



All Rights Reserved By HDM For This Digital Publication
Copyright 2001 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4UCopy.txt file on this CD.

* * * * *

Digital Edition 12/24/2001
By Holiness Data Ministry

* * * * *

BENONI-BENJAMIN -- THE SON GOD GAVE

By Duane V. Maxey

* * * * *

"Unto us a son is given" (Isaiah 9:6)

"God so loved the world, that he gave his only begotten Son" (John 3:16)

"She called his name Benoni: but his father called him Benjamin" (Genesis 35:18)

* * * * *

INTRODUCTION

Prompted by His infinite love, God has given the world His Son as the Only, but All-Sufficient Savior of Mankind, and often at Christmas-time ministers have expounded upon the magnitude and magnanimity of God in giving this "Unspeakable Gift". But I never recall ever hearing at this season of the year a message on the Benoni-Benjamin characteristics of Christ, but I suspect that in the meaning of the two names given to the son of Rachel and Jacob in Genesis 35:18 we are given a glimpse of two different aspects of the Given-Son from the perspective God, His Father -- the first name revealing the immeasurable Pain and Sorrow suffered by God the Father in the Giving of His Son; the second name revealing the measureless Power and Glory now bestowed upon His Son.

(1) GOD SO LOVED THE WORLD THAT HE GAVE US "BENONI" -- "THE SON OF MY SORROW" -- for that is what the name "Benoni" means. Rachel died in bringing that son into the World, and do we not see that in bringing His Son into the world

and giving Him as our substitute on the Cross, God also died -- yes, in a very real sense it was God Himself Who died in our stead in the Person of His Son!

"Unto us a son is given" -- we read that, we hear it sung repeatedly in Handel's "Messiah" -- and most of the time we then focus upon Bethlehem, we fix our minds upon the Stable Scene, we think of the Babe in the Manger, we meditate upon the miracle of the Incarnation. This is all well and good, but there is far more than these things involved in those words. Preceding the above portion of Isaiah 9:6 are the words, "unto us a child is born," and it is in connection with these words in the verse that we may correctly consider those things surrounding the Incarnation and Birth of Christ. But when we read "unto us a son is given" we must go beyond the Cradle to the Cross in order to encompass the full meaning of this statement.

When as she lay dying Rachel called her son Ben-oni -- "Son of My Sorrow" -- did she not prophetically picture God's pain, God's Sorrow, wrapped up in the meaning of those words, "unto us a son is given"? I suspect that this is the deepest spiritual meaning of the name she bestowed upon her son, and perhaps the greatest reason why that name is recorded in the Scriptures.

Yes, "unto us a Child is born," the Incarnate Son of God -- and wrapped up in those words, and wrapped up in those swaddling clothes in which He was clothed in the manger is indeed a cause for the Angels to sing, and for joyous carols to be sung in recognition of that happy event. But if one's concept of God's Gift is fixed only upon the manger, then he is a stranger to the real depth of all that is wrapped up in that Gift. For centuries this is what the world, for the most part, has focused upon at Christmas-time -- the Manger Scene and dwelling upon the thought of God's Gift being the Birth of His Son at Bethlehem. Now, however, many are wanting to rid the world of speaking aloud and abroad even of this aspect of Isaiah 9:6, seeking to remove all official mention of Christ at Christmas, instructing that something like "Happy Holidays" replace "Merry Christmas" -- so as not to offend Jewish and Muslim Americans at this season, and those of other beliefs.

But let's look at the matter a little more deeply: while professed Christians may rightfully feel themselves wronged by such developments, and by the enforced ban of no Manger Scenes being displayed in public, governmentally owned sites -- would it not be wiser to be more concerned about how little depth there is concerning the preaching about God's Gift of His Son to the World!

In the deepest meaning of "unto us a Son is given" we should not focus on the Manger, for in the more pungent significance of these words is seen the Cross. As God the Father looked down on the Manger, He no doubt rejoiced with the Angels, but when He beheld His Son Given in a bleeding, agony on the Cross, was He not feeling in the very depths of His infinite heart -- THIS IS BENONI -- THE SON OF MY SORROW!

Yes, it was painful beyond human comprehension to God the Father so experience the agony of Christ at Calvary! And when He was forced to turn His back on Jesus, Who was made Sin for us, and His Beloved Son cried out, "My God, My God! WHY HAST THOU FORSAKEN ME!?" -- don't think that made God happy -- in the deepest reaches of God the Father's heart there was A SORROW, THE MEASURE OF WHICH ONLY GOD CAN COMPREHEND!

When we read of Christ in Isaiah 53:4 -- "Surely he hath borne our griefs, and carried our sorrows" we generally think only of how the grief and sorrow we should have suffered was borne and carried away by Jesus, and this too is a good thing upon which to dwell. But when do we ever dwell upon the measureless grief and sorrow suffered by God the Father -- not only in feeling the ignominy and agony of Christ as he hung in such awful reproach and pain on Golgotha's brow, but beyond that in experiencing everything wrapped up in the time when His Son "tasted death for every man" in the Lake of Fire!

I have long felt that it was not the anticipation in Gethsemane of the reproach and agony of physical death at Calvary that made Jesus sweat great drops of blood, but rather that it was His knowledge that He would soon taste the Second Death in the Lake of Fire that caused that bloody sweat and that caused Him to pray, "O my Father, if it be possible, let this cup pass from me" (Matt. 26:39). And, when we read the following prophetic words in Psalm 116:3, do we not see in them the awful suffering Christ tasted for us in the Lake of Fire?: "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow."

You need not agree with all of my interpretation of these things, but I think you will agree with me when I say that, when through His sacrificial death Jesus "found trouble and sorrow," it was an humanly incomprehensible "trouble and sorrow" that God the Father suffered with Him, and in Him, for us all. It is as if at Calvary, God the Father said to a lost world: "HERE I GIVE YOU BENONI -- THE SON OF MY SORROW. Upon Him I have laid the trouble and sorrow belonging to you, and both with Him and in Him I too suffer that agony!"

"Unto us a Child is born" -- the Incarnate Son of God -- something that caused all of heaven to rejoice when it took place -- something that it is proper to celebrate, though nothing in the Word demands that we do so on any one day more than another.

"Unto us A Son is given" -- BENONI, THE SON OF GOD'S SORROW -- and it is this part of the Gift that is wrapped up in John 3:16. "God so loved the world that He Gave His only begotten son" -- the Son of His Sorrow on the Cross -- "that whosoever believeth in Him should not perish, but have everlasting life."

"Ben-oni, The Son of My Sorrow" tells us what it cost God to purchase the Gift of Salvation for a lost world. Therefore, beyond all celebration of His birth, men should thank God for paying the ultimate, the humanly incalculable price, of Giving us The Son of His Sorrow!

(2) NOW JESUS IS THE SON OF GOD'S RIGHT HAND -- Rachel named her son "Benoni," but Jacob renamed him "Benjamin," meaning "Son of the Right Hand." In Rachel's name, "Benoni," we see God's Son Crucified and Buried in Death, but in Jacob's name, "Benjamin," we see Christ Resurrected and Crowned -- sitting victoriously at the Right Hand of God the Father!

There is so much in the Bible, particularly in the New Testament, about God's Greater Son Benjamin "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Peter 3:22), that one scarcely knows where to begin in bringing forth this glorious truth. I will do my best to forbear and not make the following too lengthy.

Through the weakness and possibility of death to His human body, God's Son was Benoni, the Crucified: we read in 2 Cor. 13:4 that "he was crucified through weakness.." But the verse does not end there, Paul goes on to say, "yet he liveth by the power of God." Was not this a fulfillment of Psalm 80:17? -- where we read: "Let thy hand be upon the Man of thy right hand, upon the Son of Man whom thou madest strong for thyself."

In human weakness God's Son as Benoni suffered death, but in Divine POWER God's Son as Benjamin the Greater now sits in the heavens as "the Man of God's right hand" made so strong that Jesus declared in Matthew 28:18 "All power is given unto Me in heaven and in earth"!

I will conclude this article with some quotations of Scriptures and brief comments related to the fact that Jesus, God's Son now sits at the Father's right hand:

HIS RECEPTION INTO THAT POSITION: -- "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Mark 16:19). WHAT A HOMECOMING AND RECEPTION THAT MUST HAVE BEEN as God the Father embraced Him Who had been the Son of His Sorrow, and ushered Him to His seat as the Son of His Right Hand!

At this very moment the same "Christ that died... is risen again" and "is even at the right hand of God" making "intercession for the saints according to the will of God" (Romans 8:27, 34). And, He will never move from God's right hand until the last soul is saved and sanctified that ever can or shall be, for He is "an high priest, who is SET on the right hand of the throne of the Majesty in the heavens" (Hebrews 8:1) until that work is totally and eternally finished.

God would have His people know "the exceeding greatness of his power" toward them, being that power "which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and

power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come"! (Eph. 1:19-21).

It is that world "which is to come" that is all-important. Therefore, Christians, who are spiritually "risen with Christ" are urged to "seek those things which are above, where Christ sitteth on the right hand of God" (Colossians 3:1). While on earth they "walk circumspectly, not as fools" (Eph. 5:15), Christians are, at the same time, urged to be constantly "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2).

Hebrews 1:3 reveals that it was after He had performed His High Priestly work of purging sin "by Himself" that Jesus "sat down on the right hand of the Majesty on high." We should see from this that He Who sits on the Right Hand of God did not need (nor does He now need) any earthly priest to assist him in purging sin. 1 Timothy 2:5 declares that He is the "ONE MEDIATOR between God and men, the man Christ Jesus." The claim of Catholic priests to be His divinely appointed assistants in this work of purging sin is both palpably and totally false!

He didn't even need or use the help of the holy angels to perform this task, and not even Gabriel has the privilege of sitting at God's Right Hand, for in Hebrews 1:13 we read: "to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"

"But this MAN, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified" (Hebrews 10:12-14). Christ occupies the position at God's Right Hand which no angel nor man is worthy to occupy, and while sitting there He does for His people what the Law could not do: He sanctifies them wholly and perfects them for ever!

Peter boldly declared how heaven-sent, sanctifying fire descended from the Son of God's Right Hand at Pentecost when he declared: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts 2:33).

Before the Son of God's Right Hand returns to earth, a final remnant in Israel shall also be saved, for "God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel" (Acts 5:31 -- NIV).

MAKE NO MISTAKE ABOUT IT -- HE WHO NOW SITS AT GOD'S RIGHT HAND SHALL CONQUER ALL OF HIS FOES! In Psalm 110:1 and repeated in Matthew 22:44 and elsewhere in the New Testament we read: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

Psalm 110:5 is a prophecy of what shall occur on The Day of The Lord: "The Lord at thy right hand shall strike through kings in the day of his wrath." The total victory of Him Who now sits at the right hand of God exalted shall be so massive at Armageddon that the blood of His foes in the valley of Megiddo shall run deeply enough to reach "even unto the horse bridles, by the space of a thousand and six hundred furlongs" (Revelation 14:20).

The wicked high priest, Caiaphas, scoldingly said to Christ at His mock trial, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matthew 26:63-64).

The fact that on the Day of the Lord this wicked man will not only "see the Son of Man sitting on the right hand of power," but also the fact that Caiaphas will actually see Jesus "coming in the clouds of heaven" is -- as I interpret Second Coming prophecy -- one of the many proofs showing that the physical resurrection of the just and the unjust will take place in such rapid succession that they could not possibly be separated by 1,000 years. How would it be possible for the wicked Caiaphas to see Jesus "coming in the clouds of heaven" if that glorious coming occurred 1,000 years before his resurrection? But I mention this only in passing as I bring this little article to a close.

Shortly after Jesus' encounter with the wicked Caiaphas, that part of Isaiah 9:6 was fulfilled which says, "unto us a Son is given." As the Greater Benoni, Jesus died for all. Caiaphas refused to believe that Jesus was "the Christ, the Son of God." But the hour fast approaches when the last part of Isaiah 9:6 and its following verse shall be fulfilled at the Glorious Return of the Greater Benjamin, the Son of God's Right Hand. Caiaphas. Then, the entire world will see and know beyond all question that Christ is King of kings and Lord of lords, "and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Every wicked, impenitent foe of Christ shall be cast into the Lake of Fire, and "of the increase of [Jesus'] government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Never doubt it, for "the zeal of the LORD of hosts WILL perform this" (Isaiah 9:6-7).

* * * * *

THE END