

Hail the Sun of Righteousness

Special Topical Lesson – 12/27/2020

I. Background

- a. Recently we have been going through **1 Peter** on Sunday mornings, with expository lessons. Last week we covered **1 Peter 2:9-10**, where we spent quite a bit of time on the statement Peter made, that we have been called...
 - i. "...out of *darkness* into His marvelous *light*;" (**1 Peter 2:9**, NKJV)
 - ii. In connection with that, we looked at several passages from the Old Testament and New Testament which speak about spiritual darkness and light.
 - iii. We also looked at two quotes from early Christian writer Clement of Alexandria, including one where he made some points based on **Psalm 19** (designated **Psalm 18** in the LXX).
 1. In the process of going back over the notes after teaching that lesson, and in particular thinking more about what Clement said, it caused me to stop and take a much deeper look at **Psalm 19** and related passages. This lesson came out of that unanticipated diversion.
- b. Since Christmas was just a few days ago, many still have the birth of Christ on their minds, even more than at other times of the year.
 - i. I realize that some of us treat Christmas as a special day to remember and honor the birth of Christ. However, some other Christians treat December 25 just like any other day of the year.
 - ii. Some do not believe that Jesus was born at this time of the year. However, others point to early evidence that may support the December 25 date.
 - iii. I also realize that among those who do celebrate the birth of Christ at this time of year, there are differences in how this is celebrated in one family versus another. Certainly many of the traditional customs associated with this holiday came in from pagan or other worldly sources.
 1. In our own family, over the past several years we have done quite a bit of reflection and made some significant adjustments regarding what we do at this time of year.
 - iv. Paul wrote in **Romans 14** that there will be variations among us, and we should not judge one another in areas that are not clearly sinful but rather matters of opinion or preference. May all of us embrace that spirit as we consider this holiday celebrated by many Christians.

1. “Who are you to judge another’s servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand. *One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind.* He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. For none of us lives to himself, and no one dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s. For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living. But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ. For it is written: ‘As I live, says the Lord, Every knee shall bow to Me, And every tongue shall confess to God.’ So then each of us shall give account of himself to God. Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother’s way.” (**Romans 14:4-13**, NKJV)
- c. One of the things I appreciate about this time of year, associated with Christmas, is hearing some of the older, classic hymns that beautifully proclaim important parts of the gospel message. As these songs are often broadcast in public, such as in stores, many are exposed to (or reminded of) powerful things about Jesus Christ even if they do not step foot in a church nor open a Bible.
 - i. One of the best songs in that regard is the well-known Christmas carol “Hark! The Herald Angels Sing”.
 1. The song speaks of the virgin birth of Jesus, the angelic proclamation at His birth, the fact that He came to be a king, His divinity, being both God and man, being Emmanuel, or “God with Us”, the reason why He came, the new birth we can have, and the promise of eternal life.
 2. It was originally a poem by Charles Wesley, “Hymn for Christmas Day”, first published in 1739. It was later adapted by George Whitefield, then put to the music of Felix Mendelsohn in 1840.
 3. Charles Wesley wrote 6,000 hymns; his goal was to teach sound doctrine to the masses through memorable song. This

extraordinary hymn, especially in its original form, preaches the gospel to an extraordinary degree!

4. The original first line was, "Hark how all the *welkin* rings...".
 - a. *Welkin* is an archaic Saxon/English word referring to the firmament or expanse of the skies; the angelic realm.
 5. In its original form the song had 10 stanzas (or five pairs of stanzas).
 - a. It preaches the gospel message powerfully!
 - b. The modern version, consisting of the first three (of five) pairs of stanzas, is almost unchanged from the original.
- ii. The full, original version of 'Hark! the Herald Angels Sing', under the original title, 'Hymn for Christmas-Day' (Charles Wesley, as published in *Hymns and Sacred Poems*, 1739) was as follows:
1. "Hark, how all the Welkin rings
'Glory to the King of Kings,
'Peace on earth and Mercy mild,
'God and Sinners reconcil'd!"
 2. Joyful all ye Nations rise,
Join the Triumph of the Skies,
Universal Nature say
'Christ the Lord is born to Day!"
 3. Christ, by highest Heav'n ador'd,
Christ, the Everlasting Lord,
Late in Time behold him come,
Offspring of a Virgin's Womb.
 4. Veil'd in Flesh, the Godhead see,
Hail th'Incarnate Deity!
Pleas'd as Man with Men t'appear
Jesus, our *Immanuel* here!
 5. Hail the Heaven-born Prince of Peace!
Hail the Sun of Righteousness!
Light and Life to All he brings,
Ris'n with Healing in his Wings.

6. Mild he lays his Glory by,
Born – that Men no more may die,
Born – to raise the Sons of Earth,
Born – to give them second Birth.
 7. Come, Desire of Nations, come,
Fix in Us thy humble Home,
Rise, the Woman’s Conqu’ring Seed,
Bruise in Us the Serpent’s Head.
 8. Now display thy saving Pow’r,
Ruin’d Nature now restore,
Now in Mystic Union join
Thine to Ours, and Ours to Thine.
 9. *Adam’s* likeness, Lord, efface,
Stamp thy Image in its Place,
Second *Adam* from above,
Reinstate us in thy Love.
 10. Let us Thee, tho’ lost, regain,
Thee, the Life, the Inner Man;
O! to All Thyself impart,
Form’d in each Believing Heart.”
- iii. In the lesson today, let us consider the well-known words of the third stanza, typically the last stanza in the modern arrangement:

*Hail the heaven-born Prince of Peace!
Hail the Sun of Righteousness!
Light and life to all He brings,
Ris’n with healing in His wings.*

II. Hail the Sun of Righteousness

- a. Regarding this “*sun of righteousness*” alluded to in the famous hymn:
 - i. In English, the words “son” and “sun” are pronounced the same, so the words can be easily confused if someone *only hears* the hymn (without reading the words).
 1. The word used in the hymn is S-U-N (like the one in the sky).
 2. Hearing this hymn (as a child, initially I *mistakenly thought* it was describing Jesus as the “son of righteousness” (similar to His being the Son of God).

- ii. This “sun” reference is taken directly from a prophecy in **Malachi**.
 - 1. Read **Malachi 4:1-6** (designated **Malachi 3:19-23** in the LXX).
 - a. Elijah will come first, before the Day of the Lord.
 - b. The Day of the Lord will bring heat.
 - i. Like an oven to burn up the wicked, as stubble or chaff.
 - ii. Sun of righteousness to bring healing to those who fear the name of the Lord.
 - 1. It also says that they will be *liberated* when this happens, like leaping calves being released from their bonds.
 - 2. (For a short video clip of leaping calves, see <https://youtu.be/ELM7N6a8qO8>.)
 - iii. Wicked shall be trampled like ashes under the feet of the righteous.
 - b. Clearly this “sun of righteousness” spoken of in **Malachi** refers to Jesus, as Wesley correctly portrayed in his famous hymn.
 - c. Jesus is in some ways *like the sun* (in the sky); as He is described as being similar (in some aspects) to other material things discussed in the Scriptures, such as:
 - i. a sacrificed lamb
 - ii. a lion,
 - iii. a bronze snake raised up on a pole,
 - iv. a vine,
 - v. a rock, or
 - vi. certain people (Moses, Melchizedek, etc.).
 - d. **Questions:**
 - i. Are there any other passages in Scripture that refer to Jesus as being like the sun?
 - ii. In what ways is Jesus like the sun?

1. (in addition to burning up some things while bringing healing warmth to others)

III. Other Scriptural References to Jesus as Being “Like the Sun”

- a. **Psalm 89** repeats the promise given to David (in **2 Samuel 7** and **1 Chronicles 17**), that the Lord would raise up one of David’s descendants, who would build the temple and would be on the eternal throne, reigning over a kingdom that would never end.
 - i. “Once I have sworn by My holiness; I will not lie to David: his seed shall endure forever, and his throne as the sun before Me;” (**Psalm 89:35–36**, NKJV; designated **Psalm 88:36-37** in the LXX)
 - ii. While the Jews thought this prophecy of the kingdom applied to Solomon, if one carefully considers the details it could not have applied to him. Solomon did not receive a kingdom that “endured forever...as the sun (before the Lord).”
- b. **Psalm 72**, written for David to his son Solomon, who he thought would inherit the eternal kingdom.
 - i. Read **Psalm 72** (designated **Psalm 71** in the LXX).
 1. Note that this was written by David (last line of the psalm), and *intended for his son Solomon* (first line).
 - ii. “They shall fear You as long as the sun and moon endure, Throughout all generations.” (**Psalm 72:5**, NKJV; see **Psalm 71:5** in LXX where it says, “And He shall continue as long as the sun...”)
 1. Note that this was written by David (last line of the psalm), and *intended for his son Solomon* (first line).
 - iii. “His name shall endure forever; His name shall continue as long as the sun. And men shall be blessed in Him; All nations shall call Him blessed.” (**Psalm 72:17**, NKJV; designated **Psalm 71:17** in the LXX)
 - iv. David (and the Jews who followed) clearly assumed these promises in this psalm would apply to Solomon. However, early Christians pointed out several aspects of the promises in this psalm that could not possibly apply to Solomon. Therefore, these promises must apply to the Christ, the promised one who would come from David’s seed.
 1. The promises in this psalm that clearly were not fulfilled by Solomon (but would be fulfilled by Jesus) include:
 - a. Eternal reign over his kingdom
 - i. “He shall continue as long as the sun...” (**v. 5**)
 - ii. “His name shall remain before the sun...” (**v. 17**)

- iii. HOWEVER, Solomon's reign only lasted about 40 years.
 - b. Geographic extent of his kingdom
 - i. "He shall rule from sea to sea, and from the River to the ends of the inhabited earth" (**v. 8**)
 - ii. HOWEVER, Solomon only reigned over a small-to-medium sized kingdom.
 - c. Worshiped by all the kings of the earth; served by the Gentiles.
 - i. "All the kings of the earth shall worship him; all the Gentiles shall serve him." (**v. 11**)
 - ii. HOWEVER, this never happened to Solomon,
 - d. Blesses the poor, who will continually pray because of him.
 - i. He rescued the poor from the hands of the strong man...He shall save the souls of the needy...They shall pray continually because of him. (**vv. 12-15**)
 - ii. HOWEVER, Solomon was materially very wealthy. He was not known for blessing the poor, nor in turning them to prayer.
 - e. A blessing to all the people of the earth (not just the Jews)
 - i. "All the tribes of the earth shall be blessed in him; all the Gentiles shall bless him." (**v. 17**)
 - ii. HOWEVER, Solomon (unlike Jesus) was never blessed by "all the tribes of the earth".
2. Early Christian writers who made these observations (that the promises of this psalm could not have applied to Solomon but instead applied to Jesus) are quoted in the appendix at the end of these notes. They include:
- a. Justin Martyr, *Dialogue with Trypho, a Jew*:
 - i. chapter 34; found in Ante-Nicene Fathers vol. 1, pp. 211-212.

- ii. chapter 64; found in Ante-Nicene Fathers vol. 1, pp. 229–230.
 - iii. chapter 121; found in Ante-Nicene Fathers vol. 1, p. 260.
 - b. Tertullian, *The Five Books Against Marcion*, book 5, chapter 2; found in Ante-Nicene Fathers vol. 3, pp. 448–449.
- c. The face of the glorified Christ is seen as *shining like the sun*.
 - i. “...and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.” (**Matthew 17:2**, NKJV)
 - ii. “His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, ‘Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.’” (**Revelation 1:15–18**, NKJV)
- d. In what seems like a prophecy about Jesus, in **Wisdom of Solomon 5**:
 - i. Read **Wisdom of Solomon 5:1-7**.
 - 1. Note that Wisdom of Solomon, considered among the ‘Apocryphal’ or ‘Deutero-canonical’ books, was included in the King James Version for hundreds of years, through at least the late 1800’s. It is still found in modern Catholic and Orthodox Bibles.
 - ii. Things that make me think of Jesus in this passage include:
 - 1. A righteous man held in derision by fools.
 - 2. His death considered to be without honor.
 - 3. Numbered among sons of God.
 - 4. “Light of righteousness did not shine on us; sun did not rise upon us”.

IV. The Heavens Declare the Glory of God

- a. Read **Psalm 19:1-6** (designated **Psalm 18:1-7** in the LXX).
- b. This is a wonderful passage pointing to the powerful display of the heavens as testimony to the existence and nature of God, the Creator of it all.

- i. Note: the word “firmament”, according to Noah Webster’s *American Dictionary of the English Language* (1828), does not imply that it is *firm* or *solid* in nature. According to Webster, the original word used in the Scriptures refers to *an expanse or a region*.
- ii. The spectacular beauty, order and complexity we see in the skies, especially when we see it on a clear night in a rural area (without being polluted by man-made lights) speaks to all people, at all times, of the Creator Who made it all.
 1. This is powerful evidence to all who look and ponder, on the vast power and depth of God.
 2. It speaks of God’s nature.
 3. Even if someone did not read the Bible, God has written about Himself in the very universe.
 4. It is in a language that can be understood by all.
- iii. In an early apologetic work, *Octavius*, by Mark Menucius Felix (c. 200 AD), the main protagonist in a debate (Octavius, a Christian) uses this as his starting point. Octavius uses reason and evidence in striving to persuade a pagan skeptic, Caecilius, to believe in the one God who created all things. First, he points to the skies and the created universe:
 1. “...we, whose countenance is erect, whose look is turned towards heaven, as is our converse and reason, whereby we recognise, feel, and imitate God, have neither right nor reason to be ignorant of the celestial glory which forms itself into our eyes and senses. For it is as bad as the grossest sacrilege even, to seek on the ground for what you ought to find on high. Wherefore the rather, they who deny that this furniture of the whole world was perfected by the divine reason, and assert that it was heaped together by certain fragments casually adhering to each other, seem to me not to have either mind or sense, or, in fact, even sight itself.
 2. “For what can possibly be so manifest, so confessed, and so evident, when you lift your eyes up to heaven, and look into the things which are below and around, than that there is some Deity of most excellent intelligence, by whom all nature is inspired, is moved, is nourished, is governed? Behold the heaven itself, how broadly it is expanded, how rapidly it is whirled around, either as it is distinguished in the night by its stars, or as it is lightened in the day by the sun, and you will

know at once how the marvellous and divine balance of the Supreme Governor is engaged therein.

3. “Look also on the year, how it is made by the circuit of the sun; and look on the month, how the moon drives it around in her increase, her decline, and decay. What shall I say of the recurring changes of darkness and light; how there is thus provided for us an alternate restoration of labour and rest? Truly a more prolix discourse concerning the stars must be left to astronomers, whether as to how they govern the course of navigation, or bring on the season of ploughing or of reaping, each of which things not only needed a Supreme Artist and a perfect intelligence, nor only to create, to construct, and to arrange; but, moreover, they cannot be felt, perceived and understood without the highest intelligence and reason.

4. “What! when the order of the seasons and of the harvests is distinguished by stedfast variety, does it not attest its Author and Parent? As well the spring with its flowers, and the summer with its harvests, and the grateful maturity of autumn, and the wintry olive-gathering, are needful; and this order would easily be disturbed unless it were established by the highest intelligence. Now, how great is the providence needed, lest there should be nothing but winter to blast with its frost, or nothing but summer to scorch with its heat, to interpose the moderate temperature of autumn and spring, so that the unseen and harmless transitions of the year returning on its footsteps may glide by!”
 - a. (Source: Mark Minucius Felix, *Octavius*, chapter 17; found in Ante-Nicene Fathers vol. 4, pp. 181–182)

c. Questions:

- i. Is the detailed description of the sun in this psalm *just another example of the glory of God's power and design*, or is there more here?
 - ii. Does it speak, in allegorical language, about Jesus Christ, who was at that time yet to come?
 - iii. Is this also a prophecy about the Christ?
- d. Consider some of the *phrases used to describe the sun*, which also remind me of Jesus Christ:
- i. “Declaring the glory of God”

- ii. Proclamation going to all the earth...understood by those of all languages”
- iii. “Like a bridegroom”
- iv. “Like a strong man”
- v. “Set his tabernacle in it”
 - 1. (Recall that tent or tabernacle is used several places is used as a figure for the flesh, our earthly bodies)
- vi. “*Nothing is hidden from its heat*”
- e. Consider ways in which the sun in the sky (*the pattern or type*) is like Christ (*the antitype, or fulfillment*):
 - i. Jesus (like the sun) *reveals the glory of God.*
 - 1. “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” (**John 1:14**, NKJV)
 - 2. “And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” (**John 17:5**, NKJV)
 - 3. “has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,” (**Hebrews 1:2-3**, NKJV)
 - 4. Regarding the New Jerusalem:
 - a. “But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light. And the nations of those who are saved shall walk in its light, and the kings of the earth bring their glory and honor into it.” (**Revelation 21:22-24**, NKJV)
 - b. “There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.” (**Revelation 22:5**, NKJV)

- ii. The message coming from Jesus (similar to the light coming from the sun) is *proclaimed to the ends of the earth, to people of every language*.
 1. “And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.” (**Matthew 24:14**, NKJV)
 2. “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” (**Acts 1:8**, NKJV)
- iii. Jesus (like the sun) is described as being *like a bridegroom*.
 1. “And Jesus said to them, ‘Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.’” (**Matthew 9:15**, NKJV)
 2. “John answered and said, “A man can receive nothing unless it has been given to him from heaven. You yourselves bear me witness, that I said, ‘I am not the Christ,’ but, ‘I have been sent before Him.’ He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. Therefore this joy of mine is fulfilled. He must increase, but I must decrease. He who comes from above is above all; he who is of the earth is earthly and speaks of the earth. He who comes from heaven is above all.” (**John 3:27–31**, NKJV)
 - a. John the Baptist is speaking figuratively, referring to himself as only *the friend of the bridegroom*. Jesus is the Christ, the long-awaited bridegroom.
 3. In **Matthew 25:1-10** Jesus explains, in the Parable of the Ten Virgins, that the kingdom of God is like ten virgins (five wise and five who were foolish) who are awaiting the arrival of the bridegroom. Jesus explains that the bridegroom in the story represents the Son of Man: referring to Himself.
 - a. The parable concludes: “...the bridegroom came, and those who were ready went in with him to the wedding; and the door was shut. Afterward the other virgins came also, saying, ‘Lord, Lord, open to us!’ But he answered and said, ‘Assuredly, I say to you, I do not know you.’ Watch therefore, for you know neither the

day nor the hour in which the Son of Man is coming."
(**Matthew 25:10–13**, NKJV)

- iv. Jesus (like the sun) is described as being *the strong man*.
 - 1. "And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they will be your judges. But if I cast out demons with the finger of God, surely the kingdom of God has come upon you. When a strong man, fully armed, guards his own palace, his goods are in peace. But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils." (**Luke 11:19–22**, NKJV)
 - 2. Jesus describes Satan as a "strong man". However, Jesus describes Himself as being an *even stronger* man!
- v. Jesus (like the sun) *rises, bringing light to a dark world*.
 - 1. "And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles: *The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned.*" (**Matthew 4:13–16**, NKJV; quoting from **Isaiah 9:1–2**)
 - 2. "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was *the light of men*. And *the light shines in the darkness*, and the darkness did not comprehend it." (**John 1:1–5**, NKJV)
- vi. Jesus (like the sun), after setting, *will rise again*.
 - 1. "The sun also rises, and the sun goes down, And hastens to the place where it arose." (**Ecclesiastes 1:5**, NKJV)
 - 2. The gospels are filled with references to Jesus *rising again* on the third day, in fulfillment of the prophecies.
- vii. Jesus (like the sun) *will appear in the heavens*.
 - 1. "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall

from heaven, and the powers of the heavens will be shaken. Then the *sign of the Son of Man will appear in heaven*, and then all the tribes of the earth will mourn, and they will see *the Son of Man coming on the clouds of heaven with power and great glory.*" (**Matthew 24:29-30**, NKJV)

2. At the ascension: "Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, 'Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, *will so come in like manner as you saw Him go into heaven.*" (**Acts 1:9-11**, NKJV)
 3. Describing the Second Coming: "For the *Lord Himself will descend from heaven* with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first." (**1 Thessalonians 4:16**, NKJV)
 4. "...when the *Lord Jesus is revealed from heaven* with His mighty angels," (**2 Thessalonians 1:7**, NKJV)
- viii. Jesus (like the sun) *penetrates everywhere. Nothing is hidden from His heat.*
1. "For behold, the day is coming, *burning like an oven*, and all the proud, yes, *all who do wickedly will be stubble*. And the day which is coming shall *burn them up*,' Says the Lord of hosts, 'That will leave them neither root nor branch. But *to you who fear My name the Sun of Righteousness shall arise with healing in His wings*; and you shall go out and grow fat like stall-fed calves. You shall trample the wicked, for *they shall be ashes under the soles of your feet on the day* that I do this,' says the Lord of hosts." (**Malachi 4:1-3**, NKJV; designated **Malachi 3:19-21** in the LXX)
 - a. This "sun" will bring heat, producing two effects:
 - i. The wicked shall be burned up by this heat, as in stubble in an oven.
 1. "John answered, saying to all, 'I indeed baptize you with water; but One mightier than I is coming, whose sandal strap I am not worthy to loose. He will baptize you with the Holy Spirit and fire. His

winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather the wheat into His barn; but *the chaff He will burn with unquenchable fire.*" (**Luke 3:16-17**, NKJV)

- ii. The righteous, who fear the name of the Lord, shall be healed and liberated.
 - 1. They shall trample the wicked under their feet, as ashes.
 - 2. "Also He said to them, "Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand? For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light." (**Mark 4:21-22**, NKJV)
 - 3. "Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God." (**1 Corinthians 4:5**, NKJV)
 - 4. "Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a *discerner of the thoughts and intents of the heart*. *And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account*. Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession." (**Hebrews 4:11-14**, NKJV)
 - a. While I was taught years ago that "the Word fo God" in this passage referred to the Scriptures (the written word of God), it seems to me that in context, this is referring instead to the Word of God, the Son of God (to Christ), instead.
- f. Early Christian writers such as apologist Justin Martyr saw this "sun" references in **Psalms 19** as an actual prophecy about Christ. They used these as evidence of prophecies that had been fulfilled, to convince unbelievers from among the Jews and Gentiles. Some examples (with additional quotes from the Ante-Nicene Fathers provided in the appendix at the end of these notes):

- i. From Justin Martyr's *First Apology* (c. 160 AD):
 1. "CHAP. XL.—CHRIST'S ADVENT FORETOLD.
 2. "And hear how it was *foretold concerning those who published His doctrine and proclaimed His appearance*, the above-mentioned prophet and king speaking thus by the Spirit of prophecy: 'Day unto day utters speech, and night unto night shows knowledge. There is no speech nor language where their voice is not heard. Their voice has gone out into all the earth, and their words to the ends of the world. In the sun has He set His tabernacle, and he as a bridegroom going out of his chamber shall rejoice as a giant to run his course.'" (from **Psalm 19**)
 - a. (Source: Justin Martyr, *First Apology*, chapter 40; found in Ante-Nicene Fathers vol. 1, p. 176)
- ii. From Justin Martyr's *Dialogue with Trypho, a Jew*:
 1. "And from the other words of David, also previously quoted, which you foolishly affirm refer to Solomon, [because] inscribed for Solomon (referring to **Psalm 72**), it can be proved that they do not refer to Solomon, and that this [Christ] existed before the sun, and that those of your nation who are saved shall be saved through Him.
 2. "[The words] are these: 'O God, give Thy judgment to the king, and Thy righteousness unto the king's son. He shall judge Thy people with righteousness, and Thy poor with judgment. The mountains shall take up peace to the people, and the little hills righteousness. He shall judge the poor of the people, and shall save the children of the needy, and shall abase the slanderer: and *He shall co-endure with the sun*, and before the moon unto all generation;' and so on until, '*His name endures before the sun*, and all tribes of the earth shall be blessed in Him. All nations shall call Him blessed. Blessed be the Lord, the God of Israel, who only doeth wondrous things: and blessed be His glorious name for ever and ever: and the whole earth shall be filled with His glory. Amen, Amen.' (from **Psalm 72**)
 3. "And you remember from other words also spoken by David, and which I have mentioned before, how it is declared that He would come forth from the highest heavens, and again return to the same places, in order that you may recognise Him as God coming forth from above, and man living among men; and

[how it is declared] that He will again appear, and they who pierced Him shall see Him, and shall bewail Him.

4. “[The words] are these: *‘The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. They are not speeches or words whose voices are heard. Their sound has gone out through all the earth, and their words to the ends of the world. In the sun has he set his habitation; and he, like a bridegroom going forth from his chamber, will rejoice as a giant to run his race: from the highest heaven is his going forth, and he returns to the highest heaven, and there is not one who shall be hidden from his heat.’*” (from **Psalm 19**)
 - a. (Source: Justin Martyr, *Dialogue with Trypho, a Jew*, chapter 64; found in Ante-Nicene Fathers vol. 1, pp. 229-230)

V. The Sun in the Heavens *Reminds Us* of Important Things to Think About

- a. There is *only one* sun.
 - i. “And therefore there was no need that there should everywhere exist many bodies, and many spirits like Jesus, in order that the whole world of men might be enlightened by the Word of God. For the one Word was enough, having arisen as the ‘Sun of righteousness,’ to send forth from Judea His coming rays into the soul of all who were willing to receive Him.”

(Source: Origen, *Against Celsus*, book 6, chapter 79; found in Ante-Nicene Fathers vol. 4, p. 609)
- b. At *dawn*: consider the sun that brings light to a dark world.
 - i. This points to Christ coming into the world, bringing light, as it said in **John 1**.
- c. On a *cold day*: the sun that brings *warmth and healing*.
- d. On a burning *hot day*: the sun that bringing *scorching heat that will burn up the unrighteous*, as stubble.
- e. At *sunset/twilight*: the sun that sets, reminding us of the death of Jesus on the cross.
- f. At *darkest night*: the sun (like Jesus) may be out of view, but somehow *will appear again*.
- g. *Throughout the day*: the sun that reaches all nations and every language.

- h. During our *times of prayer throughout the day*, which in times past Christians set according to the sun.
 - i. Tertullian, Christian writer from Carthage, North Africa, writing c. 197 AD, commented on the confusion of some pagans regarding Christian prayer being associated with the sun:
 - 1. “Others [referring to certain pagans], with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well-known fact that *we pray towards the east*, or because *we make Sunday a day of festivity*.”
 - a. (Source: Tertullian, *Ad Nationes*, chapter 13; found in Ante-Nicene Fathers vol. 3, p. 123)
 - b. This points to the fact that in ancient times Christians would pray facing east, and often would build their church buildings facing east as well.
 - i. Perhaps this was based on anticipation of the return of Jesus, who said:
 - 1. “For as the lightning comes *from the east* and flashes to the west, so also will the coming of the Son of Man be.” (**Matthew 24:27**, NKJV)
 - 2. This was unlike the Jews, who would pray facing the temple in Jerusalem (see **1 Kings 8**, **2 Chronicles 6** and **Daniel 6:10-11**).
 - 3. This also is unlike the Muslims, who would come later and pray facing Mecca (in Saudi Arabia).
 - c. Also, the Christian custom from the beginning was to gather on the first day of the week, the day that Jesus rose from the dead. This happened to be the day that the pagans referred to as “Sun-day”, in honor of the sun. As Justin Martyr explained to the Romans in his *First Apology*:
 - i. “But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus

Christ our Saviour on the same day rose from the dead.

- ii. “For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.”
 1. (Source: Justin Martyr, *First Apology*, chapter 47; found in Ante-Nicene Fathers vol. 1, p. 186)
- ii. From Cyprian, bishop of the church in Carthage, North Africa, writing c. 250 AD:
 1. “But for us, beloved brethren, besides the hours of prayer observed of old, both the times and the sacraments have now increased in number. For we must also pray in the morning, that the Lord’s resurrection may be celebrated by morning prayer. And this formerly the Holy Spirit pointed out in the Psalms, saying, ‘My King, and my God, because to You will I cry; O Lord, in the morning You shall hear my voice; in the morning will I stand before You, and will look up.’ (**Psalm 5:3**) And again, the Lord speaks by the mouth of the prophet: ‘Early in the morning shall they watch for me, saying, Let us go, and return to the Lord our God.’
 2. “Also at the sunsetting and at the decline of day, of necessity we must pray again. For since Christ is the true sun and the true day, as the worldly sun and worldly day depart, when we pray and ask that light may return to us again, we pray for the advent of Christ, which shall give us the grace of everlasting light.”
 3. “...Also the prophet Malachi testifies that He is called the Sun, when he says, ‘But to you that fear the name of the Lord shall the Sun of righteousness arise, and there is healing in His wings.’ (**Malachi 4:2**)
 4. “But if in the Holy Scriptures the true sun and the true day is Christ, there is no hour excepted for Christians wherein God ought not frequently and always to be worshipped; so that we who are in Christ—that is, in the true Sun and the true Day—should be instant throughout the entire day in petitions, and should pray; and when, by the law of the world, the revolving

night, recurring in its alternate changes, succeeds, there can be no harm arising from the darkness of night to those who pray, because the children of light have the day even in the night. For when is he without light who has light in his heart? or when has not he the sun and the day, whose Sun and Day is Christ?

5. Let not us, then, who are in Christ—that is, always in the lights—cease from praying even during night. Thus the widow Anna, without intermission praying and watching, persevered in deserving well of God, as it is written in the Gospel: ‘She did not depart,’ it says, ‘from the temple, serving with fastings and prayers night and day.’ **(Luke 2:36-37)** Let the Gentiles look to this, who are not yet enlightened, or the Jews who have remained in darkness by having forsaken the light.

6. “Let us, beloved brethren, who are always in the light of the Lord, who remember and hold fast what by grace received we have begun to be, reckon night for day; let us believe that we always walk in the light, and let us not be hindered by the darkness which we have escaped. Let there be no failure of prayers in the hours of night—no idle and reckless waste of the occasions of prayer. New-created and newborn of the Spirit by the mercy of God, let us imitate what we shall one day be. Since in the kingdom we shall possess day alone, without intervention of night, let us so watch in the night as if in the daylight. Since we are to pray and give thanks to God for ever, let us not cease in this life also to pray and give thanks.”
 - a. (Source: Cyprian, *On the Lord’s Prayer*; found in Ante-Nicene Fathers vol. 5, p. 457)

- i. Remember also that in the end, we are to become like Him: *to shine like the sun.*
 - i. At the end of the Parable of the Wheat and the Tares, Jesus explains that at the time of final harvest, on the Last Day: “Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!” **(Matthew 13:43, NKJV)**
 - ii. As Jesus was radiant like the sun, we are called to shine as the sun: to become like Him!

VI. APPENDIX No. 1: A Few Words on Types and Antitypes - Prophecies in the Form of a Pattern

- a. Note that many prophecies are in the form of types which foreshadow antitypes. Similar to how on old typewriters or typesetting printing, the type would be used to imprint an impression of the desired result.
 - i. The type is a pattern that would be parallel, in many ways, to the fully realized thing later on.
 - ii. It says in **Hebrews** that the tabernacle of **Exodus** was a *type* of the spiritual realities (the church, Christ, heaven, etc.) that would be revealed later.
 1. "...who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, 'See that you make all things according to the pattern (= *type*) shown you on the mountain.'" (**Hebrews 8:5**, NKJV)
 - iii. Paul uses the same Greek word (type / pattern / example) in referring to the elements of the Exodus journey that were intended to be a pattern or example for us.
 1. "Now these things became our examples (= *types*) , to the intent that we should not lust after evil things as they also lusted." (**1 Corinthians 10:6**, NKJV)
 - iv. Peter says that the Christian baptism in the *antitype* (reality foreshadowed by a type). The *type* that foreshadowed it was the water of the Flood of Noah (through which only a righteous few were saved).
 1. "who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ," (**1 Peter 3:20-21**, NKJV)
- b. Other well-known prophetic 'types' include:
 - i. The Passover Lamb of **Exodus 12-13**.
 1. It was like Christ in the following respects:
 - a. Selected from among the flock, a male without blemish.
 - b. Sacrificed at twilight on eve of the Passover.

- c. Blood of the lamb sacrificed saved people from destruction.
 - d. Meal of its flesh held regularly afterward by God's people, to observe that sacrifice.
 - e. None of its bones were to be broken.
 - f. After it was slain, must get rid of all the yeast (representing sin).
2. The bronze serpent lifted up in the Wilderness, which Jesus discusses in **John 3:14-15** (pointing back to **Numbers 21**).
- a. This was like Christ in the following respects:
 - i. Only way for those "bitten by the poisonous snake" to escape death.
 - ii. He had to be "lifted up".

VII. APPENDIX No. 2: Additional Quotes from Early Christian Writers on Spiritual Significance of 'Sun' References in the Scriptures

- a. From a work by Clement of Alexandria, *Exhortation to the Heathen*:
 - i. "Philosophy, however, as the ancients say, is 'a long-lived exhortation, wooing the eternal love of wisdom'; while the commandment of the Lord is far-shining, 'enlightening the eyes.' (**Psalm 19:8**) Receive Christ, receive sight, receive thy light, 'In order that you may know well both God and man.'
 - ii. "'Sweet is the Word that gives us light, precious above gold and gems; it is to be desired above honey and the honey-comb.' (**Psalm 19:10**) For how can it be other than desirable, since it has filled with light the mind which had been buried in darkness, and given keenness to the 'light-bringing eyes' of the soul?"
 - iii. "For just as, had the sun not been in existence, night would have brooded over the universe notwithstanding the other luminaries of heaven; so, had we not known the Word, and been illuminated by Him, we should have been nowise different from fowls that are being fed, fattened in darkness, and nourished for death.
 - iv. "Let us then admit the light, that we may admit God; let us admit the light, and become disciples to the Lord. This, too, He has been promised to the Father: 'I will declare Your name to my brethren; in the midst of the Church will I praise You.' (**Psalm 22:23** LXX; **Hebrews 2:12**) Praise and declare to me your Father God; Your

utterances save; Your hymn teaches that hitherto I have wandered in error, seeking God. But since You lead me to the light, O Lord, and I find God through You, and receive the Father from You, I become 'Your fellow-heir,' since You 'were not ashamed of me as Your brother.' (**Hebrews 2:11**)

- v. "Let us put away, then, let us put away oblivion of the truth, viz., ignorance; and removing the darkness which obstructs, as dimness of sight, let us contemplate the only true God, first raising our voice in this hymn of praise: Hail, O light! For in us, buried in darkness, shut up in the shadow of death, light has shone forth from heaven, purer than the sun, sweeter than life here below.
 - vi. "That light is eternal life; and whatever partakes of it lives. But night fears the light, and hiding itself in terror, gives place to the day of the Lord. Sleepless light is now over all, and the west has given credence to the east. For this was the end of the new creation. For 'the Sun of Righteousness,' (**Malachi 4:2**) who drives His chariot over all, pervades equally all humanity, like 'His Father, who makes His sun to rise on all men,' (**Matthew 5:45**) and distils on them the dew of the truth. He has changed sunset into sunrise, and through the cross brought death to life; and having wrenched man from destruction, He hath raised him to the skies, transplanting mortality into immortality, and translating earth to heaven—He, the husbandman of God..."
 - vii. (Source: Clement of Alexandria, *Exhortation to the Heathen*, chapter 11; found in Ante-Nicene Fathers vol. 2, p. 203)
- b. From Justin Martyr's *Dialogue with Trypho, a Jew*
- i. "CHAPTER 34.—NOR DOES PS. 72. APPLY TO SOLOMON, WHOSE FAULTS CHRISTIANS SHUDDER AT.
 - 1. "Further, to persuade you that you have not understood anything of the Scriptures, I will remind you of another psalm, dictated to David by the Holy Spirit, which you say refers to Solomon, who was also your king. But it refers also to our Christ. But you deceive yourselves by the ambiguous forms of speech. For where it is said, 'The law of the Lord is perfect,' (**Psalm 19:8**) you do not understand it of the law which was to be after Moses, but of the law which was given by Moses, although God declared that He would establish a new law and a new covenant.
 - 2. "And where it has been said, 'O God, give Your judgment to the king,' (**Psalm 72:1**) since Solomon was king, you say that the psalm refers to him, although the words of the psalm expressly

proclaim that reference is made to the everlasting King, i.e., to Christ. For Christ is King, and Priest, and God, and Lord, and angel, and man, and captain, and stone, and a Son born, and first made subject to suffering, then returning to heaven, and again coming with glory, and He is preached as having the everlasting kingdom: so I prove from all the Scriptures.

3. "But that you may perceive what I have said, I quote the words of the Psalm; they are these: 'O God, give Your judgment to the king, and Your righteousness unto the king's son, to judge Thy people with righteousness, and Thy poor with judgment. The mountains shall take up peace to the people, and the little hills righteousness. He shall judge the poor of the people, and shall save the children of the needy, and shall abase the slanderer. He shall co-endure with the sun, and before the moon unto all generations. He shall come down like rain upon the fleece, as drops falling on the earth. In His days shall righteousness flourish, and abundance of peace until the moon be taken away. And He shall have dominion from sea to sea, and from the rivers unto the ends of the earth.
4. "Ethiopians shall fall down before Him, and His enemies shall lick the dust. The kings of Tarshish and the isles shall offer gifts; the kings of Arabia and Seba shall offer gifts; and all the kings of the earth shall worship Him, and all the nations shall serve Him: for He has delivered the poor from the man of power, and the needy that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy: He shall redeem their souls from usury and injustice, and His name shall be honourable before them. And He shall live, and to Him shall be given of the gold of Arabia, and they shall pray continually for Him: they shall bless Him all the day.
5. "And there shall be a foundation on the earth, it shall be exalted on the tops of the mountains: His fruit shall be on Lebanon, and they of the city shall flourish like grass of the earth. His name shall be blessed for ever. His name shall endure before the sun; and all tribes of the earth shall be blessed in Him, all nations shall call Him blessed. Blessed be the Lord, the God of Israel, who only does wondrous things; and blessed be His glorious name for ever, and for ever and ever; and the whole earth shall be filled with His glory. Amen, amen.' And at the close of this psalm which I have quoted, it is written, 'The hymns of David the son of Jesse are ended.' (long quote from **Psalm 72**)

6. “Moreover, that Solomon was a renowned and great king, by whom the temple called that at Jerusalem was built, I know; but that none of those things mentioned in the psalm happened to him, is evident. For neither did all kings worship him; nor did he reign to the ends of the earth; nor did his enemies, falling before him, lick the dust. No, also, I venture to repeat what is written in the book of **Kings** as committed by him, how through a woman’s influence he worshipped the idols of Sidon, which those of the Gentiles who know God, the Maker of all things through Jesus the crucified, do not venture to do, but abide every torture and vengeance even to the extremity of death, rather than worship idols, or eat meat offered to idols.”

a. (Source: Justin Martyr, *Dialogue with Trypho, a Jew*, chapter 34; found in Ante-Nicene Fathers vol. 1, pp. 211–212)

ii. FROM CHAPTER 64:

1. “And from the other words of David, also previously quoted, which you foolishly affirm refer to Solomon, [because] inscribed for Solomon, it can be proved that they do not refer to Solomon, *and that this [Christ] existed before the sun*, and that those of your nation who are saved shall be saved through Him. [The words] are these: ‘O God, give Your judgment to the king, and Your righteousness unto the king’s son. He shall judge Your people with righteousness, and Your poor with judgment. The mountains shall take up peace to the people, and the little hills righteousness. He shall judge the poor of the people, and shall save the children of the needy, and shall abase the slanderer: and He shall co-endure with the sun, and before the moon unto all generation;’ and so on until, ‘His name endures before the sun, and all tribes of the earth shall be blessed in Him. All nations shall call Him blessed. Blessed be the Lord, the God of Israel, who only does wondrous things: and blessed be His glorious name for ever and ever: and the whole earth shall be filled with His glory. Amen, Amen.’ (**Psalm 72**)

2. “And you remember from other words also spoken by David, and which I have mentioned before, how it is declared that He would come forth from the highest heavens, and again return to the same places, in order that you may recognise Him as God coming forth from above, and man living among men; and [how it is declared] that He will again appear, and they who pierced Him shall see Him, and shall bewail Him. [The words]

are these: “The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. They are not speeches or words whose voices are heard. Their sound has gone out through all the earth, and their words to the ends of the world. *In the sun has he set his habitation; and he, like a bridegroom going forth from his chamber, will rejoice as a giant to run his race: from the highest heaven is his going forth, and he returns to the highest heaven, and there is not one who shall be hidden from his heat.*’ (**Psalm 19**)”

- a. (Source: Justin Martyr, *Dialogue with Trypho, a Jew*, chapter 64; found in Ante-Nicene Fathers vol. 1, pp. 229–230)

iii. “CHAPTER 121.—FROM THE FACT THAT THE GENTILES BELIEVE IN JESUS, IT IS EVIDENT THAT HE IS CHRIST.

1. “And as they kept silence, I went on: ‘[The Scripture], speaking by David about this Christ, my friends, said no longer that “in His seed” the nations should be blessed, but “in Him.’ So it is here: “His name shall rise up for ever above the sun; and in Him shall all nations be blessed.’ (**Psalm 72:17**)
2. “But if all nations are blessed in Christ, and we of all nations believe in Him, then He is indeed the Christ, and we are those blessed by Him. God formerly gave the sun as an object of worship, [translator believes this may refer to **Deuteronomy 4:19**] as it is written, but no one ever was seen to endure death on account of his faith in the sun; but for the name of Jesus you may see men of every nation who have endured and do endure all sufferings, rather than deny Him. For the word of His truth and wisdom is more ardent and more light-giving than the rays of the sun, and sinks down into the depths of heart and mind. Hence also the Scripture said, ‘His name shall rise up above the sun.’ (**Psalm 72:17**) And again, Zechariah says, ‘His name is the East.’ (**Zechariah 6:12**, LXX) And speaking of the same, he says that ‘each tribe shall mourn.’ (**Zechariah 12:10-12**)
3. “But if He so shone forth and was so mighty in His first advent (which was without honour and comeliness, and very contemptible), that in no nation He is unknown, and everywhere men have repented of the old wickedness in each nation’s way of living, so that even demons were subject to His name, and all powers and kingdoms feared His name more than they feared all the dead, shall He not on His glorious

advent destroy by all means all those who hated Him, and who unrighteously departed from Him, but give rest to His own, rewarding them with all they have looked for?

4. “To us, therefore, it has been granted to hear, and to understand, and to be saved by this Christ, and to recognise all the [truths revealed] by the Father. Wherefore He said to Him: ‘It is a great thing for Thee to be called my servant, to raise up the tribes of Jacob, and turn again the dispersed of Israel. I have appointed You a light to the Gentiles, that You may be their salvation unto the end of the earth.’ (**Isaiah 49:6**)
 - a. (Source: Justin Martyr, *Dialogue with Trypho, a Jew*, chapter 121; found in Ante-Nicene Fathers vol. 1, p. 260)
- c. From *The Stromata, or Miscellanies*, by Clement of Alexandria:
 - i. “For, just as the sun not only illumines heaven and the whole world, shining over land and sea, but also through windows and small chinks sends his beams into the innermost recesses of houses, so the Word diffused everywhere casts His eye-glance on the minutest circumstances of the actions of life.”
 1. (Source: Clement of Alexandria, *The Stromata, or Miscellanies*, book 7, chapter 3; found in Ante-Nicene Fathers vol. 2, p. 528)
 - ii. “And since the dawn is an image of the day of birth, and from that point the light which has shone forth at first from the darkness increases, there has also dawned on those involved in darkness a day of the knowledge of truth. In correspondence with the manner of the sun’s rising, prayers are made looking towards the sunrise in the east.”
 1. (Source: Clement of Alexandria, *The Stromata, or Miscellanies*, book 7, chapter 7; found in Ante-Nicene Fathers vol. 2, p. 535)
- d. From Tertullian’s *Against Marcion*, regarding how **Psalm 72** could not apply to Solomon, but must instead apply to Jesus Christ”
 - i. “Well, then, there is also another psalm, which begins with these words: ‘Give Your judgments, O God, to the King,’ that is, to Christ who was to come as King, ‘and Your righteousness unto the King’s son,’ that is, to Christ’s people; for His sons are they who are born again in Him. But it will here be said that this psalm has reference to Solomon. However, will not those portions of the Psalm which apply to Christ alone, be enough to teach us that all the rest, too, relates to Christ, and not to Solomon?”

- ii. “‘He shall come down,’ says He, ‘like rain upon a fleece, and like dropping showers upon the earth,’ describing His descent from heaven to the flesh as gentle and unobserved. Solomon, however, if he had indeed any descent at all, came not down like a shower, because he descended not from heaven. But I will set before you more literal points. ‘He shall have dominion,’ says the psalmist, ‘from sea to sea, and from the river unto the ends of the earth.’ To Christ alone was this given; while Solomon reigned over only the moderately-sized kingdom of Judah. ‘Yea, all kings shall fall down before Him.’ Whom, indeed, shall they all thus worship, except Christ? ‘All nations shall serve Him.’ To whom shall all thus do homage, but Christ? ‘His name shall endure for ever.’ Whose name has this eternity of fame, but Christ’s?
- iii. “‘Longer than the sun shall His name remain,’ for longer than the sun shall be the Word of God, even Christ. ‘And in Him shall all nations be blessed.’ In Solomon was no nation blessed; in Christ every nation. And what if the Psalm proves Him to be even God?
- iv. “‘They shall call Him blessed.’ (On what ground?) Because ‘blessed is the Lord God of Israel, who only does wonderful things.’ ‘Blessed also is His glorious name, and with His glory shall all the earth be filled.’ On the contrary, Solomon (as I make bold to affirm) lost even the glory which he had from God, seduced by his love of women even into idolatry.
- v. “And thus, the statement which occurs in about the middle of this psalm, ‘His enemies shall lick the dust’ (of course, as having been, (to use the apostle’s phrase,) ‘put under His feet’), will bear upon the very object which I had in view, when I both introduced the Psalm, and insisted on my opinion of its sense, - namely, that I might demonstrate both the glory of His kingdom and the subjection of His enemies in pursuance of the Creator’s own plans, with the view of laying down this conclusion, that none but He can be believed to be the Christ of the Creator.”
 - 1. (Source: Tertullian, *The Five Books against Marcion*, book 5, chapter 2; found in Ante-Nicene Fathers vol. 3, pp. 448-449)
- e. From Tertullian’s *On the Resurrection of the Flesh*, regarding the sun setting and rising providing an analogy of our resurrection.
 - i. “CHAP. XII.—SOME ANALOGIES IN NATURE WHICH CORROBORATE THE RESURRECTION OF THE FLESH
 - ii. “Consider now those very analogies of the divine power (to which we have just alluded). Day dies into night, and is buried everywhere in

darkness. The glory of the world is obscured in the shadow of death; its entire substance is tarnished with blackness; all things become sordid, silent, stupid; everywhere business ceases, and occupations rest. And so over the loss of the light there is mourning. But yet it again revives, with its own beauty, its own dowry, its own sun, the same as ever, whole and entire, over all the world, slaying its own death, night—opening its own sepulchre, the darkness—coming forth the heir to itself, until the night also revives—it, too, accompanied with a retinue of its own.

- iii. “For the stellar rays are rekindled, which had been quenched in the morning glow; the distant groups of the constellations are again brought back to view, which the day’s temporary interval had removed out of sight. Readorned also are the mirrors of the moon, which her monthly course had worn away. Winters and summers return, as do the spring-tide and autumn, with their resources, their routines, their fruits. Forasmuch as earth receives its instruction from heaven to clothe the trees which had been stripped, to color the flowers afresh, to spread the grass again, to reproduce the seed which had been consumed, and not to reproduce them until consumed.
- iv. “Wondrous method! from a defrauder to be a preserver, in order to restore, it takes away; in order to guard, it destroys; that it may make whole, it injures; and that it may enlarge, it first lessens. (This process) indeed, renders back to us richer and fuller blessings than it deprived us of—by a destruction which is profit, by an injury which is advantage, and by a loss which is gain. In a word, I would say, all creation is instinct with renewal.
- v. “Whatever you may chance upon, has already existed; whatever you have lost, returns again without fail. All things return to their former state, after having gone out of sight; all things begin after they have ended; they come to an end for the very purpose of coming into existence again.
- vi. “Nothing perishes but with a view to salvation. The whole, therefore, of this revolving order of things bears witness to the resurrection of the dead. In His works did God write it, before He wrote it in the Scriptures; He proclaimed it in His mighty deeds earlier than in His inspired words. He first sent Nature to you as a teacher, meaning to send Prophecy also as a supplemental instructor, that, being Nature’s disciple, you may more easily believe prophecy, and without hesitation accept (its testimony) when you come to hear what you have seen already on every side; nor doubt that God, whom you have discovered to be the restorer of all things, is likewise the reviver of the flesh.

- vii. “And surely, as all things rise again for man, for whose use they have been provided—but not for man except for his flesh also—how happens it that (the flesh) itself can perish utterly, because of which and for the service of which nothing comes to nought?”
 1. (Source: Tertullian, *On the Resurrection of the Flesh*, chapter 12; found in Ante-Nicene Fathers vol. 3, pp. 553–554)
- f. Related quotes from Origen:
 - i. “As soon, then, as the rays of the Sun of righteousness shine into his soul, feeling strengthened and invigorated by their influence, he sets himself to destroy all the lusts of the flesh, which are called “the wicked of the land,” and drives out of that city of the LORD which is in his soul all thoughts which work iniquity, and all suggestions which are opposed to the truth.”
 1. Origen, *Against Celsus*, book 7, chapter 22; found in Ante-Nicene Fathers vol. 4, p. 619)
 - ii. “THE SHINING OF THE RIGHTEOUS. ITS INTERPRETATION
 1. “But as we said above in reference to the words, ‘Then shall the righteous shine as the sun,’ (**Matthew 13:43**) that the righteous will shine not differently as formerly, but as one sun, we will, of necessity, set forth what appears to us on the point. Daniel, knowing that the intelligent are the light of the world, and that the multitudes of the righteous differ in glory, seems to have said this, ‘And the intelligent shall shine as the brightness of the firmament, and from among the multitudes of the righteous as the stars for ever and ever.’ (**Daniel 12:3**) And in the passage, ‘There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory: so also is the resurrection of the dead,’ (**1 Corinthians 15:41-42**) the apostle says the same thing as Daniel, taking this thought from his prophecy.
 2. “Some one may inquire how some speak about the difference of light among the righteous, while the Saviour on the contrary says, ‘They shall shine as one sun.’ (**Matthew 13:43**) I think, then, that at the beginning of the blessedness enjoyed by those who are being saved (because those who are not such are not yet purified), the difference connected with the light of the saved takes place: but when, as we have indicated, he gathers from the whole kingdom of Christ all things that make men stumble, and the reasonings that work iniquity are cast into the furnace of fire, and the worse elements utterly consumed, and,

when this takes place, those who received the words which are the children of the evil one come to self-consciousness, then shall the righteous having become one light of the sun shine in the kingdom of their Father.

3. “For whom will they shine? For those below them who will enjoy their light, after the analogy of the sun which now shines for those upon the earth? For, of course, they will not shine for themselves. But perhaps the saying, ‘Let your light shine before men,’ (**Matthew 5:16**) can be written ‘upon the tablet of the heart,’ (**2 Corinthians 3:3**) according to what is said by Solomon (*perhaps referring to **Proverbs 4:18-19***), in a threefold way; so that even now the light of the disciples of Jesus shines before the rest of men, and after death before the resurrection, and after the resurrection ‘until all shall attain unto a full-grown man,’ (**Ephesians 4:13**) and all become one sun. Then shall they shine as the sun in the kingdom of their Father.”
 - a. (Source: Origen, *Commentary on the Gospel of Matthew*; found in Ante-Nicene Fathers vol. 9, p. 415)
- g. Early Christian discussion about the reference to the Lord setting his tabernacle in the sun.
 - i. “‘In the sun He has set His tent.’ (**Psalm 19:4**) Some affirm that the reference is to the Lord’s body, which He Himself places in the sun: Hermogenes, for instance. As to His body, some say it is His tent, others the Church of the faithful. But our Pantænus said: ‘The language employed by prophecy is for the most part indefinite, the present tense being used for the future, and again the present for the past.’”
 1. (Source: *Remains of the Second and Third Centuries: Pantænus the Alexandrian Philosopher*; found in Ante-Nicene Fathers vol. 8, p. 777)
 2. Recall also that several places in the Scriptures our fleshly bodies are referred to figuratively as a ‘tent/tabernacle’, which is to be replaced by a similar but permanent physical structure (as the tabernacle was replaced by the temple). For example:
 - a. “And with this the words of the prophets agree, just as it is written: ‘After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up;’” (**Acts 15:15-16**, NKJV; where James is quoting from **Amos 9:10-11** and

applying this prophecy about the fallen tabernacle being restored to the body of Jesus.)

- b. “For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.” (2 **Corinthians 5:1**, NKJV)
- c. “Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me.” (2 **Peter 1:13-14**, NKJV)