

THE DAY OF THE LORD IN THE DEATH AND RESURRECTION OF CHRIST

J. BERGMAN KLINE*

The advent, death, and resurrection of Jesus Christ inaugurated a new age characterized by the outpouring of the Spirit, through whom Christ carries out the task of redemptively recreating a kingdom people in his own image.¹ That the messianic mission ushered in the eschatological era is indeed the main thrust of the NT revelation. This theme is particularly prominent in the Gospel narratives' portrayal of the events accompanying the crucifixion.²

The eschatological thrust of biblical religion had been present from the very beginning of history, having been established in the crowning consummation of the process of creation by God's assumption of his Sabbath throne on the climactic seventh day. This royal rest marked the genesis of the Day of the Lord concept, that day of divine visitation which, somewhat altered in its character by the entrance of sin into the world, was periodically to punctuate postlapsarian history and whose nature was developed in particular detail in the writings of the prophets.³

Three prominent elements characteristic of the Day of the Lord are inaugurated eschatology, redemptive recreation, and trial by ordeal (the latter two being relevant only after the Fall). It is my intention to set forth evidence

* J. Bergman Kline resides at 36 Martel Road, South Hamilton, MA 01982.

¹ H. Ridderbos speaks of "the eschatological or redemptive-historical starting point of Paul's proclamation" and concludes that

the whole content of this preaching can be summarized as the proclamation and explication of the eschatological time of salvation inaugurated with Christ's advent, death, and resurrection. It is from this principal point of view and under this denominator that all the separate themes of Paul's preaching can be understood and penetrated in their unity and relation to each other. (*Paul: An Outline of His Theology* [Grand Rapids: Eerdmans, 1975] 44)

² D. C. Allison observes that "perhaps the pre-eminent contribution of modern NT scholarship has been the demonstration that eschatology lies at the heart of Jesus' message and indeed at the heart of all the NT" ("Eschatology," *DJG* 206). In the opinion of G. K. Beale "the overriding idea of New Testament theology, especially in Paul and Revelation, but also in the Gospels and the rest of the New Testament . . . is this: *Christ's life, and especially death and resurrection through the Spirit, launched the glorious end-time new creation of God*" ("The Eschatological Conception of New Testament Theology," in *Eschatology in Bible and Theology* [ed. K. E. Brower and M. W. Elliott; Downers Grove: IVP, 1997] 20; emphasis original). See also G. Vos's comment with respect to Paul that "to unfold the Apostle's eschatology means to set forth his theology as a whole" (*The Pauline Eschatology* [Grand Rapids: Eerdmans, repr. 1961 [1930] 11).

³ On the relationship between God's Sabbath enthronement and the Day of the Lord see M. G. Kline, *Kingdom Prologue: Genesis Foundations for a Covenantal Worldview* (Overland Park: Two Age Press, 2000) 33–38 and *God, Heaven, and Har Magedon* (forthcoming).

that each of these (sometimes overlapping) motifs is present in the death and resurrection of Christ, and thereby to provide support for the commonly accepted conclusion that the death and resurrection of Christ constituted a fulfillment (in a sense *the* fulfillment) of the Day of the Lord concept.

I. THE DAY OF THE LORD

We may begin with a few introductory comments on the expression "the Day of the Lord." This phrase (יְדִיּוֹם in Heb; [ἡ] ἡμέρα [τοῦ] κυρίου in Gk) may refer to any of a number of occasions which are characterized by the advent of the parousia-presence of the Lord. In postlapsarian history such epiphanic appearances result in the judgment of God's enemies and the salvation of his people, which, indeed, are correlative concepts (cf. Matt 25:46).⁴ Thus the first Passover event, for example, involved the advent of the angel of the Lord with the glory cloud, who proceeded to destroy the Egyptians and rescue the Israelites (Exod 14:19–35). In the same way, in his Passover sacrifice and resurrection Jesus both defeated the devil and the grave and saved his elect.⁵ Ultimately, every Day of the Lord theophany points forward to that great day at the end of the age when Christ will come again in glory in order to dispose of his foes with a decisive and final destruction (cf. Jude 6; Rev 16:14; 19:19–21) and to deliver his people, bringing them into the blessedness of God's presence forever (Matt 24:31; 1 Cor 15:52; 1 Thess 4:16).

As was mentioned above, the inception of the Day of the Lord concept belongs to prelapsarian history, and more specifically to the end of the original creation week, when God assumed his heavenly Sabbath throne on the seventh day. Having finished fashioning earth and heaven and all their hosts, the Creator entered his Sabbath rest and thereby firmly affixed the stamp of eschatology on history. It was not long before this telic principle came to expression again, for the Day of the Lord arrived immediately after the entrance of sin into the world, this time heralded not by the approbative

⁴ S. Romerowski comments that "le jugement au jour du Seigneur apparaît parfois comme la contrepartie du salut du peuple de Dieu . . . , mais le motif ne s'applique pas à proprement parler au salut. Au contraire, le salut c'est échapper du jour du Seigneur" (*Les livres de Joël et d'Abdias* [Vaux-sur-Seine: EDIFAC, 1989] 83). M. G. Kline writes,

God's Glory-Presence was the executor of both the dual sanctions. Thus, in Israel's exodus history, the same Glory that functioned to bless Israel was the divine Agent to inflict God's curse on the Egyptians. The Glory-cloud was a protective shade to one, a bewildering darkness to the other. The Glory-fire was a guiding light to one, but to the other a blinding, consuming blaze. So it was from the beginning. (*Kingdom Prologue* 103)

And concerning the angel in Zechariah 1,

He is the agent of the Glory-Spirit, the One who is executor of the covenant's dual sanctions of blessing and curse. Such was the twofold office of God's Presence in the redemptive judgments of the flood and exodus. He shielded and guided the people of God (Exod 13:21; 14:19, 20), but discomfited and destroyed their foes and persecutors (Exod 14:24). (*Glory in Our Midst: A Biblical-Theological Reading of Zechariah's Night Visions* [Overland Park: Two Age Press, 2001] 45)

⁵ In his cross and resurrection Jesus defeated death and thereby transformed the physical death of believers into a resurrection (Rev 20:5–6).

declaration that all was very good (Gen 1:31) but by the thunderous voice and storm-wind theophany of the Lord which confronted the culpable first couple (Gen 3:8).⁶

The principles of consummation and final judgment, not content to wait until the last day, have at certain points intruded themselves into history, and it is such proleptic inbreakings of the eschaton that are referred to by the biblical authors as the Day of the Lord. Such days are always days of anticipated eschatology.

II. INAUGURATED ESCHATOLOGY IN THE DAY OF THE LORD

We shall now proceed to examine evidence from both the OT and NT pointing to the eschatological character of the Day of the Lord, paying particular attention to temple and nature imagery. Along the way we shall be observing how this eschatological aspect of the Day of the Lord comes to fulfillment in the person and work of Christ.

1. *The phrase "that day" in the OT.* The preeminent OT title for the Day of the Lord is "that day." The day so denominated is one of restoration for the afflicted exiles of Israel (Mic 4:6; cf. Zech 6:15; Isa 27:13), of salvation for the remnant (Isa 10:20; 11:11; cf. Isa 17:6–8; Dan 12:1), and of rebuilding (Amos 9:11; Mic 7:11; Zech 6:15), a day of forgiveness, comfort, and thanksgiving (Zeph 3:11; Isa 12:1, 4).⁷ It is a day of blessing (Joel 3:18–21 [4:18–21]), but also a day of wrath (Zeph 1:9–18; Deut 31:17–18).⁸

a. *Temple imagery.* "On that day," says the Lord, he will raise up his servant Zerubbabel (Hag 2:23) to rebuild the temple (Zech 4:9), not by might or power but by the Spirit of the Lord (Zech 4:6).⁹ This member of the Davidic line presages that son of David to come who, after the temple of his body is raised (cf. Rev 1:18; 2:8), begins, by the Spirit, to construct the people temple of God, which is built of redemptively recreated living stones (1 Pet 2:5).

It is fitting therefore that Christ fashion his people into a house where God dwells, for he himself is the true temple. Accordingly, he remakes his people in his image. God, having in former ages caused his name to dwell in

⁶ Cf. Kline, *Kingdom Prologue* 128–31. "From the primal day of the Lord in Genesis 3 to the last great judicial advent, the days of the Lord are *parousia* days, days of God's presence in supernatural intervention and special manifestation" (ibid. 218).

⁷ "In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity" (Zech 13:1). (The Scripture quotations in this paper are either taken from the NASB or are the author's own translation.)

⁸ Cf. 1 Sam 3:12; Hos 1:5; Isa 3:7, 18; 5:30; 10:17; 23:15; 27:1; Jer 4:9; 46:10 (26:10 LXX); 49:22 (30:16 LXX); Ezek 30:9; Obad 8. "They have sinned against the Lord," says Yahweh of his enemies, wherefore it will come to pass that on the Day of the Lord "their blood will be poured out like dust" (Zeph 1:17). Jesus, the substitutionary Passover Lamb, protectively covers God's elect (while they were still his enemies [Rom 5:8]) on the cross, allowing his own blood to be poured out in place of theirs. Cf. M. G. Kline, "The Feast of Cover-over," *JETS* 37 (1994) 497–510.

⁹ On the Spirit and temple construction, see M. G. Kline, *Images of the Spirit* (Grand Rapids: Baker, 1980) 35–42.

his house in Jerusalem (cf. Deut 12:11; Ezra 6:12; Neh 1:9), in the fullness of time put his Spirit-name on his Son (Isa 61:1; Luke 4:18; Matt 3:16–17; Mark 1:10–11; Luke 3:22), who then bestows it on those who are his image-sons. Temple building is a trinitarian affair. It is by his being rescued through resurrection from the death clutches of the rocky tomb—a resurrection wrought by the Father and the Spirit, the latter of whom is sometimes referred to as the finger of God (Luke 11:20; Exod 8:19; cf. Rev 11:11)¹⁰—that the Son, “the stone which the builders rejected” (Ps 118:22; Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11; 1 Pet 2:7), puts an end to all his enemies and inaugurates his cosmic kingdom (cf. Dan 2:35; Matt 21:44).¹¹

b. *Nature imagery.* Images of abundant water and other natural blessings point to the beatitude of the eschatological day. At that time the barren wilderness will be changed into a verdant, watery locale (Isa 43:19; cf. Ps 107:35; Isa 35:6–7; 41:17–18; 58:11; Ps 42:1–2; 63:1; 143:6).¹² “In that day,” says Joel, “the mountains will drip with sweet wine and the hills will flow with milk and all the brooks of Judah will flow with water; and a spring will go out from the house of the Lord, to water the valley of Shittim” (Joel 3:18 [4:18]; cf. Jer 31:12; Isa 25:6; 27:2; 55:1; Rev 21:6). This and similar prophecies are fulfilled in Jesus, who is the true temple, the antitypical house of God.¹³

Beatitude will indeed abound to all the nations on that eschatological day (cf. Isa 11:10): “Living waters will flow out of Jerusalem, half of them toward the eastern sea and the other half toward the western sea; it will be in summer as well as in winter” (Zech 14:8; cf. Isa 12:3).¹⁴ And not only will bounteous blessings flow from the heights of the holy mountain of the Lord of hosts, but “on every lofty mountain and on every high hill there will be channels, streams of water” (Isa 30:25; cf. 41:18). The mountain house of the Lord will in the last days become a cosmic kingdom, the New Jerusalem (Isa 2:2–3; Mic 4:1–2).¹⁵

¹⁰ See Kline, *Glory* 84–85 and M. M. Kline, “The Holy Spirit as Covenant Witness” (Th.M. diss., Westminster Theological Seminary, 1972) 52.

¹¹ Note the connection between the image in the book of Daniel of Christ as a stone hewn from the mountain “without hands” (Dan 2:34) and Stephen’s affirmation that God does not dwell in what is made by hands (Acts 7:48).

¹² Note the exodus imagery in Isa 43:16. Jesus, having delivered his people from the prison of sin and death by bringing them safely through the baptismal waters of the antitypical exodus redemption, leads them into the true promised land of heaven, the garden of God.

¹³ It may be noted in this connection that the Spirit serves as the archetype for the temple of God, and, indeed, for the entire cosmos, which may be conceived of as the house of God inhabited by the King of Creation (Kline, *Images* 17, 20–21; *Kingdom Prologue* 225–27; *Glory* 149–50; *The Structure of Biblical Authority* [Grand Rapids: Eerdmans, 1972] 79–88).

¹⁴ Allusions to and quotations from Zechariah 14 are present in both the accounts of Jesus’ crucifixion (cf. e.g. Matt 27:51, 54; 28:2; cf. Zech 14:4–5) and in the Apocalypse. Particularly noteworthy in the latter are their presence in John’s description of the New Jerusalem, the home of God’s people who hail from every people, nation, tribe, and language.

¹⁵ The Suffering Servant, who becomes “the stone cut from the mountain” (Dan 2:34; cf. v. 45) in his incarnation, humbles himself to the death of the cross (Phil 2:8), and then is exalted as Yahweh’s champion in the decisive battle of the war of Har Magedon (mount of assembly, mountain of God), the history-spanning conflict between the serpent and his seed and God and his

From Christ flow rivers of living water (John 7:38; 4:10, 14; cf. Isa 58:11),¹⁶ and these vivifying springs refer, according to John, to "the Spirit, whom those who believed in him were to receive" (John 7:39; cf. Isa 44:3).¹⁷ Agreeably, it is "in that day," says the Lord, that "I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of supplication" (Zech 12:10). Yahweh's declaration that "I will pour out my Spirit on all flesh" (Joel 2:28 [3:1]), which Peter interprets as having been fulfilled at Pentecost, was to take place ἐν ταῖς ἡμέραις ἐκείναις (Joel 2:29 [3:2]).

Among the Prophets the language of the eschaton (ἡ ἡμέρα ἐκείνη), including the imagery of nature and temple, is particularly prominent in Zechariah.¹⁸ The eschatological day witnesses the appearance of the Lord's servant the Branch (Zech 3:8; 6:10–15; cf. Isa 7:14–25; Mic 5:2–15 [1–14]), who will "build the temple of the Lord" (Zech 6:12) and in conjunction with whose advent Yahweh will remove the iniquity of his people "in one day" (Zech 3:9).¹⁹ "That day" will be characterized by respite for the people of God (Zech 3:10; cf. Isa 14:3; Hos 2:18 [20]) and the presence of the Lord in their midst, and will see the fulfillment of the Abrahamic covenant in the ingathering of the nations (Zech 2:10–11 [14–15]; cf. Isa 19:18–25; Rev 21:22–27).²⁰ In addition to the Spirit blessings of new-creational life which flow on the day of the eschaton, at that time a fountain of cleansing appears "for sin and for impurity" (Zech 13:1).²¹

2. *The phrase "that day" in the NT.* With a handful of exceptions,²² the phrase ἡ ἡμέρα ἐκείνη (ἐκείνη may also precede ἡ ἡμέρα) in the NT is a technical term referring to the second coming of Christ (Matt 7:22; 24:36; Mark

people. At the Consummation, Christ's kingdom fills the cosmos (represented in Daniel by the image of the stone becoming a mountain that fills the whole earth; Dan 2:35, 44).

¹⁶ "The water that I shall give him," says Jesus, "will become in him a well of water springing up to eternal life" (John 4:14). The Spirit-waters springing forth from him who believes in Jesus provide vivifying abundance both in this life and the next; to know the Father and the Son, and to be filled with the Spirit—this is life eternal (John 17:3). Indeed, to be "in the Spirit" is to be in heaven (Rev 1:10; 4:1–2). Cf. Kline, *Images* 94.

¹⁷ Cf. Zech 9:11, where the Lord says that the grounds for liberating his people from the waterless cistern is "the blood of the covenant." In this connection see also Jer 2:13.

¹⁸ About one-tenth of the occurrences of the noun ἡμέρα modified by the demonstrative ἐκεῖνος in the LXX are found in Zechariah (the predominant form in that book being the dative singular construction [ἐν] τῇ ἡμέρᾳ ἐκείνῃ).

¹⁹ Following these statements is Zechariah's vision of the lampstands and of Zerubbabel building the temple. In Revelation 11 John interprets the lampstands as the witnessing Church through whose kerygmatic martyr mission the Lord Jesus is building the people temple of God.

²⁰ Cf. Kline, *Glory* 84–86.

²¹ In this connection note the use of ὁρασάν in Rev 21:6; 22:17 and Rom 3:24.

²² Matt 13:1; 22:23, 46; Mark 4:35; John 1:39; Acts 8:1. Even in John 1:39, however, there may be a subtle eschatological import in the phrase τὴν ἡμέραν ἐκείνην, for after departing from their day with Jesus the disciples report to their comrades: "We have found the Messiah" (v. 41). Declarations that Jesus is the one "of whom Moses in the Law and the Prophets wrote" (v. 45) and "the Son of God . . . the King of Israel" (v. 49) follow. Clearly these newly-made disciples realized that "the last days" of the eschaton had come in the person of Jesus, and John is pointing to that realization through his use of τὴν ἡμέραν ἐκείνην.

13:32; Luke 10:12; cf. v. 14; 17:31; 2 Tim 1:12, 18; 4:8) and the (inaugurated) eschaton (Matt 26:29; Mark 2:20; 14:25; John 14:20; 16:23, 26).

In some places the phrase "that day" may refer simultaneously to the second coming of Christ and to earlier Days of the Lord which anticipate the day of the Parousia. Of particular interest in this connection is Jesus' reference to ἡ ἡμέρα ἐκείνη in Luke 21:34, where the phrase can refer either to the destruction of Jerusalem in AD 70 or to the second coming (cf. vv. 20–36).²³

III. REDEPTIVE RECREATION IN THE DAY OF THE LORD

The Day of the Lord is a day of redemptive recreation: the curse of sin is reversed as deaf ears hear and blind eyes are opened (Isa 29:18; 35:5; Matt 11:5; cf. John 9:6–7, 11). This aspect of the Day of the Lord is signaled, moreover, by the presence of aqueous imagery: water, as has been noted, frequently symbolizes the blessings of the Spirit which were to be poured out upon the people of God during the eschaton. Like water, blood also belongs to the conceptual framework of the Day of the Lord: on that day, the king of Israel will come riding on a donkey (Zech 9:9) and on account of "the blood of the covenant" (Zech 9:11) the Lord will defend and save "the flock of his people" (Zech 9:15–16; cf. 12:8).²⁴

We shall now explore very briefly the significance of water and blood as symbols of redemption and recreation in the OT and then see how the two are brought together in NT passages describing the death of Christ.

²³ Another example of an ambiguous use of the phrase "in that day" is found in 2 Thess 1:10, where Paul accomplishes the ambiguity by placing ἐν τῇ ἡμέρᾳ ἐκείνῃ at the end of the following sentence: ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς πιστεύουσιν ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὅμας ἐν τῇ ἡμέρᾳ ἐκείνῃ, "when he comes to be glorified with his saints and to be marveled at among all who have believed—for our testimony to you was believed—on that day." In light of v. 9, "that day" clearly refers to the second coming, but the syntax allows for the fact that Paul may also be saying simultaneously that "our testimony to you was believed on that day," viz. in the eschatological period inaugurated by the death and resurrection of Christ. Believers have already undergone final judgment in Christ, and by virtue of their having been washed in the blood of the Lamb and clothed with his righteousness, they have emerged victorious.

When Peter's speech at Pentecost is followed by the statement that "those who had received his word were baptized; and there were added on that day (ἐν τῇ ἡμέρᾳ ἐκείνῃ) about three thousand souls" (Acts 2:41), could it be that Luke, the author of the narrative, is capitalizing on the fact that ἐν τῇ ἡμέρᾳ ἐκείνῃ often refers to the eschatological age? Luke's choice of language underscores what Peter has just been saying, namely, that the glorification of Jesus (his death and resurrection) has ushered in the eschaton.

Lastly we may note Luke 6:23, where Jesus says to those who suffer for righteousness' sake: "Be glad in that day, and leap, for behold, your reward is great in heaven" (i.e. "Rejoice when [viz. on the day that] you are persecuted" and "Rejoice because of the eschatological day of reward that awaits you").

²⁴ Cf. Jer 31:9–10; Isa 49:10. It is ironically through the smiting of the Shepherd (who is also the Lamb [Rev 7:17]) that the sheep are saved (Zech 13:7–9; John 10:11). Zech 12:9 reminds us once again that the salvation of God's people involves the destruction of the enemies who war against them (cf. Isa 10:27). In this connection, note the similarity between the language of Zech 12:4 (the eschaton) and Exod 14:25 (the exodus).

1. *Cleansing water.* In the old covenant economy water symbolized the blessings and presence of the Spirit of God and his regenerating, redemptively recreative work, in particular through water's uses as an agent of cleansing, sanctifying, consecrating, and anointing.²⁵ The Israelites prepared themselves to meet Yahweh at Sinai by washing their clothes (Exod 19:14). Water was not sufficient to cleanse their sins, however, and they begged Moses to mediate between them and the terrifying theophanic Presence, lest they die (Exod 20:19).²⁶ Washing with water was also prescribed as part of the process of priestly consecration (Exod 29:4),²⁷ and for the lustration of lepers (Lev 14:8–9; cf. vv. 5–6, 51–52)²⁸ and those who had become unclean by touching a corpse (Num 19:12–13, 17–21).²⁹ Cleansing water also had a sacerdotal function: the immolation of the red heifer was associated with numerous ablutions (Num 19:7–10) which were meant “to remove impurity; it is purification from sin” (Num 19:9). In Ezekiel 16, the Lord finds the nation of Israel, pictured as a maculate and abandoned babe, then rescues, clothes, and cleans her, bathing her with water (Ezek 16:1–14, esp. vv. 4, 9).³⁰

2. *Cleansing blood.* Not only water, but blood also figured in the old covenant as an agent of cleansing; so much was this the case, in fact, that it may be said that “according to the Law, almost all things are cleansed with blood, and without shedding of blood there is no forgiveness” (Heb 9:22).³¹ The various ablutionary elements, viz. “the blood of the calves and the goats, with water and scarlet wool and hyssop,” represent, says the author

²⁵ The waters prescribed for cleansing under the old covenant could never truly cleanse the conscience of the worshipper (cf. Heb 9:9–10), but they pointed to Christ, through whom “our hearts [have been] sprinkled from an evil conscience and our bodies washed with pure water” (Heb 10:22).

²⁶ Moreover, boundaries were set around the mountain to prevent the iniquitous populace from approaching the holy presence of the Lord, in order that he might not break forth against them and many perish (Exod 19:21–22).

²⁷ In addition to water, anointing oil was applied to the priests during their consecration. Recall in this connection that Jesus, who in his death-sacrifice acted as high priest of the people of God, is anointed for his burial by Nicodemus and Mary (John 19:39; 12:3, 7; cf. Mark 16:1).

²⁸ Note the presence here of blood and “living water.”

²⁹ It is noteworthy that the narrative of Moses' striking the rock at Kadesh (from which flows abundant water), which represents Christ smitten for the cleansing and blessing of his people (Numbers 20; cf. 1 Cor 10:4), is placed directly after the stipulations for the cleansing of those who have been in contact with a corpse (Numbers 19). See also the similar episode in Exodus 17 where water flows from the rock for the provision of the Israelites, and cf. Judg 15:19. In Psalm 78 a description of the crossing of the Red Sea (v. 13) and the Spirit's manifestation in the cloud and fire (v. 14) is placed next to the statement that the Lord “split the rocks in the wilderness, and gave [the Israelites] abundant drink like the ocean depths. He brought forth streams also from the rock, and caused waters to run down like rivers” (vv. 15–16; cf. v. 20).

³⁰ Compare Ezek 16:10–14 and Gen 3:21.

³¹ So the NASB marginal reading; NIV and RSV are similar. It might perhaps be better to follow the main text of the NASB here, which does not see συζδόν as modifying πάντα and therefore translates the verse as follows: “And according to the Law, [one may] almost [say], all things are cleansed with blood . . .”

of Hebrews, "the blood of the covenant which God commanded you" (Heb 9:19–20).³² The entire complex of old covenant purificatory paraphernalia (including blood and water) therefore points to the cleansing blood³³ of Christ, "which is poured out³⁴ for many for the forgiveness of sins" (Matt 26:28; cf. 1 John 1:7).³⁵

3. *Blood and water in the death of Christ.* John unites the images of water and blood (which, as we have seen, can both be symbolic of redemption and recreation) when, recording the events immediately following the crucifixion, he notes that in lieu of breaking Jesus' legs one of the soldiers uses a spear to pierce his side (πλευράν), whence flow water and blood (John 19:34).³⁶ The blood which flows from Jesus' side points to the cleansing blood of the new covenant. At the Last Supper the Lord offers the bread and wine as symbols of his body and blood: redemption comes through the breaking of the body of the Bread of Life and the pouring out of his blood.³⁷ The water which flows from Jesus' side represents the new-creational waters and eschatological blessings of the Spirit³⁸ which flow forth from the crucified and now risen Lamb of God (cf. Rev 22:1) to the holy people-kingdom he begets through his substitutionary sufferings and death.³⁹

³² L. P. Jones writes, "the flow of blood and water from Jesus' side ([John] 19:34) meets the requirement of Jewish law that the blood of the sacrificial animal flow so it can be poured on the altar" (*The Symbol of Water in the Gospel of John* [JSNTSup 145, Sheffield: Sheffield Academic Press, 1997] 201–2).

³³ In light of Matt 27:24, we are perhaps to understand the presence of water and blood in John 19:34 as an affirmation that Jesus' blood is קַיִם, "innocent blood" (cf. Joel 3:19 [4:19]).

³⁴ Cf. Deut 15:19–23, where the blood of the firstborn which has been sacrificed is to be poured out "like water" (v. 23, cf. Deut 12:16 and note the presence of הַבְּכוֹר, "the firstborn," in Zech 12:10).

³⁵ The image of water being turned to blood in judgment which appears in the account of the Egyptian plagues and in the judgments of the Apocalypse (Exod 4:9, 7:17, 19–21, Ps 78:44, 105:29, Rev 16:4, cf. Isa 15:9, Rev 11:6) reminds us that Jesus, out of whom cleansing blood and water flow, has taken on himself the judgment plagues which the people of God deserve.

³⁶ For a discussion of naturalistic explanations of this effusion, see D. A. Carson, *The Gospel According to John* (PNTC, Grand Rapids: Eerdmans, 1991) 623; R. Schnackenburg, *The Gospel According to St. John* (3 vols., New York: Crossroad, 1980–82) 3:289; C. K. Barrett, *The Gospel According to St. John* (2d ed., Philadelphia: Westminster, 1978) 556; cf. Jones, *Symbol* 210. We cannot agree with Ridderbos when he says that "it is doubtful that the occurrence conceals any deeper meaning" (H. Ridderbos, *The Gospel According to John: A Theological Commentary* [Grand Rapids: Eerdmans, 1997] 619). See further below.

³⁷ Jesus declares, "The bread also which I shall give for the life of the world is my flesh" (John 6:51), and, "He who eats my flesh and drinks my blood has eternal life, and I will raise him up on the last day" (John 6:54). Contrast Jesus' statements in John 6:53–54 with the OT prohibitions against drinking the blood of sacrifices (Lev 3:17, 17:14, Deut 12:16, 23, 15:23).

³⁸ Commenting on John 3:5, Carson says that the phrase "born of water and spirit" signals a new begetting, a new birth that cleanses and renews, the eschatological cleansing and renewal promised by the Old Testament prophets" (Carson, *John* 195, italics original). Indeed, "the blood of the pierced Lamb of God makes the water and the Spirit available for regeneration" (J. P. Heil, *Blood and Water: The Death and Resurrection of Jesus in John 18–21* [CBQMS 27, Washington, DC: Catholic Biblical Association of America, 1995] 107).

³⁹ It is possible that the blood and water in John 19:34 are also intended to remind the reader of the rites of circumcision and baptism, both of which symbolize cutting off from the covenant

4. *The piercing of Jesus' side.* Elucidating more fully the (re)creation symbolism of the blood and water flowing from Jesus' side are certain OT idioms in which "what comes out from one's side" refers to offspring. The following expressions refer to children or descendants: "that which comes out from your loins" (Heb פֶּגַעְךָ מֵאֲחֻרְיָ, Gk ὁ ἐξελθὼν ἐκ τῶν πλευρῶν σου;⁴⁰ 1 Kgs 8:19);⁴¹ "the fruit of the belly/womb" (Heb פֶּגַעְךָ מֵאֲחֻרְיָ, Gk (ὁ) καρπός (τῆς) κοιλίας or τὰ ἐκγονα τῆς κοιλίας, "the descendants of the belly");⁴² and "one who will come forth from your inward parts" (Heb פֶּגַעְךָ מֵאֲחֻרְיָ, Gk ὁς ἔσται ἐκ τῆς κοιλίας σου).⁴³ In both the LXX and the NT, ἡ κοιλία (which occurs in several of the aforementioned idioms) commonly refers to the womb.⁴⁴

The phrase ὁ ἐξελθὼν ἐκ τῆς κοιλίας, "the one who comes forth from the belly," can be equivalent to ὁ ἐξελθὼν ἐκ τῶν πλευρῶν, lit. "the one who comes forth from the sides," as can be seen from the fact that each may refer to a son.⁴⁵ This possible interchangeability between κοιλία and πλευρά suggests a close relationship between Jesus' statement that "he who believes in me . . . rivers of living water will flow from his belly (κοιλίας)" (John 7:38, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος),⁴⁶ and John's statement that "immediately blood and water came out" (ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ) from the pierced side (πλευράν) of Jesus (John 19:34). From the crucified Christ

(cf M G Kline, *By Oath Consigned* [Grand Rapids: Eerdmans, 1968] 49) Jesus, to be sure, refers to his death as a baptism (Mark 10:38–39, Luke 12:50). See also the phrase מִשְׁחָה נִרְגָּה, "Messiah will be cut off," in Dan 9:26 vis-à-vis the significance of the verb נִרְגָּה in the making of covenants (cf Kline, *Oath* 43). In this connection cf Gen 15:17 and G. Vos, *Biblical Theology Old and New Testaments* (Grand Rapids: Eerdmans, repr. 1959 [1948]) 277.

⁴⁰ Cf the phrase פֶּגַעְךָ מֵאֲחֻרְיָ, "those coming forth from the loins," which also refers to descendants (Gen 46:26, Exod 1:5, Judg 8:30).

⁴¹ 1 Kgs 8:19 and John 19:34 are the only verses in the Bible which contain the verb ἐξερχομαι and the noun πλευράν. In the former, Solomon is speaking of God's promise to David that his son (ὁ υἱός σου ὁ ἐξελθὼν ἐκ τῶν πλευρῶν σου) will build the house of the Lord (cf 2 Sam 7:12, 1 Chr 17:11). It is perhaps relevant in this connection that πλευρά is sometimes used as an architectural term in passages which speak of the plan or construction of the tabernacle and the temple (e.g. Exod 27:7, 1 Kgs 6:5, 6, 8, 15, 7:3 [7:40 LXX], 20 [7:9 LXX], Ezek 41:5, 7, 8, 9). Jesus, the true son of David (cf Ps 132:11 [131:11 LXX]) and true temple, begets a people of priests by the cleansing, recreative water and blood which flow from his side (πλευράν, John 19:34) and by the power of the Spirit he constructs them into the temple of God consisting of living stones. It is interesting that all the other occurrences of the word πλευρά in John (20:20, 25, 27) appear in the passage where Jesus breathes on the disciples and says to them, "Receive the Holy Spirit" (20:22).

⁴² Deut 28:4, 11, 18, 53, 30:9, Ps 132:11 (131:11 LXX), Mic 6:7, cf Lam 2:20, Prov 31:2.

⁴³ 2 Sam 7:12, 1 Chr 17:11, cf 2 Chr 32:21, Isa 48:19.

⁴⁴ Cf e.g. Gen 25:23–24, 30:2, Deut 7:13, Judg 13:5, Ruth 1:11, Ps 22:10 (21:11 LXX, 22:11 Heb), 71:6 (70:6 LXX), Job 1:21, 3:11, 10:18, Hos 9:16, Isa 44:2, 24, 46:3, Jer 1:5, Luke 23:29, John 3:4, Acts 3:2, 14:8, Gal 1:15.

⁴⁵ In fact, both refer to sons of David, Absalom, and Solomon, respectively (2 Sam 16:11, 1 Kgs 8:19).

⁴⁶ The connection is particularly strong if we accept the interpretation that αὐτοῦ here refers to Christ himself and not to the believer (For a discussion of the two interpretations respecting the identity of the antecedent of αὐτοῦ, see Carson, *John* 323–328.) In either case, as Carson (who himself favors the view that αὐτοῦ refers to the believer) points out, Jesus, not the believer, is clearly the source of the living water, the focus is Christological on both views (Carson, *John* 324, 326).

comes a flow of blood and water, which point to cleansing and new life, and from the glorified Christ comes the living water of the regenerating, vivifying Spirit which flows from inside the believer.⁴⁷

The mention of Jesus' side (πλευράν) in John 19:34 recalls God's creative construction of Eve from one of Adam's ribs (Gen 2:21, Gk πλευρῶν, Heb חֲצִי צִדָּה). In view of the Lord's redemptive promise in Gen 3:15,⁴⁸ Adam names his wife Eve (חַוָּה), "because she was the mother of all [the] living" (Gen 3:20). Eve's nature as the mother of the living, and specifically as the source of the individual seed who will crush the serpent (Gen 3:15), is reflected in Revelation 12 in the figure of the woman (representative of the covenant community) who gives birth to the messianic male child. Here emerges an interesting organic family unity: it is from the redemptive community that Christ (the seed of the woman in a particular sense) issues, but at the same time (and more ultimately) it is Christ who gives birth to the redemptive community (the seed of the woman in a broad sense).

IV. TRIAL BY ORDEAL IN THE DAY OF THE LORD

A third concept which belongs to the Day of the Lord is trial by ordeal. Not surprisingly, this theme is present (indeed, prominent) in the Gospels' descriptions of Jesus' death, burial, and resurrection.

The removal of Jesus' body from the cross on the evening of the day he was crucified (John 19:38; Matt 27:57-60; Mark 15:42-46), as well as his subsequent entombment, recalls the treatment accorded to the corpses of the kings of Israel's foes in the holy-war campaigns recorded in the book of Joshua. After reducing Ai to rubble and desolation,⁴⁹ Joshua hangs its king on a tree; then "at sunset Joshua gave command and they took his body down from the tree, and threw it at the entrance of the city gate, and raised over it a great heap of stones [which stands] to this day" (Josh 8:29). In the same way, Joshua strikes down the five Amorite kings and hangs them on trees, whereupon, at sunset, he "commanded, and they took them down from the trees and threw them into the cave where they had hidden themselves, and put large stones over the mouth of the cave, to this very day" (Josh 10:26-27; cf. Matt 27:60; Mark 16:4).⁵⁰

⁴⁷ In John 6:57, the relationship of believers to Jesus parallels that of the Son to the Father. Through the spilt blood and broken body of Christ, believers become sons of God and fellow heirs with Christ (Rom 8:16-17; 1 John 3:1; cf. Rom 8:29), remade by the Spirit in the image of their Lord. (On the interconnection of the concepts of image of God and son of God, see Kline, *Kingdom Prologue* 45-46.)

⁴⁸ See also Gen 3:21 and Kline, *Kingdom Prologue* 151.

⁴⁹ The author comments that Ai remains "a desolation until this day" (Josh 8:28).

⁵⁰ The kings' place of refuge ironically turns into their tomb (cf. Isa 2:19, 21, where those whose idolatry has been exposed hide in caves, rocks, and cliff-clefts in order to escape the terrifying judgment of the Lord). Recall in this connection that as soon as they sin Adam and Eve hide among the trees, which, ironically, are the very locus of judgment (Kline, *Kingdom Prologue* 104-7) and, later in the history of Israel, are instruments of execution. (For this observation I am indebted to Gordon Hugenberger's comments in the course "Christ in the Old Testament" given at Gordon-Conwell Theological Seminary.) Whereas the first Adam failed in his probationary task (which

The author of the Joshuan accounts was evidently concerned to inform the reader that the bodies of the executed kings were not likely to remove themselves from under their mountainous stone sepulchres. Jesus, who takes his place among the transgressors (Isa 53:12; Luke 22:37), shares the fate of these condemned kings, but unlike them, whose cursed cadavers are for perpetuity trapped under heaps of burial rock, the Lamb-Lion of God conquers the stone-covered grave and rises from the dead; indeed, it was impossible for death to hold him down (Acts 2:24).⁵¹ "You shall make their name perish from under heaven," says the Lord of the kings of the nations which Israel was to dispossess from the land (cf. Deut 7:24; Exod 17:14). Jesus, on the other hand, after he has been smitten in similar fashion to the heathen kings (and, indeed, precisely because he allows himself to die in this way), is exalted to highest heaven and given the name that is above every name (Phil 2:9).

The holy war waged by the Israelites constituted what may be called an eschatological intrusion, whereby the Lord abrogated for a time the norms of common grace (which safeguard, to a certain degree, the lives and welfare of both believers and unbelievers) and commanded his people to banish evil from the promised land.⁵² The final dread Day of the Lord could not wait, as it were, and broke into history,⁵³ wherefore, in order to provide a model of the nature of heaven (the antitype of the promised land) and the way in which it was to be won (namely, through the defeat of the serpent and his seed by Christ and his armies [Rev 12:7–11]), God ordered Joshua and his forces to slay Canaan's kings and reduce their cities to rubbish heaps, burning them, as well as their plunder, to the ground.⁵⁴ And if ever the Day of the Lord intruded into history, it was on the day the Son of God died. When on the cross he took upon himself the sins of the world, Christ experienced the fate of the reprobate, and was forsaken by the Father (Matt 27:46; Mark 15:34; Ps 22:1).

was symbolized by the tree of the knowledge of good and evil, the tree of judicial discernment), the successful completion of which would have involved his expulsion of Satan from the garden of God, the second Adam succeeded, conquering Satan decisively at Calvary's cross, the ultimate judgment tree.

⁵¹ Jesus did not even need to remove the megalith from the mouth of the tomb in order to make his exit. The angel rolls away the stone to reveal an empty tomb (Matt 28:6), not one containing the body of Jesus.

⁵² On the concept of intrusion, see e.g. Kline, *Structure* 154–71.

⁵³ Other instances of eschatological intrusion include the Noachic deluge and the exodus (Kline, *Kingdom Prologue* 216, 220). Observe also that large heaven-sent hailstones smite the enemies of God in both Josh 10:11 and Rev 16:21. Every Day of the Lord which precedes that final day at the end of the age may in fact be regarded as an intrusion of the final day of judgment, a proleptic in-breaking of the eschaton.

⁵⁴ The idolatrous city and its spoil were thus to be consumed in the conflagration "as a whole burnt offering to the Lord your God; and it shall be a mound forever. It shall never be rebuilt" (Deut 13:16 [17]; cf. Isa 25:2). The destruction of these cities and their eternal desolation pointed forward to Jesus, who, taking the sins of the world upon himself, gave himself up as an offering to the Lord (Heb 10:9–10). Unlike the desolated cities, however, which were never to be rebuilt, Jesus raises the temple of his body in three days (John 2:19).

The nature of Christ's crucifixion (including the postmortem treatment accorded him by the soldiers) and burial identifies him as the Passover Lamb who in his death undergoes the fiery wrath of the final day of judgment, which here breaks into history proleptically. What is more, the way in which Jesus is put to death and subsequently sepultured also indicates that he is the champion of God who emerges victorious from the deadly ordeal elements of the great judgment day of the Lord. In the ancient Near East, trial by ordeal, in which the accused was subjected to water, fire, or similar fearsome phenomena (in order that by the outcome, it was thought, the gods would demonstrate the culpability or innocence of the accused), was a well-attested method of juridical procedure. We are not surprised, therefore, to discover trials by ordeal at various points in the Bible.

The account of Shadrach, Meshach, and Abed-nego, for example, is one of trial by ordeal. The servants of God, put to the test by being placed in the midst of the furnace, emerge unscathed from the fiery ordeal element and thereby evidence their innocence.⁵⁵ In like fashion Daniel, who passes a safe night sealed in the deadly den of lions, is revealed to be the blameless servant of the Lord.⁵⁶ Indeed, the entire book of Job may be interpreted as a trial by ordeal in which the Lord silences Satan, the accuser of the brethren, and vindicates his servant Job, on account of his being clothed with the clean linen of Christ's righteousness (cf. Zech 3:4-5; Rev 7:14; 19:14).⁵⁷

The trial by ordeal which figures most prominently in the OT's recitation of the events of redemptive history is that which transpires for corporate Israel at the Red Sea, where Yahweh leads his people safely through the ordeal waters of death but drowns the Egyptians in the deep.⁵⁸ Just so, Noah and his family are brought through the deluge waters, which for them are a means of salvation but for their enemies are an instrument of death.⁵⁹ Jesus accordingly refers to his imminent death as a baptism (Mark 10:38-39; Luke 12:50). Like Daniel, Jesus is sealed (Matt 27:66; Dan 6:17 [18]) in

⁵⁵ Their enemies, however, meet the opposite fate: the fire is strong enough to overcome certain of the Babylonians' mightiest men (Dan 3:22). Moreover, after observing the deliverance wrought by Yahweh, Nebuchadnezzar decrees that whoever speaks against this God will be torn limb from limb and his house made into a refuse heap (Dan 3:29).

⁵⁶ While Daniel is delivered safely out of the pit of death, his accusers perish as soon as they encounter the ordeal beasts, who overpower them before they reach the bottom of the pit. The deadly trial of the Day of the Lord cannot harm his servants, but it decisively vanquishes his and their enemies.

⁵⁷ M. G. Kline, "Job," in *The Wycliffe Bible Commentary* (ed. C. F. Pfeiffer and E. F. Harrison; Chicago: Moody, 1963) 459-90; "Trial by Ordeal," in *Through Christ's Word: A Festschrift for Dr. Philip E. Hughes* (ed. W. R. Godfrey and J. L. Boyd III; Phillipsburg: Presbyterian and Reformed, 1985) 81-93.

⁵⁸ See Kline, *Glory* 11-12. Just as Days of the Lord involve both the defeat of God's foes and the deliverance of his people (indeed, the latter is often brought about by the accomplishment of the former), so, frequently, do trials by ordeal. It is clear from the biblical examples of trial by ordeal which have been mentioned that on particular occasions the Day of the Lord assumes the nature of this kind of judicial procedure.

⁵⁹ Paul refers to the Israelites' passage through the waters of the Red Sea as a baptism (1 Cor 10:1-2), and Peter correlates the deliverance of Noah and his family through the flood waters with Christian baptism (1 Pet 3:20-21). Cf. Kline, *Kingdom Prologue* 217.

a chamber of death (cf. Matt 12:40)⁶⁰ by means of a stone (the extremely massive nature of which is referred to by the Gospel writers [Matt 27:60; Mark 16:4; cf. Mark 15:46]) and remains there throughout the night.⁶¹ In the same mighty way that the Lord God rescued his OT saints from fire, water, and beast, he delivers Jesus, the true Israel and Servant Son of God, from the power of death and the grave (cf. Acts 2:24; Rev 1:18), and by raising Christ from the depths of hell to highest heaven he declares that this second Adam had successfully completed the task for which the Father had sent him to earth.⁶²

V. CONCLUSION

According to the Gospel records the crucifixion of Christ was accompanied by numerous physical phenomena characteristic of the Day of the Lord. The sun was obscured (Luke 23:45), darkness covered the land (Luke 23:44; Mark 15:33), and the earth quaked (Matt 27:51, 54; cf. Matt 28:2). Moreover, a host of the saints were resurrected and entered the holy city (Matt 27:52–53).⁶³

After the resurrection, “when therefore it was evening τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων” Jesus appeared to the disciples and, breathing on them, granted them the Holy Spirit (John 20:19, 22).⁶⁴ Jesus’ death and resurrection (which together—for they cannot be separated one from the other—are referred to as the manner in which he was glorified [John 7:39; 12:16, 23; cf. Acts 3:13]) constitute the way in which the eschatological age is ushered in.⁶⁵ It was by

⁶⁰ Jesus interprets Jonah’s descent into “the belly of Sheol,” “the heart of the seas” (Jon 2:2–3 [3–4]), and the Lord’s deliverance which follows, as foreshadowing his own death, descent into “the heart of the earth” (Matt 12:40), and subsequent resurrection (cf. Jon 2:6 [7]).

⁶¹ Note the similarity of Mark 16:2 and Luke 24:1, where it is reported that the two Marys and Salome come to the tomb “at early dawn,” only to find that the Lord is risen and no longer in the grave, with Dan 6:19 (20), where we read that king Darius “arose with the dawn, at the break of day, and went in haste to the lions’ den,” whereupon he discovers that the servant of Yahweh has passed the night enveloped by the forces of death and emerged victorious.

⁶² The presence of God’s angel in the accounts of Shadrach, Meshach, and Abed-nego (Dan 3:25) and of Daniel in the den of lions (Dan 6:22 [23]) is an indication of the innocence of the Lord’s servants. (Cf. Acts 12:11, where Peter declares that “the Lord has sent forth his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting.”) Agreeably, Jesus’ resurrection is followed by the appearance of angels who declare the joyous news (Luke 24:4–7; Mark 16:5–7), and by the descent of an angel who rolls away the stone from the tomb (Matt 28:2), thereby also bearing witness to God the Father’s vindication of his innocent Son.

⁶³ Clouds and darkness (Isa 5:30; 13:10; Joel 2:2; Amos 5:18, 20; 8:9; Zeph 1:15; cf. Eccl 12:2; Gen 15:12; Exod 10:21–23), obscuration of the luminaries (Joel 2:31 [3:4]; 3:15 [4:15]; Isa 13:9–10; Zech 14:6; Rev 8:12; Ezek 32:7–8; cf. Jer 4:28; Isa 50:3), and earthquake (Joel 2:10; Ezek 38:19; cf. Rev 6:12; 11:13; cf. Amos 8:8; Zech 14:4–5) are prominent in descriptions of God’s advent in judgment and of the Day of the Lord.

⁶⁴ Cf. John 5:9, where Jesus, the *telos*-Son of God’s creation, imparts healing on the Sabbath (Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ).

⁶⁵ Matthew writes that on the cross Jesus, “having cried out again with a loud voice, ἀφῆκεν τὸ πνεῦμα” (Matt 27:50; cf. the use of ἐξέπνευσεν in Mark 15:37 and Luke 23:46). We do not wish to deny that the idiom at the end of Matt 27:50 refers to the Lord’s physical death; nevertheless, by using this expression Matthew is probably also reminding the reader that Jesus’ death opened

raising the Son from the dead that the Father rendered his approbative judgment on the Suffering Servant's successful completion of the work he had been sent to earth to accomplish.

The first Adam failed in the task given him to guard the garden of the Lord from the intrusion of the satanic serpent, and was thus visited with the wrath of the first Day of the Lord. A gospel light pierced the storm clouds of judgment on that day, however, when God announced that the eschatological prospectus was yet to reach its fulfillment, now through the process of redemption. Accordingly, in the fullness of time the second Adam, Jesus (1 Cor 15:45), would appear and succeed where the first Adam had failed, smiting Satan with the decisive blow of the war of the ages, the battle of Har Magedon (cf. Gen 3:15; Rev 12:7-9).⁶⁶ Ironically, it was precisely by taking on himself the curse and fiery wrath of God that Jesus completed the meritorious work which the Father had sent him to earth to accomplish. Through his being smitten with the Day of the Lord punishment of God, Christ earned the Father's approbation (which as the representative of his people he imputed to them),⁶⁷ as well as the right to be called by the name which is above all names (Eph 1:21; Phil 2:9).

the way for the eschatological Spirit blessings of the kingdom of God to be poured out (cf. John 7:39). The glorification of Jesus, says John (in John 7:39), referring as it does to the Lord's death and resurrection, lay in the future—and for this reason the Spirit had not yet been given. Cf. John 20:22; Acts 2:33.

⁶⁶ For a treatment of the Har Magedon theme throughout the Scriptures, and for a defense of the thesis that would identify Har Magedon with the mountain of God (which was present even in Eden), see Kline, *God, Heaven, and Har Magedon*, as well as his "Har Magedon: The End of the Millennium," *JETS* 39 (1996) 207-22.

⁶⁷ So certain was it that Christ would succeed in his probationary task that the Father pronounced his approbation on the Son proleptically, in expectation of his successful completion of his Covenant of Works with the Father, at his baptism and transfiguration (Matt 3:17; 17:5; Mark 1:11; 9:7; Luke 3:22; 2 Pet 1:17). On the Father's Covenant of Works with the Son see Kline, *Kingdom Prologue* 138-42.