since it became a nation.

And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

Only in the land of Goshen, where the children of Israel were, was there no hail.”

This is a beautiful picture God portrayed in this passage of our great deliverance through Christ. All deliverance for our souls was wrought through the sufferings and resurrection of Jesus Christ, and the clearer we can see through the scriptures what was wrought for us the mightier our deliverance shall be. Faith can lay a hold of what was wrought for us in Christ as we see it in the word of God.

Every herb and every tree were broken and destroyed in a plague in Moses’ day; even so the spiritual herbs and trees of sin and iniquity were broken and destroyed at the resurrection of Christ. John the Baptist must have caught this great vision as he declared, concerning Christ in Matthew 3:10-12, “And now also, the axe is laid to the root of the trees, therefore every tree which brings not forth good fruit is hewn down and cast into the fire; whose fan is in his hand and he will thoroughly purge his floor and gather his wheat into the garner

(those who believed fled into the houses); but he will burn up the chaff with unquenchable fire.”

John the Baptist saw Christ in these Old Testament passages and the great deliverances that would be wrought through Christ. As he preached his message he was speaking in terms and phrases of the scriptures, and when he said “every tree which brings not forth good fruit is hewn down and cast into the fire” he surely knew the story of Exodus 9, and was telling the children of Israel that Jesus would do for them spiritually what Moses did literally.

“The treasures of the hail” are rich as we examine them. Not only did God use hail stones in delivering Israel from Egypt, but He also used them in Joshua’s day as he fought for the deliverance of the Gibeonites. Joshua 10:11, “And it came to pass, as they (enemies of the Gibeonites) fled from before Israel...that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hail stones than they whom the children of Israel slew with the sword.”

In all these passages God is drawing our attention to “hail stones” and how He uses them in warfare, preparing us to see what great powers He used to raise us in Christ from the dead. Because they were used at the resurrection of Christ it encourages us to understand what they teach so that we might obtain their great benefit.

God gives further light on the teachings of hail in spiritual warfare in Isaiah 28:15-17, “and the *bail shall sweep away the refuge of lies*, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand...” which points us to our deliverance in Christ.

As we compare this to the teaching of the *bail stones and coals of fire* of Psalm 18, at the resurrection of Christ, we begin to see how God delivered His Son from the “lying vanities” spoken of by Jonah 2:8; and the “strange children whose mouth speak vanity and their right hand is a right hand of falsehood,” of Psalm 144:7-8,11. Jesus had to bear the iniquity of us all, to fulfill all scripture, and take our judgment upon Himself so that if we will turn from our wicked ways and believe on Him, might justly escape the judgment.

As some have covered themselves with lies and falsehoods, Jesus bore them for us, and at the resurrection the great warfare of God rained hail stones and coals of fire against those powers to rid and deliver His Son, and us in Him, from those things; otherwise we could never be delivered from the powers of lies and vanities.

Job 38:22 states, “the treasures of the hail,” and Isaiah 33:6, “the fear of the Lord is his treasure,” we catch a glimpse of part of the meaning of “hail stones” connected with the “fear of the Lord.” Isaiah 33 further says, “...acknowledge my might, the sinners in Zion are afraid: fearfulness has surprised the hypocrites,” and certainly the “fear of the Lord” would hit anyone and the powers of darkness as hail stones. This was brought out in the early church in the book of Acts 5:1-16 where there was “great fear” on all that heard the things of the Spirit, and this fear was so terrifically present that mighty miracles were wrought and great cleansing and purifying were obtained.

Isaiah 33:14 goes on to give the “and *coals* of fire” aspect in declaring, “Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?” The enemies of the soul of man could not stand before the brightness of the Almighty as He began to shine in and around His Son. The fear of the Lord struck them as mighty hail stones, as the “consuming fire” of our God burst forth against them. They were gripped with the terrific “fear of the Lord.” This is clearly brought out in Revelation 6:15-17, “And the kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains: and said to the mountains and rocks, Fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb.”

There is a great spiritual teaching in the “stones” part of the “hail stones and coals of fire.” Christ Jesus declared in Matthew 16:18, “Upon this rock (large stone) I will build my church and the gates of hell shall not prevail against it.” Daniel speaks of this stone in 2:34, “As you looked, a Stone was cut out without human hands, which smote the image upon the feet and broke them in pieces...and the Stone that smote the image became a great mountain or rock and filled the whole

earth.” Jesus Himself spoke of this Stone as He said, “Whosoever shall fall upon this stone shall be broken, but on whosoever it shall fall, it will grind him to powder,” Luke 20:18.

Christ Jesus is the “hail stones” which releases us from the bondages of sin. Jeremiah 51:19-20 declares, “...Israel is the rod of God’s inheritance: the Lord of hosts is his name. You are my battleaxe and weapons of war; for with you will I break in pieces the nations, and with you will I destroy kingdoms.”

Today it is His name through faith in His name and what He did that makes us whole. Malachi 4:2 writes, “but unto you that fear my name shall the Sun of righteousness arise with healing in his wings.”

Looking at all these great teachings we can see that the “hail stones” aspect of the resurrection is brought into play today against sin and the enemies of our souls through the name of Jesus. Isaiah 9:5-6 reveals this clearly, “For every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.”

Through faith in these great names of Jesus, by fear of those names, they become veritable hail stones and coals of fire against the enemies of the soul and spirits of mankind. And it was through the use of these mighty names of our Savior that His own resurrection was wrought. The powers would not let Him rise, but as the power of the living word of God was brought into full play, with the mighty names of this Savior brought into full play against those powers of darkness, they had to flee and be destroyed, for the power of God made it so.

The word of God had been spoken for years; these names had been declared for generations: now was the time to fulfill those names. And they were fulfilled! “Hail stones and coals of fire!” The word of the living God was being fulfilled at the resurrection of Jesus Christ, and us in Him, as we continue in faith! This gospel is the “good news” of deliverance.

“The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds. Casting down imaginations

and every high thing that exalts itself against the knowledge of God,” 2 Corinthians 10:5. At the resurrection of Jesus Christ there were many high things exalting themselves against the knowledge of God, but God brought them down, for “The Lord of hosts is his name!”

God has used terms of our language which help us to understand the effect of His word against the adversaries of the soul. “Hail stones and coals of fire” depict this very graphically. Jeremiah agrees with this for he declares, “Is not my word like unto a fire? Says the Lord?”

In Joshua 10:11 God rained great hail stones down upon the enemies of Israel, depicting some of the spiritual means He could use to raise His Son from among the dead. Sodom and Gomorrah were also destroyed by fire and brimstone after Lot left, also depicting the destruction of the enemies of our soul in Christ’s deliverance from death and hell. Elijah also called fire down out of heaven twice, to consume two bands of fifty men each, showing again some of the mighty weapons of our warfare.

And then that great type of the sufferings of Jesus and His resurrection found in 1 Kings 18:38, depicts fire coming down out of heaven and consuming the flesh. Our sins, yours and mine who believe, which Jesus took in His own body to the tree, were burnt with fire from heaven and destroyed down in the heart of the earth at the resurrection of Jesus. All of these scriptures help to show us what took place at the resurrection of Jesus Christ from among the dead, out of the depths of the earth.

A reminder, Luke 24:44:

“All things must be fulfilled which were written in the *law of Moses* and in the *prophets*, and in the *psalms* concerning ME.”

On the day of Pentecost, as they were all filled with the Holy Ghost, the word tells us, Acts 2:3, “There appeared unto them cloven tongues like as of fire, and it sat upon each of them.” The fire which had cleansed Jesus in the heart of the earth came down and cleansed them and set them free for useful service, and these cloven tongues like as of fire

which sat upon each of them sits upon us and makes the sin in our lives become as ashes under the soles of our feet as we are able to confess and turn from sin because of what Christ did for us.

Isaiah caught a vision of this glorious cleansing power of this ascended Christ, for he declares in 6:6-7, “Woe is me for I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me having a live coal in his hand (the coals of fire used at the resurrection of Jesus), and he laid it upon my mouth and said, Lo, this has touched your lips: and your iniquity is taken away, and your sin purged.”

This chapter starts out with the death of Christ and the glorification of Him after His death. Also the outpouring of the Holy Spirit is depicted here in, “His train filled the temple.” It was through faith in the resurrection story that Isaiah received his cleansing, even before Christ had been born.

**“The Lord also thundered in the heavens,
and the Highest gave his voice.” Vs. 13A,B**

In the midst of this great spiritual warfare in the heart of the earth, against sin, iniquity and all the adversaries of the resurrection of Jesus Christ from the dead, God gave another weapon which was mightier than the hail stones and coals of fire, mightier than the angels: He “*gave his voice*” in the heavens.

The same voice which created all things, the same voice which Elihu spoke of in Job 37:1-5, ampl.:

“At His thunderings, my heart also trembles and leaps out of its place. Hear, oh, hear the roar of His voice and the sound of rumbling that goes out of His mouth!

Under the whole heaven He lets it loose, and His lightning to the ends of the earth.

After it His voice roars: He thunders with the voice of His majesty, and He restrains not His lightnings against His

adversaries, when His voice is heard.

God thunders marvelously with His voice; He does great things which we cannot comprehend.”

The same voice which thundered from the top of Mt. Sinai at the giving of the ten commandments, so that the people could not stand it: “And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more...and so terrible was the sight that Moses said, I exceedingly fear and quake,” Hebrews 12:19-21.

The power of the voice of God is depicted to us in Psalm 29:3-9 as it answered the cry of Jesus to “Send thine hand from above, rid me and deliver me out of great waters...” It reads:

“The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon great waters. The voice of the Lord is powerful: the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf...the voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh. The voice of the Lord maketh the hinds to calve, and discovereth the forests.”

As the voice of the Lord was upon the waters so they released Jesus to rise from the dead; as the voice of the Lord broke the trees, so John the Baptist declares, Matthew 3:10, “Now also the axe is laid to the root of the trees and every tree which brings not forth good fruit is hewn down and cast into the fire.” All of this was wrought by the *voice of the Lord* breaking forth against his enemies.

Isaiah 42:13-16 was being fulfilled at the resurrection:

“The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall

prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight.”

Jeremiah 50:25 had its fulfillment at the resurrection, “The Lord hath opened his armory and brought forth the weapons of his indignation.”

“Hail stones and coals of fire.” vs. 13c

This is not useless repetition of verse 12. It has one of the richest deepest teachings found in the Bible. It has to do with the **double portion**. Jeremiah 17:18 had declared, “Bring upon them the day of evil and destroy them with *double destruction*.” In Psalm 18:13 God is depicting this double destruction with the repetition of “hail stones and coals of fire.”

Jeremiah 16:18, ampl. declares:

“First, before I bring them back to their land, I will ***doubly recompense and punish them for their iniquity and their sin, because they have polluted My land*** with the carcasses of their detestable idols and with the abominable things offered to false gods with which they have filled My inheritance.”

Christ had to bear double punishment in death and hell for the sins of His people because they have defiled His inheritance after they accepted Christ as their Savior. So Christians are in a different category than the world, when Christians sin they are defiling His land so to speak and are a worse reproach than people in the world who sin and

don't pretend to be otherwise.

So it would take a double breaking to release His Son from bearing the double punishment. Isaiah 40:2 says, speaking of the church, "For she has *received double for all her sins.*"

So the double "hail stones and coals of fire" centered with the "voice of God" which "broke the trees" was God's way of telling us that He did come upon them with "double breaking." This is important because it increases our faith to overcome the sin we commit after becoming Christians, knowing Jesus suffered double for His people to be set free.

"Yea, he sent out his arrows, and scattered them." Vs. 14A

Here again is evidence that Psalm 144:5-9 is the prayer which Jesus prayed from the depths of the earth; the cry which God answered and raised Him from the dead. Verse 6 cries, "shoot out thine arrows and destroy them," while this 18th Psalm declares that God answered that prayer with, "Yea, he shot out his arrows and scattered them."

Balak prophesied of this wonderful resurrection story in Numbers 24:8, for even though his prophecy was concerning Israel, yet it applies to Jesus, the Son of God, for another prophecy says, "Out of Egypt have I called my Son."

"God brought Israel forth out of Egypt: Israel has strength like the wild ox; he shall eat up the nations, his enemies, crushing their bones and *piercing them through with his arrows.*"

Elisha gives us an insight into the arrow of the Lord in 2 Kings 13:15-17, "And Elisha said unto him, Take bow and arrows...and he said, the *arrow of the Lord's deliverance.*" Here the word speaks of the arrows as deliverance. The promises of God concerning deliverance are the arrows of the Lord. And the cry of Jesus in Psalm 144, "rid and deliver me." The word of God, by which all things have been wrought, was brought into play for the deliverance of Jesus from His strong enemy.

The Spirit of God was confirming the word of God. The voice of

God was speaking the great promises of deliverance while the power of God fulfilled that which God was speaking. Psalm 7:13 states, “He ordaineth *his arrows against the persecutors*,” showing us that the specific word brought into play was the word against the persecutors of the soul of Jesus. Psalm 109 is one such word, and there are many others.

**“And he shot out lightnings and discomfited them
(put them to rout).” vs. 14B**

This statement also bears witness to the fact that Psalm 144 was the cry of Jesus for deliverance from his enemies in the lower parts of the earth, for it cries, “Cast forth lightnings and scatter them.” God did just that, He “shot out lightnings.”

The Cherubim: Ezekiel 1:13-14 tells us of these creatures. It speaks of the *lightnings* of the cherubim, the chariots of salvation, the chariots of Israel and the horsemen thereof: the fourfaced living creatures upon which God rode to save His Son from the heart of the earth, remember verse 10, “And he rode upon a cherub, and did fly,” also 2 Sam. 2:11. Ezekiel 1:13-14:

“As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and *out of the fire went forth lightning*. And the living creatures ran and returned as the appearance of a flash of lightning.”

Looking at these descriptions depicting the “word of God that brings salvation,” and applying it to the resurrection of Jesus Christ, one begins to catch a glimpse of the glorious harmony of the scriptures:

“He rode upon a cherub...coals of fire...cast forth lightnings... send thine hand from above (for the cherubim ‘had the likeness of a man’s hand under their wings,’ vs. 8)...chariots of salvation...ran and returned as a flash of lightning.”

All of this shows us the work of salvation wrought for us through our Lord Jesus Christ. The cherubim which help keep the way of the tree of life, and depict to us the power and might of God in bringing salvation, first to His Son, and then to all the children of God who believe in and abide in Him.

And at the return of Jesus to raise the bodies of His people from their graves these same lightnings will be manifested for Jesus declares, Matthew 24:27, "For as the lightning comes out of the east, and shines even to the west, so shall the coming of the Son of man be." This would fulfill Paul's "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," 1 CORINTHIANS 25:52.

So at the resurrection of Jesus God brought forth the powers depicted by the cherubim into play, and "shot forth lightnings and discomfited them."

Matthew bears record of this part of the resurrection story in 28:2-4, "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. *His countenance was like lightning*, and his raiment white as snow, and for fear of him the keepers did shake, and became as dead men." Even the rolling back of the stone was wrought by an angel whose countenance was like lightning. Evidently that angel had other work also than rolling the stone back, for it speaks of a great earthquake. Psalm 18 declared that the earth shook and the hills were moved out of their place at the glorious resurrection of Jesus Christ.

Once more shall this lightning and weapons of warfare come into full play at the final resurrection of the church. Only then it shall not only be the earth which shakes but the heavens also; for these mighty angels shall be sent forth to gather out of His kingdom all things which offend and those which do iniquity and shall cast them into a furnace of fire. Take the atonement of Christ for your deliverance now and not wait until that day where there will be "weeping and gnashing of teeth." *Now* is the day of salvation!

“Then the channels of waters were seen.” vs. 15A

In the heart of the earth, in the depths of the deep, in darkness was this warfare fought. And at the great brightness of the everlasting God bursting forth through the Son, with the cherubims’ fire and lightnings giving their illuminations, the heart of the earth must have been lit more brightly than the brightest day at noon.

Not only were the literal channels of waters seen, but the courses of the spiritual waters were also seen. Undoubtedly the “floods of ungodly men” which compassed Him about; the “waves and billows” of the wrath of God which passed over Him and came “about him daily like water” began to flee to try and escape utter destruction from the great magnificence of our God. Even as the waters assuaged from off the face of the earth in Noah’s day, and ran down in mighty channels, so the spiritual waters which surrounded the soul of Jesus ran down in mighty channels, to flee the great glory of God which raised Jesus from the dead.

Jonah verifies the channels of waters through 2:2-6, “For thou hadst cast me into the deep, in the midst of the seas, and the floods compassed me about; all thy waves and all thy billows passed over me...The waters compassed me about, even to the soul; the depths closed me round about...I went down to the bottoms of the mountains.”

**“And the foundations of the world were
discovered at thy rebuke, O Lord.” vs. 15B**

Here is another great fulfillment of scripture. Here is the altar upon which Jesus was offered as our “burnt offering” before God, that is, the foundations of the world, the heart of the earth.

God spoke to Moses in Exodus 20:24, “*An altar of earth* thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings.” So God began to lay the great teaching of Jesus’ sufferings in the heart of the earth, on the foundations thereof.

Then as the revelation began to unfold further, in Exodus 27:1 He says, “And thou shalt make an altar of shittim wood, five cubits long and

five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.” Here is the beginning of the “foursquare gospel.” This “foursquare altar” typified the foundations of the world on which Jesus was to be made a burnt offering for us. Scripture uses the term “the four corners of the earth.” So the altar of burnt offering as built by Moses and Solomon, under the direction of God, was “foursquare” because it signified the place where Jesus was to be made a burnt offering, the foundations of the world, the heart of the earth. Also it was to be for all the world so typified north, east, south, and west.

1 Kings 18:32-38 gives a graphic illustration of the sufferings of Christ Jesus as our burnt offering on the foundations of the world, and the deliverance God wrought for us through Him. Verse 32 tells us that Elijah built the altar for a burnt sacrifice, and he would build it foursquare for that was God’s direction through Moses. Then a ditch was dug around the altar which held two measures of seed. This typifies the sufferings of Christ in the heart of the earth, in fact it tells us that Christ suffered two measures, not just one, “for she has received double for all her sins.”

The wood Elijah placed upon the altar is typifying our sins, and the cross upon which Jesus died; in being made a curse for us He made it possible for every tree in our life that does not bear good fruit to be hewn down and cast into the fire, Matthew 3:10. The bullock was cut in pieces which teaches us the words of Jesus, “This is my body which is broken for you.”

Then four barrels of water were poured over the sacrifice three times, teaching us about the four judgments of God which belong to His people for their sins, increased sevenfold, Jeremiah 15:1-3:

“Then the Lord said to me, Though Moses and Samuel stood before me yet my mind could not be toward this people: cast them out of my sight and let them go forth.

And it shall come to pass, if they say to you, Where shall we go forth? Then you shall tell them, Thus says the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the

famine; and such as are for the captivity, to the captivity.

And I will appoint over them *four kinds*, says the Lord: *the sword to slay, the dogs to tear, the fowls of the heaven, and the beasts of the earth*, to devour and destroy.”

These four judgments are typical of the waves of God’s wrath which Jesus suffered for us that we might escape, of the floods of ungodly men, the sorrows of death and hell under which Jesus suffered.

These four barrels of water, typifying the four judgments of God, were poured over the sacrifice *three times*. It was ungodly men, not Elijah, who poured the water, showing it was our judgments which Jesus bore. The three times of pouring the waters, typifies the three days and three nights which Jesus suffered for us.

The waters filled the ditch which was digged about the altar and held two measures, teaching us that Jesus bore double for all our sins. He had to because Jeremiah 16:17-18 says, “For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin **double**, because that they have defiled my land.”

Remember, **all scripture is about the sufferings of Christ and the glory that should follow**, and in this picture in I Kings of our future salvation, after the waters filled the ditch, then fire came down out of heaven and consumed the sacrifice, typifying the flesh or as Romans 6:6 says, “Our old man is crucified with him, that the **body of sin might be destroyed**.” The fire consumed the wood, typifying the tree of the knowledge of good and evil, and “every tree in our life that bears not good fruit is cut down and cast into the fire.” The fire consumed the altar, telling us that there is no more sacrifice for sin needed, Jesus suffered once for all as our burnt offering. The fire consumed the dust, showing that our bodies that have been made of the dust of the earth can be transformed to enter the eternal kingdom when that Day arrives. Then the fire licked up the water in the trenches showing that the wrath of God was appeased, that His anger is turned away.

Back to Psalm 18:15, “At the blast of the breath of His nostrils

channels of waters were seen and the foundations of the world were discovered at His rebuke.” The fire of God licked up the waters of death and hell that were surrounding Jesus.

The foundations of the world were laid bare when God rebuked the darkness and drew His Son off of that altar. This was all done so that the enemies of our soul could “become ashes under the soles of our feet.” The the “Sun of righteousness arose with healing in his wings,” so we could be healed and made whole of every ash in our life.

Men have sown many evil things to one another and the word says that we shall reap what we have sown. But Jesus bore our reaping already from God so that we don’t have to bear the punishment, but confess that Jesus took it. These evil things were classed as “waters,” and even as the waters of the floods in Noah’s day made deep channels in the earth when they ran off, so were the channels of these spiritual waters seen, when they ran off the soul of Jesus at the rebuke of the everlasting God. It happened many years ago in the heart of the world, but as we look into the heart of the word we live over again what Jesus suffered for us. Knowing these truths makes us more rejoicing in what Jesus did for us and seems more like a “great salvation” that we are not to neglect, Hebrews 2:3.

**“He sent from above, he took me, he drew me
out of many waters.” vs. 16**

At last, the final answer to His prayer of Psalm 144, “Rid me and deliver me out of great waters.” As the “voice of the Lord was upon great waters,” Psalm 29:3, as “hail stones and coals of fire,” it broke these powers classed as great waters by the scriptures, and drew the soul of Jesus up out of them, fulfilling the resurrection. Even as Isaiah 64:1-3, ampl. declared:

“ Oh that You would rend the heavens and that You would come down, that the mountains might quake and flow down at Your presence—

As when fire kindles the brushwood and the fire causes the waters to boil—to make Your name known to Your adversaries, that the nations may tremble at Your presence!”

God sent His hand down into that land which was “cut off from thine hand,” Psalm 88:5, at the cry of Jesus, and brought forth his Son out of death and hell, making Him His “only begotten Son.” For Psalm 2:7 declares of the resurrection (cf. Acts 13:33), “Thou art my Son, this day have I begotten thee.” We can cry, as the early church did, “stretch forth thine hand to heal,” and believe God to heal our land, even though it compares in ungodliness to the powers of death and hell which kept Jesus from arising from the dead. We can exercise our faith as Jesus did, pray for our land, and call for that mighty hand of God to come down even into “the land of forgetfulness” and deliver us from the powers that destroy our souls and land.

“He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.” vs. 17

The cry of Jonah was, “The earth with her bars was about me forever.” The cry of Psalm 88:4, 8 was “I am as a man which hath no strength...and I am shut up and I cannot come forth”; the cry of Lamentations 1:14 was, “He hath made my strength to fail: the Lord hath delivered me into their hands from whom I am not able to rise up.”

All of these scriptures agree and have their reference to Christ suffering for us, as the Son of man. But this verse tells us, “He delivered me from a place I could not arise, where bars were about me forever.” He will deliver us from impossible places for He called upon God, and “whosoever shall call upon the name of the Lord shall be saved.”

He was “tempted in all points like as we are, yet without sin.” At times in life we can feel like we are in a place from which there is no escape, but remember, Jesus also was in a place from which he could not rise, death and hell. The powers tried to make Him believe He could not come forth, but He sinned not through unbelief, but

believed God was able and would do what He had promised in the scriptures, and continued to call until God answered from heaven, and delivered Him with His mighty power!

This great gospel is available to all, and “faith comes by hearing and hearing by the word of God,” and this gospel is “according to the scriptures,” the Old Testament writings.

“He brought me forth into a large place.” vs. 19A

To His own right in fact. Psalm 2:6-9, ampl.

“Yet have I anointed (installed and placed) My King firmly on My holy hill of Zion.

I will declare the decree of the Lord: He said to Me, You are My Son; this day I declare I have begotten You.

Ask of Me, and I will give You the nations as Your inheritance, and the uttermost parts of the earth as Your possession.

You shall break them with a rod of iron: You shall dash them in pieces like potters’ ware.”

Jesus, knowing this, said after His resurrection, “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations.” This psalm refers to the resurrection of Jesus for Acts 13:33 says, “He hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.” Read Psalm 18:20-24 and you can see if anyone could utter these words but Jesus:

“The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

For I have kept the ways of the Lord, and have not wickedly departed from my God.

For all his judgments were before me, and I did not put away his statutes from me.

I was also upright before him, and I kept myself from mine

iniquity.

Therefore has the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.”

No-one but Jesus could declare such bold statements of righteousness.

Psalm 71:20-22 also reveals this “large place”:

“You, which hast shewed me great and sore troubles, shalt quicken me again, and shalt *bring me up again from the depths of the earth.*

Thou shalt increase my greatness, and comfort me on every side.

I will also praise thee with the psaltery (psalms), even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.”

No doubt all these psalms were used in the early church for Paul writes to the Corinthians in 14:28, “How is it brethren? When ye come together, every one of you hath a psalm.” And to the Ephesians, 5:19, “Speaking to yourselves in psalms and hymns and spiritual songs.” To the Colossians, 3:16, “Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs.” Songs of deliverance as Psalm 32:7 declares. And the “new song” of Psalm 144:9-10.

Isaiah speaks about this deliverance in 26:12-14:

“Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. (So Paul says, ‘we are his workmanship created in Christ Jesus.’) O Lord our God, other lords (sins & powers) beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead (through Christ), they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.”

So Paul says in Romans 6:11, “Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” And vs. 14, “For sin shall not have dominion over you.” Romans 6:2, “How shall we that are dead to sin live any longer therein?” They are dead through the body of Christ, that we need not live under their dominion any longer.

Isaiah 26:18 gives us a wonderful hope of full deliverance in and through Christ Jesus:

“We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.”

This is a woeful lament for not having produced any deliverances. Galatians 4:19, “My little children of whom I travail in birth again, until Christ be formed in you.” We have been in pain, but we have not wrought any deliverances in the earth; neither have the inhabitants of the world (sin and evil in our lives) fallen.” A miserable condition and yet true in a multitude of lives today.

But the 19th verse gives the answer to this situation, even as Paul answered his own cry of “Who shall deliver me from this body of death” with “I thank God through Jesus Christ my Lord.” So this verse answers with:

“Thy dead men shall live, *together with my dead body shall they arise.*”

So Paul writes to the Ephesians that we are “quickened together with Christ,” and to the Romans, “He shall also quicken your mortal bodies by his Spirit,” and “If we have been planted in the likeness of his death we shall also be in the likeness of his resurrection.” To the Colossians Paul writes, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.”

As we believe this wonderful gospel story the power of God will work in us mightily and produce the resurrected life of Christ in us. The rest of this Psalm 18 gives a description of this life, starting with verse 19. Read

through the rest of this psalm as the Spirit depicts glorious things for those who abide in Christ by faith and believe this word, briefly:

“The Lord my God will enlighten my darkness,
And by my God have I leaped over a wall,
It is God that girdeth me with strength,
And makes my way perfect.
He teaches my hands to war,
You have also given me the shield of thy salvation,
Thy right hand has held me up,
Thy gentleness has made me great,
My feet did not slip.
I have pursued mine enemies, and overtaken them,
They are fallen under my feet,
Thou hast girded me with strength unto the battle
Thou hast also given me the necks of mine enemies
That I might destroy them that hate me.
Thou hast made me the head of the heathen,
Thou hast avenged me,
He delivered me from mine enemies,
Thou liftest me up above those that rise up against me,
Thou hast delivered me from the violent man.
**Great deliverance gives he to his king; and sheweth mercy
to his anointed, to David, and to his seed for evermore.”**

This is what the great death, burial, and resurrection of Christ has done for us, it has given us complete victory in every area of our life.

Read **2 Samuel 22:1-51** to compare with **Psalm 18, the Resurrection from Death and Hell**. The wording is almost exactly the same, showing that all scripture is about Christ and what He went through for us.

“But those things, which God before had
shown By the mouth of *ALL* his prophets, that
Christ should suffer, He has so fulfilled...which
God has spoken by the mouth of *ALL* his holy
prophets since the world began.”



CHAPTER 9

The Resurrection Cry for the Church

Psalm 144

Psalm 144:9-15 tells us why Christ was raised from the dead, and why we should ask for and receive this exceeding great power of resurrection which works to us who believe. Let's examine further this great psalm which God answered when He raised Jesus from the dead, and see why we should continue praying this great resurrection cry for ourselves and the church.

The resurrection cry in Psalm 144 which brought the answer in Psalm 18 does not end with the head, Christ Jesus, being raised and seated at the right hand of the Majesty on High, with all power in heaven and earth; but the body, the church of Jesus Christ, has yet to be raised; for God not only purposed to raise His Son from among the dead, but through Him to bring many sons unto glory, even to raising their bodies from the grave to newness of life.

Not only do the scriptures teach us about the cry that raised Jesus from death and hell, but they also tell us why Jesus was delivered, and the cry the church must pray to obtain its resurrection, the cry

that Jesus ever lives to cry on our behalf. The cry which Paul had in mind in Romans 10 when he said, "For whosoever shall call upon the name of the Lord shall be saved."

This cry for and of the church is also found in Psalm 144; it begins with verse 11. It differs from the resurrection cry of Jesus in verses 1-8 in that it does not include "out of great waters" of the 7th verse. These waters were the spiritual waters of death and hell, the wrath of God; and as Jesus is the only Son begotten from those waters, we who believe do not have to go through them, but pass over on dry ground so to speak, for He suffered them for us.

Our prayer for the church is verses 11-15. It is a cry for complete deliverance so the church may "be a glorious church without spot or wrinkle or any such thing, that it should be holy and without blemish," Ephesians 5:27. This cry of the church will bring God's great revival, when prayed earnestly, and with all the heart in faith for God to answer.

"Rid me, and deliver me from the hand of strange children,
whose mouth speaks vanity, and their right hand is a right
hand of falsehood: That our sons may be as plants grown up in
their youth,

That our daughters may be as corner stones, polished after
the similitude of a palace,

That our garners may be full, affording all manner of store,

That our sheep may bring forth thousands and ten
thousands in our streets,

That our oxen may be strong to labor,

That there be no breaking in,

Nor going out,

That there be no complaining in our streets,

Happy is that people that is in such a case,

Yea, happy is that people whose God is the Lord."

Here are ten major reasons and results of the cry for full deliverance from the hand of strange children. This is a fulfillment of Psalm 144:9, "I will sing a new song unto thee, O God, upon a psaltery and

an instrument of ten strings will I sing praises unto thee. It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.”

Through bringing in this great ten-point revival of deliverance, Jesus does “save his people (kings) from their sins” and “David his servant from the hurtful sword” (the word of God that is against sins).

This is one of the songs of Zion, one of those “spiritual songs” the apostle Paul tells of. We can sing this with all our hearts to the Lord, and call upon His great name for full deliverance from the hand of strange children, that this great “ten-stringed psaltery” may be realized in our churches and lands today.

Psalm 71:22 tells us the “psaltery” means “thy truth, O God.” So in Psalm 144:9 the “psaltery” we are to sing upon with “ten strings” is this 144th Psalm with its ten reason-result truths for praying the resurrection cry.

Let’s examine these ten strings and find out what God calls a real revival; what He declares as “full deliverance”; what results may be established as we enter into this great resurrection cry with our Lord, for the final fulfillment of it for His body, the church. And the ten great reasons for crying today, “Rid me and deliver me from the hand of strange children.”

“That our sons may be as plants grown up in their youth.” Vs. 12A

This speaks of strong, healthy plants bearing fruit in their youth. Interpreting this spiritually, it refers to men and boys who accept Christ, becoming strong Christians while they are still young Christians. It speaks of no thorns or thistles to choke the word so that it becomes unfruitful, of no stony ground nor shallowness of consecration to allow the plants to spring up, then wither away. It speaks of good ground wherein much fruit is brought forth, while still young in Christ. This must be included in our praying as part of a real revival. Jesus said, “I have chosen you that you should go and bring forth fruit; and that your fruit might remain.” God’s plan

is for fruit bearing to begin in young Christians and continue until their days are over.

Until we produce Christians of this type through our services, we really do not have a revival, God's real revival nor full deliverance that God declares is available to us in His word.

**“That our daughters may be as corner stones,
polished after the similitude of a palace.” vs. 12B**

This speaks of godly, Christian character in the women of the assembly, daughters being those that have been born of God. 2 Corinthians 6:18, “And I will be a father unto you and ye shall be my sons and daughters, saith the Almighty,” is a scripture referring to those who “come out of the world and touch no unclean thing,” those whom God has received.

“Corner stones” refer to Christ Jesus, the “corner stone which the builders rejected, the same (Christ) is made the head of the corner,” 1Peter 2:6-7. This speaks of good building material, mothers who can teach the children by example as well as precept the way of the Lord. Much time is spent in training children how to live in this world but so little on how to live a Christian life. The church needs daughters who are like Christ, the great “corner stone,” and to have them is a mark of God's revival.

“Polished after the similitude of a palace.” vs. 12C

This is type teaching of a Christian character and sweetness which reflects that of heaven, the palace above, the palace of the King. This should be manifested in Christian girls and women, and will be when we get God's revival and deliverance from sin. It is not just a measure of Christian character we need, but highly polished character filled with gentleness and goodness.

**“That our garners may be full,
affording all manner of store.” vs. 13A**

This, too, is part of God’s revival. Paul writes of it in Philippians 4:19, “But my God shall supply all of your needs, according to His riches in glory by Christ Jesus.” God is “rich unto all that call upon him.” He has abundant goodness laid up in store in Christ Jesus for those who through faith receive it to dispense to the needy world below.

Paul again speaks in great words of this fullness of garners in 2 Corinthians 9:8, “And God is able to make all grace abound toward you that you always having all sufficiency in all things may abound unto every good work.” God has created us to “abound in good works.” He has an abundance in Christ Jesus to give us so that we may abound. This includes all the gifts of the Spirit in operation in the assembly, and all temporal needs being supplied. John 7:38 also depicts this fullness of our garners affording all manner of store. It declares, “He that believes on me, the works that I do shall he do also, and greater works than these shall he do.” These are marks of God’s revival, and without them we do not have the fullness of what God declares to be a revival.

**“That our sheep may bring forth thousands and ten
thousands in our streets.” vs. 13B**

Sheep includes all of God’s children, not just the evangelist, pastor and a few select number with special gifts, but all of God’s children. “My sheep hear my voice and follow me,” said Jesus, and again, “Follow me and I will make you fishers of men.” All Christians should win others to Christ. All sheep should bring forth fruit.

This is part of God’s revival. Note the place the sheep are to be brought forth: “in our streets.” This agrees with, “go out into the highways and the hedges and compel them to come in.” Part of God’s revival is to win His sheep in the streets and bring them to church. In the early church we find that the major purpose of the assembly

was to feed the sheep, lambs were born out in the field, then brought to the flock for feeding. In the natural if a sheep fails to bring forth lambs she is shipped to the market and butchered. Christ says, "Every branch in me that beareth not fruit he taketh away and men gather them and they are burned."

"That our oxen may be strong to labor." vs. 14A

Oxen are typical of burden bearers, who tread out the corn. Galatians 6:1-10 is a great passage which reveals "oxen." This is in connection with threshing wheat, the removal of the chaff from the wheat. Oxen are a class of Christians who are spiritual, will listen to the problems and confessions of sins of others, considering themselves lest they also be tempted, and praying for the healing of the soul that has sinned, James 5:16-20. Oxen are much needed in the church. Nehemiah depicts this in 4:1, 10, 17, as he speaks of those used to remove the rubbish so that the stones could be brought up and placed in their places. The confession of sins plays a great part in full deliverance from sin, and this is part of God's revival. We need those who will be strong to labor, who will "restore such an one" who has been overtaken in a sin, one who is patient, filled with love enough to listen to the burdens of others, their confessions of sin and pray for them so the rubbish can be removed from their lives (James 5:16).

"That there be no breaking in." vs. 14B

That there be no one climbing up by some other way beside Christ, that there be no false prophets breaking in with their false teachings to lead people astray.

In Acts 20:26-31 Paul declares that he "ceased not to warn them night and day with tears for the space of three years," concerning false prophets and men arising in their midst drawing others away. We need to ask God to deliver us from evil, to rid us and deliver us from the hand of strange children whose mouth speaks vanity and

their right hand is a right hand of falsehood, in order to keep any false thing from “breaking in.” This is part of our deliverance in Christ and must be sought for and prayed for with faith in order to obtain it.

“Nor going out.” vs. 14c

This depicts no continued backsliders because God has said, “I will heal their backslidings,” Hosea 14:4. Peter said, “For you were as sheep going astray but are now returned unto the shepherd and Bishop of your souls,” because, “By whose stripes ye were healed,” of your backslidings through faith in Christ who “Himself bore our sins in his own body to the tree that we being dead to sins, should live unto righteousness,” 1 Peter 2:24-25. It is God’s will that “your fruit might remain,” no going out!

It is God’s revival when the church gets so delivered that she keeps all the babes God gives her.

Another great string on this wonderful revival and deliverance song of Zion is:

“That there be no complaining in our streets.” vs. 14d

No murmuring or complaining about one another, hard times, low wages, etc. Only full deliverance from God can make this possible. We should be a people of continuous praise and thanksgiving.

Paul said, “And murmur not as some of them murmured and were destroyed of serpents.” “Godliness with contentment is great gain.” A contented person will not complain. Yes, we need to be rid and delivered from that hand or power that is in our souls which makes us complain, so that there be no complaining in our streets. Pray the great resurrection cry for the church until she is fully delivered and all these things are prevalent in her life, for this is God’s will for His church.

As those things are wrought we come to the last two strings of the psaltery,

“Happy...happy.” vs. 15A,B

“Happy is that people that is in such a case, yea, happy is that people whose God is the Lord.” vs. 15

For a church to have sons as plants grown up in their youth, and daughters as corner stones polished after the similitude of a palace and the garner full affording all manner of store, with the sheep bringing forth constantly in the streets, and the oxen being strong to labor, with no breaking in, nor going out, no complaining in our streets would certainly be “Happy, Happy.” We Christians should be in that case if God is the only Lord we have, for the scriptures declare it. This is part of the “glory that should follow” the sufferings of Christ which all the prophets since the beginning of time have prophesied of and desired to look into.

The church needs to pray and call for deliverance from sin until God visits the evil in our lives and destroys it, and the double “happy” is ours. God can visit the evil in our lives in many ways to deliver us, and there are many ways that God works with every individual. But to know what Christ went through for us gives us the impetus to seek healing and deliverance. You may need to spend more time seeking God, reading the word and praying, you may need someone at times to agree with you in prayer because of the power in the agreement of two, you may need to receive the baptism of the Holy Spirit with speaking in tongues, or you may need a few spirits cast away or out (that sounds like a good subject for another book), or you may need all of the above.

Use whatever God has given us in His Word, and follow hard after God! Make that your first priority and you will be blessed beyond measure. His Burial and Resurrection are deep wells to draw out of, but Isaiah 12:3 says, “With joy draw water from the wells of salvation.”

Nancy has authored:

"Get a Better Life"—mainly for women on how to obtain a better family, home, and social life.

"Twinkle Twinkle Little Star"—mainly for women on how to appreciate and be fulfilled in their own life.

"The Chocolate Cake Principle: Feasting on the Presence of the Lord"—will help you appreciate and obtain the presence of the Lord.
Published by [Xulon Press](#).

"Multiplying the Bread of Life"—expanding & enriching your prayer life.

"To My Family: Remember Love"—good advice on love (which never fails!)

"Christ in Hell"—treasures about Christ's Burial in Hell

"Get The Hell Out So Heaven Can Come In"—deals with deliverance from spirits and curses.

"Victory is the Eye of Every Battle"—how to avoid battles and get through them.

"THE BLESSING—What Did God Speak?" The Blessing Spoken to Man.

"Bad Sex Stuff"—this booklet title speaks for itself.

"Don't Wake Up in Hell Thinking You Were on your Way to Heaven"—scary.

"Life in the Death Rattle" - a real death & life family experience.

"Angles" study - everyone is interested in angels

