

Three very different Gethsemane prayers.

I want to consider three very different prayers for deliverance which came from the lips of our Lord Jesus in the Garden of Gethsemane.

1. A prayer for deliverance of which He spoke but which He would not and which He did not pray.

I refer to our Lord's words to Simon Peter when Peter was letting fly with his pathetic small sword and proving himself to be a far better fisherman than ever he was a swordsman: **'Do you think that I cannot call upon my Father and He will furnish me at once with more than twelve legions of angels?'**¹

And what, pray, could 'more than twelve legions of angels' do? Ask Sennacherib, the powerful King of the Neo-Assyrian Empire in the early 7th century BC.

I have in mind that remarkable night² when the Assyrian invasion and planned siege of Jerusalem came to an abrupt halt, because, in the words of scripture, 'the Lord sent an angel'³ (yes, just one!) who 'smote in the camp of the Assyrians a hundred and eighty-five thousand'.⁴

A single Roman legion comprised 10 cohorts, with a cohort numbering anything between 400 and 600 men.⁵ Which meant that 'twelve legions' would have numbered anything between 48 and 72 thousand troops. By way of contrast, to control the whole of Palestine, Pilate had available no more than half a legion (five infantry cohorts, that is) and some cavalry.⁶

It may well be that our Lord speaks to Peter in terms of 'twelve' legions because that number would have meant one legion each for the eleven apostles (Judas was now 'standing with' our Lord's foes⁷), as well as one for Himself. Yet, I note, He speaks of '*more than* twelve legions'.

If just one angel could annihilate the bulk of the mighty Assyrian army, a troop of heavenly 'reinforcements' in the form of 'more than twelve legions of angels' would (pardon the expression) have made mincemeat of Judas and the 'crowd with swords and clubs'⁸ then arrayed against Jesus and His disciples.

The psalmist speaks of God's angels as those 'who excel in strength',⁹ Paul of His angels as 'His mighty angels'¹⁰ and Peter of angels as 'greater in might and power'.¹¹ If you still have any doubts, you have only to ask Sennacherib!

If we take the mid-point estimate of 5,000 as the number of men in a legion, and if we credit each angel with the destructive power of the angel who scuppered Sennacherib's army, simple arithmetic shows that twelve legions of angels could wipe out a total of over 9.2 billion. They could, that is, despatch far more than the entire world population, even as it stands today.¹²

Already the Father has sent one angel 'from heaven' to strengthen His Son in His 'agony',¹³ and, unquestionably, He would have responded instantly to an appeal for further aid. But it was a prayer which Jesus wouldn't—and didn't—pray.

You may recall that, a few days earlier, the Saviour had referred to another prayer for deliverance that He refused to pray: 'Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause, I have come to this hour. Father, glorify your name'.¹⁴

On neither occasion, we note, did the Lord Jesus pray to be saved from death (from 'dying', that is)—which He most certainly would have been had He prayed either prayer. I hardly need tell you that, if He had prayed any such prayer, neither you nor I would be bound for glory!

As you will gather, I take our Lord's words to Peter seriously ... that, if He *had* 'called on'¹⁵ His Father, then He would 'straight away'¹⁶ have placed more than twelve legions of angels at His disposal.¹⁷

And, what is more, because God's throne is surrounded by an innumerable company of angels,¹⁸ the departure of twelve legions would likely have gone unnoticed. But we can take it that, although their departure might have gone unnoticed in heaven, their arrival would certainly *not* have gone unnoticed in Gethsemane! And the 'band of soldiers and officers from the chief priests and Pharisees' now marshalled against Jesus and His disciples, would have been crushed on the spot. To use a common idiom, they '*wouldn't have had a prayer*'.

But, speaking of 'not having a prayer', it is clear from the way in which our Lord speaks, although He knows that just one brief cry from Him would have drawn down 'at once more than twelve legions' of the army of heaven, that He had no intention of voicing that cry. Yes, they *were* only a prayer away but it was a prayer He wouldn't—and didn't—pray.

But, if the Saviour spoke in the Garden of a *prayer for deliverance 'which He would not and which He did not pray'*, there was also ...

2. A prayer for deliverance which He did pray but which He immediately withdrew.

I refer, of course, to His words (when He had fallen on His face),¹⁹ **'My Father, if it is possible, and all things are possible to you, take away this cup from me'**.²⁰

If words mean anything, there can be no doubt that, *if* the Lord had ended His prayer at that point, it would have all been over! There would have been no 'cup' for Him to drink ... no judgement for Him to suffer ... no cross for Him to endure ... and no salvation for you or me!

But, thank God, having prayed, 'Take away this cup from me', in perfect submission to the will of Him who had sent Him (not to say, in boundless love for you and me), He qualifies His prayer before it could be acted on, adding, 'Nevertheless ('Yet', 'Howbeit', 'But'²¹), not my will, but yours, be done'.²²

It has been well said, 'There is a pause—a *solemn and momentous pause freighted with the destinies of a following world*—when there follows the ever-blessed words, "Nevertheless, not as I will, but as thou wilt".'²³

We remember that, throughout the thirty-three years which He spent in our world, our Lord always chose to do His Father's will and not His own. We can say that God's will was (i) His delight,²⁴ (ii) His food,²⁵ (iii) His goal and object²⁶ and (iv) His very purpose for which He had left heaven.²⁷ But never before had that 'will' proved as costly as it did then. And yet, knowing all, (characterised as ever by perfect obedience) the Lord aligned Himself with the Father's will.²⁸

In passing, I was interested to note that, later (and somewhat paradoxically), having drunk 'to its last dregs'²⁹ that which He speaks of as 'the cup which my Father has given me',³⁰ we read that He cried, 'I thirst'.³¹

But, if, in the Garden, our Lord spoke of a *prayer for deliverance 'which He would not and which He did not pray'* and if there was a *prayer for deliverance 'which He did pray but which He immediately withdrew'*, there was also ...

3. A prayer for deliverance which He did pray and which He did not withdraw.

I have in mind the words of the writer to the Hebrews in chapter five of his epistle concerning the Lord Jesus: **'who in the days of His flesh ... offered up prayers and supplications,³² with loud cries and tears,³³ to Him who was able to save Him out of³⁴ death, and was heard because of His reverent fear'**.³⁵

We noted above that our Lord did *not* pray to be saved from death (from 'dying', that is). But He *did* pray to be delivered 'out of' death' (out of the realm and state of death, that is³⁶) ... which He was, most dramatically, in His resurrection.³⁷

For, as the writer notes, He 'was heard' and the One 'who was *able* to save Him out of death' answered His prayer by *raising Him up 'out of death'*. Hear the joint testimony of (i) the apostle Paul, 'He *raised Him up out of the dead*'³⁸ and (ii) the apostle Peter, 'God, that *raised Him up out of the dead*, and gave Him glory'.³⁹

The same writer speaks later of the faith of Abraham, who 'when he was tested, offered up Isaac⁴⁰ ... accounting ('reckoning') that God *was able to raise him up, even out of the dead*; from whence he received him in a figure'.⁴¹ But we rejoice to know this morning that our Lord Jesus was not raised up 'out of death' *in a mere figure!* His resurrection was real.

Not that this is the first time that we read of our Lord's prayer being '*heard*' when He was confronted with death. I refer to His prayer of thanksgiving after men removed the stone that sealed the tomb of

Lazarus and prior to His loudly summoning Lazarus to 'come out': 'Father, I thank you that you have heard me'.⁴²

And the One whose prayer was *then* 'heard' and who subsequently raised a friend 'who was dead', *now* prays for Himself to 'Him who was able to save *Him* out of death and *He* was heard'

But there are several notable differences between the resurrection of the Lord Jesus and that of Lazarus, not least that:

(i)

(a) Lazarus was brought back to ordinary life and, in due course, would, therefore, die again. His return to life was only temporary. He was, if you like, only out on parole, required to report back to the grave in due course.

(b) But the Lord Jesus didn't leave His tomb on short-term release! He *went through death and out the other side*. In His tomb, the 'King of Terrors'⁴³ was compelled to lay his sceptre at His feet.⁴⁴ In the words of the apostle Paul, 'Christ, being raised out of the dead, dies no more'.⁴⁵

(ii)

(a) Lazarus rose with the same kind of natural and mortal body he had before. It was a body which, as the Gospel account makes clear, didn't (and, indeed, couldn't) pass through his graveclothes; hence, the Lord's command to those who stood around, 'Loose him, and let him go'.

Lazarus couldn't pass through his graveclothes, let alone through the walls of his rock tomb⁴⁶ and, when he emerged from his tomb, he still had the napkin (the kerchief) wrapped either over or around his face.⁴⁷

(b) But the Lord Jesus burst forth into an altogether different dimension, leaving His graveclothes behind Him. They were left lying unneeded and unwanted in the otherwise empty tomb, with the napkin/face-cloth neatly rolled and wrapped up in a place by itself - a detail which spoke volumes to John as he stood and pondered it.⁴⁸

Unlike Lazarus (who couldn't pass through his graveclothes), the Lord Jesus didn't need anyone to 'loose Him and let Him go'! His body simply passed out of His graveclothes. And Joseph's rock-hewn tomb could no more hold Him captive than could His graveclothes!

(iii)

(a) It was men who, in response to our Lord's express command, 'took away the stone' from the tomb of Lazarus.⁴⁹ They shifted the stone from the tomb of Lazarus to let him out.

(b) But it wasn't men who 'rolled away' the 'very large' stone⁵⁰ from the tomb of Jesus; it was an angel from heaven!⁵¹ And, as has often been pointed out, *the angel didn't open the tomb of Jesus to let Him out*—the angel opened His tomb to let others in that they might see that the tomb was well and truly empty.

(iv)

(a) After the removal of the stone and our Lord's quickening word, Lazarus came out of his tomb by the very same door through which, a few days before, he had been carried in.

(b) But, when His time came, the Lord Jesus didn't emerge by the door through which, a few days before, He had been carried in. For, when the angel rolled back the stone from His tomb, its triumphant Tenant had already vacated it.

Praise Him today for:

1. a prayer which He never prayed;

2. a prayer which was immediately withdrawn;

3. a prayer which was heard.

Notes

¹ Matt. 26. 53.

² 2 Kings 19. 35.

³ 2 Chron. 32. 21.

⁴ 2 Kings 19. 35; Isa. 37. 36. I note that Peter himself later speaks of 'angels, greater in might and power', 2 Pet. 2. 11; cf. Psalms 103. 20.

⁵ 'An armed Cohort, consisting of from 400 to 600 men', A. Edersheim, *The Life and Times of Jesus the Messiah*, Book 5, chapter 12. 'Ten cohorts made up one legion (4,800 men)', Craig Evans, 'Dictionary of New Testament Background', page 992.

On account of fragmentary and sometimes contradictory evidence, the size both of cohorts and of legions is disputed. On the complex issue of the size of a Roman legion in the first century of our era, see, for example:

(i) https://en.wikipedia.org/wiki/Roman_legion;

(ii) <http://ancienthistory.about.com/od/romemilitary/qt/051611-Size-of-the-Roman-Legion.htm>;

(iii) <http://www.josephus.org/FlJosephus2/romanArmy.htm>;

(iv) <http://www.roman-empire.net/army/army.html>.

⁶ Yet Judea certainly had seen legions before; for example, the legions brought in Pompey in 63 BC: 'Pompey was angry; and taking with him that army which he was leading against the Nabateans, and the auxiliaries that came from Damascus, and the other parts of Syria, with the other Roman legions which he had with him, he made an expedition against Aristobulus', Flavius Josephus, *Antiquities of the Jews*, Book 14, Chapter 3, Paragraph 4. (Cf. Josephus, *Wars of the Jews*, Book 1, Chapter 6, Paragraph 5.)

Later the legions were stationed in Syria. There were initially three legions under legate Varus (Flavius Josephus, *Antiquities of the Jews*, Book 17, Chapter 10, Paragraph 9). Under Emperor Tiberius, this was increased to four (Cornelius Tacitus, *The Annals*, Book 4, Chapter 5)..

⁷ John 18. 5.

⁸ Mark 14. 43. Those sent to arrest Jesus may have numbered 200 (a 'maniple'; being one translation of the word *σπεῖρα* in John 18. 3, 12):

(i) 'The noun *σπεῖρα* can refer to a 'maniple' of only 200 men, and it is not necessary to assume that an entire maniple was present', D. A. Carson, *The Gospel according to John*, page 577.

(ii) 'The original word (*σπεῖρα*) is used by Polybius as the representative of the Latin *manipulus* ... consisting of about two hundred men, the third part of a cohort', B. F. Westcott, *The Gospel according to St John*, Volume 2, page 266.

⁹ Psalm 103. 20.

¹⁰ 2 Thess. 1. 7.

¹¹ 2 Pet. 2. 11.

¹² As of 7 April 2024, the estimated world population stands at 8.1 billion.

(Source: <http://www.worldometers.info/world-population/>.)

¹³ Luke 22. 43.

¹⁴ John 12. 27-28.

¹⁵ The word translated 'call on' is sometimes used in a military context of calling on someone 'as an ally': (i) 'The verb *παρακαλεῖν* has the special meaning of ... "to call upon as an ally"', A. L. Williams, *The Pulpit Commentary*, on Matt. 26. 53.; (ii) Herodotus (*The Histories*, Book VII, 158) wrote, 'Men of Hellas, it is with a self-seeking plea that you have made bold to come hither and *invite me to be your ally* against the foreigners (*Ἄνδρες Ἕλληνας, λόγον ἔχοντες πλεονέκτην ἐτολμήσατε ἐμὲ σύμμαχον ἐπὶ τὸν βάρβαρον παρακαλέοντες ἐλθεῖν*)', accessed at ... http://www.loebclassics.com/view/herodotus-persian_wars/1920/pb_LCL119.471.xml.

¹⁶ The word *ἄρτι* means 'at once, even now'.

- ¹⁷ The word translated 'provide' (*παριστάναι*) is used in military contexts, with the meaning, 'to cause to stand beside', so as 'to help or defend'. See, for example:
- (i) '*παρίστημι*—cause to stand, place beside ... stand by; i.e. help or defend', Henry George Liddell and Robert Scott, '*A Greek-English Lexicon*', page 1340.
- (ii) "'Can I not summon my Father to my aid as an ally ... and swiftly He will draw up by my side twelve legions of angels" ... *παρακαλεῖν* and *παριστάναι* are both military terms', A. Carr, '*Matthew: Cambridge Greek Testament*', page 295.
- ¹⁸ 'An innumerable company of angels', Heb. 12. 22; 'The Ancient of Days took his seat... His throne was fiery flames ... and ten thousand times ten thousand stood before Him', Dan. 7. 9-10; 'I heard a voice of many angels round about the throne ... and the number of them was ten thousand times ten thousand, and thousands of thousands', Rev. 5. 12.
- ¹⁹ By choice, He had knelt to pray, Luke 22. 41, but He then fell on His face, Matt. 26. 39.
- ²⁰ Combining Matt. 26. 39 and Mark 14. 36.
- ²¹ Greek, '*ἀλλά*'.
- ²² Luke 22. 42.
- ²³ J. W. McGarvey, '*The New Testament Commentary, Volume I: Matthew and Mark*', page 230.
- ²⁴ 'I delight to do your will, O my God', Psa. 40. 8. These are the words of our Lord Jesus, spoken prophetically some 1,000 years before their fulfilment; cf. Heb. 10. 7.
- ²⁵ 'My food (metaphorically speaking, of course) is to do the will of Him who sent me', John 4. 34. Having spoken earlier to the Samaritan woman about water which she could never draw from the well at Sychar, Jesus spoke to His disciples about food which they could never buy in the city of Sychar. He had drawn His nourishment and satisfaction from a higher source—that of performing His Father's will by ministering spiritual help to the needy Samaritan woman. 'To listen to the Father's voice and to do His will were the joy and the strength of His life', F. F. Bruce, '*The Gospel and Epistles of John*', page 113.
- ²⁶ 'As I hear, I judge, and my judgment is just, because I seek not my own will but the will of Him who sent me', John 5. 30. No assessment or judgement which our Lord pronounced was ever warped or tainted by self-interest or any personal considerations. For every judgement He pronounced, He had first heard passed by the Father and His perfect submission to His Father's will was, therefore, the guarantee of the fairness and equity of His judgement.
- ²⁷ 'I have come down from heaven, not to do my own will, but the will of Him who sent me. And this is the will of the Father who sent me, that of all He has given me I should lose nothing, but should raise it up at the last day', John 6. 38-39. The very fact that He had come to carry out God's will ruled out the possibility that He could ever discard any who the Father had given Him for safekeeping. Here lay the absolute guarantee of their eternal security – and ours! 'His having come from heaven to carry out the will of the Father in the eternal salvation of those who come to Him, rules out the possibility of His casting out one such', W. E. Vine, '*John*', page 61.
- ²⁸ 'The Son's complete alignment with the Father's will', E. K. Barrett, '*The Gospel according to St John*', page 313.
- ²⁹ 'The tremendous draught of wrath which our Saviour drank for us *to its last dregs* so that our cup might not have one drop of wrath in it for ever. It must have been a great atonement that was purchased at so great price', C. H. Spurgeon, '*The Wordless Book*', a sermon preached on 11 January 1866 at the Metropolitan Tabernacle, London.
- ³⁰ John 18. 11.
- ³¹ John 19. 28.

³² 'The writer of Hebrews (Heb. 5. 7) focuses on our Lord's experience in the Garden of Gethsemane', W. Wiersbe, *'Be Encouraged'*, page 55.

'The loud cries and tears seem to be an undeniable allusion to the agony of Jesus in the Garden of Gethsemane', D. Guthrie, *'Hebrews: TNTC'*, comment on Heb. 5. 7.

'The "supplications and entreaties" referred to are doubtless those in the Agony at Gethsemane', F. W. Farrar, *'The Epistle of Paul the Apostle to the Hebrews: Cambridge Greek Testament'*, page 75.

'The former (*'δεήσεις'*) is the general New Testament word for prayers, but the latter (*'ικετηρίας'*) has a stronger element of entreaty and is derived from the ancient practice of holding out an olive branch as a sign of appeal', D. Guthrie, *ibid.*, comment on Heb. 5. 7.

'The first word is the general term for a definite request (e.g. James 5. 16). The second (here only in the New Testament, in which no other word of its group is used) describes the supplication of one in need of protection or help in some overwhelming calamity. The one is expressed completely in words; the other (properly an olive branch entwined with wool borne by suppliants) suggests the posture and external form and emblems of entreaty', B. F. Westcott, *'The Epistle to the Hebrews'*, page 127.

³³ The words express the intensity of His prayers and, thereby, the keenness of His suffering.

³⁴ '*Out of*' renders the Greek preposition *'εκ'*. See the distinction made in Paul's question: 'If Christ be preached that He rose out of (*'εκ'*, 'from among') the dead, how say some among you that there is no resurrection of the dead?'

I recall that as the Lord and His favoured three disciples descended from the so-called Mount of Transfiguration, 'He charged them to tell no one what they had seen, until the Son of man had risen from among ('out of', *'εκ'*) the dead. And they kept that saying, *questioning among themselves, what rising from among ('out of', 'εκ') the dead was*, Mark 9. 9-10. Mr Darby comments, 'What, they questioned between themselves, could this "rising from among the dead" mean? *Resurrection was known to them; all the sect of the Pharisees believed in it.* But this power which delivered from the condition in which man and even the saints were found, implying too that others were still left in it when that power was exercised, of this they were totally ignorant. *That there was a resurrection in which God would raise up all the dead at the last day, they had no doubt. But ... His resurrection from among the dead* (a deliverance that shall be accomplished in the saints also in due time), *of this they understood nothing*', J. N. Darby, *'Synopsis of the Books of the Bible'*, Volume II, page 222.

³⁵ Heb. 5. 7.

³⁶ Some expositors (e.g. F. F. Bruce, *The Epistle to the Hebrews: New London Commentary*, pages 98-100) do not agree and interpret the writer's words as a reference to the Lord's recorded prayers in Gethsemane and understand the claim that He 'was heard' as a reference to 'heavenly aid ... to drink the appointed cup' (A. B. Bruce, *The Epistle to the Hebrews*, page 186) and to 'His perfect acceptance of the divine will' (D. Guthrie, *ibid.*, comment on Heb. 5. 7).

As is evident from the main text, for my part, I agree with the interpretation underlying the following twelve representative quotations:

(i) 'He was saved not from dying but out of death ... To be saved from dying had left man in his sins, and Satan's power unbroken, and God's judgment in suspense, and His grace impotent', William Kelly, *Exposition on the Epistle to the Hebrews*, comment on Heb. 5. 7.

(ii) 'At this point when He is transfixed, the Lord is conscious of being heard. He bows His head in death, His blood is shed ... The verses that succeed express the deep joy of a deliverance out of such a death, commensurate with a death so unfathomable, which He first sings in the midst of those who share His rejection, and pursues with enlarging circles of blessing into the kingdom', W. Kelly, *Notes on Psalms*, 1904, comments on Ps. 22. 21.

(iii) 'Our Lord does not pray to be saved from dying' J. M. Flanigan, *Hebrews*, page 93.

(iv) 'Christ ... was heard in His prayer, inasmuch as He was raised out of death, exalted to the right hand of God, and made partaker of the divine glory ... The being "heard" must refer to the same thing as that for which Christ had prayed, but from that which precedes it is evident that Christ had besought God not for deliverance from the agony of soul, but for deliverance from death', G. Lünemann in H. A. W. Meyer's, *New Testament Commentary*, page 207.

(v) 'He considered Him as able, not to deliver Him from dying-this is not the object of His prayers--but ... as able to loose the cords and pains of death, and, through the blood of the everlasting covenant, to bring Him again from the dead by a glorious resurrection on the third day', Alexander Shanks, *The Biblical Illustrator*, comment on Heb. 5. 7-11.

(vi) 'No doubt God, who is omnipotent, abstractly speaking, could have prevented Jesus Christ from dying; but He could not do so in consistency with the economy of human salvation. To "save from death" means, to "deliver from death after having died". God manifested Himself as "Him who was able to save Him from death" when "He brought again from the dead our Lord Jesus" [Heb. 13. 20]', John Brown, *An Exposition of the Epistle to the Hebrews*, page 253.

(vii) 'From what did He so earnestly cry to be saved? Not from the act of dying ... We take the words "able to save Him out of death" to mean deliverance from the death state and realm into which He was descending willingly ... His resurrection was indispensable and it was an answer to prayer ... Jude 5 speaks of Israel having been "saved out of ('εκ) the land of Egypt", in which they had actually been, and in John 12: 27, the Lord regards Himself as having already reached a certain hour for a definite purpose, and therefore He would not ask the Father to save Him "out of ('εκ) this hour". This sets aside any thought that He would ask to be saved from dying, and so requires that Heb. 5: 7 be taken as a prayer for resurrection', G. H. Lang, *The Epistle to the Hebrews*, pages 91-92.

(ix) 'The prayer being addressed "to Him that was able to save Him from death" referred to death and salvation from it. And when It is said that He "was heard", that must mean that His prayer was in effect answered ... the prayer was to be saved from death, and the hearing must correspond to this; mere strengthening to bear death seems to fall far below its meaning', A. B. Davidson, *Hebrews*, page 112.

(x) 'His prayers were answered. The night of suffering was followed by the morning of resurrection', D. W. Gooding, *An Unshakeable Kingdom*, page 135.

(xi) 'He was not praying to be spared from death, but to be saved out of death. He was praying for resurrection from the dead, and God answered that prayer', W. Wiersbe, *ibid.*, page 55.

(xii) 'The phrase "εκ θανάτου", and the content of the prayer of Jesus, is best understood as a request for deliverance "out of" the realm or power of death', H. W. Attridge, *The Epistle to the Hebrews: Hermeneia*, page 150.

³⁷ Compare the prophetic statement of our Lord in Psalm 22: 'You have heard me from the horns of the wild bulls', Ps. 22. 21. Note the following comments:

(i) 'To answer from the horns ... is equivalent to hearing and rescuing from them', Keil and Delitzsch, *Commentary on the Old Testament*, Volume 5, page 322.

(ii) 'The prayer here [Heb. 5. 7] was a petition to be saved out from under death. It was a prayer for resurrection, uttered on the Cross. It is believed, and with good reason, that our Lord uttered the entire twenty-second Psalm while hanging on the Cross ... His prayer for resurrection is recorded in verses 19-21a, and His thanksgiving for answered prayer in verses 21b-31', K. S. Wuest, *Hebrews in the Greek New Testament*, comment on Heb. 5. 7.

(iii) 'The remainder of the Psalm [from Ps. 22. 21b] makes it manifest that He knew His Father would grant to Him all things which He asked, and would raise Him from the dead', Justin Martyr, *Dialogue with Trypho*, chapter 106.

³⁸ Acts 13. 34.

³⁹ 1 Pet. 1. 21.

⁴⁰ Cf. 'Was not Abraham our father justified by works when *he offered up* his son Isaac on the altar?', James 2. 21.

⁴¹ Heb. 11. 19: 'in a parable' (Greek); i.e. Abraham received back Isaac only *figuratively* ('*as if*'), from the dead because Isaac had not died in reality.

⁴² In context, "'Father, I thank you that you have heard me. I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me". When He had said these things, He cried out with a loud voice, "Lazarus, come out". And he who was dead came out', John 11. 41-44.

⁴³ Job 18. 14.

⁴⁴ 'Through the first four thousand years of the history of our fallen race, death reigned with undisputed sway ... Forever vanquished, Death laid its sceptre at the Victor's feet ... Here was victory such as Caesar's legions never gained', H. C. Hewlett, '*The Glories of Our Lord*', page 92.

⁴⁵ Rom. 6. 9.

⁴⁶ Matt. 27. 60; Mark 15. 46.

⁴⁷ John 11. 44.

⁴⁸ John 20. 6-8.

⁴⁹ John 11. 41.

⁵⁰ Mark 16. 4.

⁵¹ Matt. 28. 2.