

Chapter 1 : The Dayspring from on High

Home. A Writing Ministry Writings Listed Below. Through the tender mercy of our God; whereby the. dayspring from on high. hath visited us, To give light to them that sit in darkness.

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. As the dawn is ushered in by the notes of birds, so the rising of the Sun of Righteousness was heralded by song, Mary and Zacharias brought their praises and welcome to the unborn Christ, the angels hovered with heavenly music over His cradle, and Simeon took the child in his arms and blessed it. The human members of this choir may be regarded as the last of the psalmists and prophets, and the first of Christian singers. The song of Zacharias, from which my text is taken, is steeped in Old Testament allusions, and redolent of the ancient spirit, but it transcends that. Its early part is purely national, and hails the coming of the Messiah chiefly as the deliverer of Israel from foreign oppressors, though even in it their deliverance is regarded mostly as the means to an end, and the end one very appropriate on the lips of a priestly prophet -- viz. And thus we have to look at the three things that lie in this text, as bearing upon our conceptions of Christ and His work -- the darkness, the dawn, and the directing light. Zacharias, as becomes the last of the prophets, and a man whose whole religious life was nourished upon the ancient Scriptures, speaks almost entirely in Old Testament phraseology in this song. That is the picture of humanity apart from Jesus Christ, a darkness so intense, so tragic, that it is, as it were, the very shadow of the ultimate and essential darkness which is death, and in it men are sitting torpid, unable to find their way and afraid to move. Now darkness, all the world over, is the emblem of three things -- ignorance, impurity, sorrow. And all men who are rent away from Jesus Christ, or on whom His beams have not yet fallen, this text tells us, have that triple curse lying upon them. Think of what, without Jesus Christ, the world has deemed of the unseen, and of the God, if there be a God, that may inhabit there. If you take away from civilised men all the knowledge of God that they owe to Jesus Christ, what have you left? The ladder by which they climbed is kicked away by a great many people nowadays, but it is to Him that they owe the very conceptions in the name of which some of them turn round and deny Him. Go to heathendom if you want to see the problem worked out, as to what men know outside of the revelation which culminates in Jesus Christ. And take your own hearts, dear friends who stand aside from that sweet Lord and light of our lives, and ask yourselves, What do I know, with a certainty which is to me as valid, as -- yea! You may guess much, you may hope a little, you may dread a great deal, you may question more than all, but you will know nothing. Well, then, further, this solemn emblem stands for impurity. And we have only to consult our own hearts to feel how true it is about us all, that we dwell in a region all darkened, if not by the coarse transgressions which men consent to call sins, yet darkened more subtly and oftentimes more hopelessly by the obscuration of pure selfishness and living to myself and by myself. Wherever that comes, it is like the mists that steal up from some poisonous marsh, and shut out stars and sky, and drape the whole country in a melancholy veil. It is white but it is poisonous, it is white but it is darkness all the same. There are other kinds of sin than the sins that break the Ten Commandments; there are other kinds of sin than the sins that the world takes cognisance of. The worst poisons are the tasteless ones, and colourless gases are laden with fatal power. We may walk in a darkness that may be felt, though there be nothing in our lives that men call sin, and little there of which our consciences are as yet educated enough to be ashamed. Rent from God, man lives to himself, and so is sunk in darkness. And what shall I say about the third of the doleful triad of which this pregnant emblem is the recognised symbol all the world over? Surely, though earth be full of blessing, and life of possibilities of joy, no man travels very far along the road without feeling that the burden of sorrow is a burden that we all have to carry. There are blessings in plenty, there is mirth more than enough. There it is, like some persistent minor in a great piece of music, wailing on through all the embroidery and lightsomeness of the cheerfuller and loftier notes. Sometimes the world seems to me to be moving round its central sun with a doleful atmosphere of sighs wherever it goes, and all the mirth and stir and bustle are but like a thin crust of grass with flowers upon it, cast across the sulphurous depths of some volcano that may slumber for a while, but is there all the same. And then comes the other tragic, and yet most picturesque emblem in the

representation here: They know not where to go. The light has left them, inactivity is a necessity. And so, with folded hands, they wish for the day, or try to forget the night by lighting some little torch of their own that only serves to make darkness visible, and dies all too soon, leaving them to lie down in sorrow. But, again, I would like to ask how much of the most godless, commercial, artistic, intellectual activity of so-called civilised and Christian countries is owing to the stimulus and ferment that Jesus Christ brought. If you want to see how true it is that men without Him sit in the darkness, go to heathen lands, and see the stagnation, the torpor, there. Now, dear brethren, all this is true about us, in the measure in which we do not participate by faith and love, welcoming Him into our hearts in the illumination that Jesus Christ brings. And what I want to do is to lay upon the hearts and consciences of each of us here this thought, that the solemn, tragic picture of my text is the picture of me, separate from Christ, however I may try to conceal it from myself, and to mask it from other people by busying myself with inferior knowledges, by avoiding to listen to the answer that conscience gives to the question as to my moral character, and by befooling myself with noisy joys and tumultuous pleasures, in which there is no pleasure. Now, note secondly, the dayspring, or dawn. For that final chapter of the Old Testament colours the song both of Mary and of Zacharias. And it is to be observed that the Greek translation of the Hebrew uses the same verb, of which the cognate noun is here employed, for the rising of the Sun of Righteousness. I have said that the darkness is the emblem of three baleful things, of the converse of which light is the symbol. For an impassive will or a stony-eyed fate we have the knowledge and not only the wistful yearning after the knowledge of a loving heart, warm and throbbing. Our God is no unemotional abstraction, but a living Person who can love, who can pity, and we are speaking more than poetry when we say, God is compassion, and compassion is God. In like manner the darkness, born of our own sin, which wraps our hearts, and shuts out so much that is fair and sweet and strong, will pass away if we turn ourselves to Him. His light pouring into our souls will hurt the eye at first, but it will hurt to cure. The darkness of sin and alienation will pass, and the true light will shine. The darkness of sorrow -- well! Peace, which is better than exuberant delight, will come to quiet the sorrow of the soul that trusts in Jesus Christ. The day which is knowledge, purity, gladness, the cheerful day will be ours if we hold by Him. You can shut your eyes to the sunshine; have you opened your hearts to its coming? I cannot dwell your time will not allow of it upon the other points connected with this description of the day spring, except just to point out in passing the singular force and depth of the words -- which I suppose are more forcible and deep than he who spoke them understood at the time that visitation was described. It has not risen on a far-off horizon, but it has come down and visited us, and walks among us. And His coming is a divine visitation. Lastly, note the directing by the light. The picture of my text, I suppose, carries us on to the morning, when the benighted travellers catch the first gleams of the rising sun and resume their activity, and there is a cheerful stir through the encampment and the way is open before them once more, and they are ready to walk in it. There is only one way of peace, and that is to follow His beams and to be directed by His preceding us. Then we shall realise the most indispensable of all the conditions of peace -- Christ brings you and me the reconciliation which puts us at peace with God, which is the foundation of all other tranquillity. And He will guide docile feet into the way of peace in yet another fashion -- in that the following of His example, the cleaving to Him, the holding by His skirts or by His hand, and the treading in His footsteps, is the only way by which the heart can receive the solid satisfaction in which it rests, and the conscience can cease from accusing and stinging. The way of wisdom is a path of pleasantness and a way of peace. He that followeth Me shall not walk in darkness, but shall have the Light of life.

Chapter 2 : W. A. Criswell Sermon Library | The Dayspring

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us." (This is an unusual, but beautiful, name of the coming Savior given Him by Zacharias when he was "filled with the Holy Ghost, and prophesied" ()).

In Luke 1, Luke introduces us to a man by the name of Zacharias, the husband of Elizabeth, and also the future uncle of Jesus. Zacharias and Elizabeth were both getting old, and they had never had any children. Zacharias was working one day in the temple, burning incense to the Lord, when an angel of God appeared to him and told him about a son that he would soon have. The angel told him to name the boy John and then said that this son would: Bring them great joy 2. Be great in the sight of the Lord 3. Be filled with the Holy Spirit 4. Be instrumental in bringing many people to salvation C. Zacharias was filled with amazement at the pronouncement and began to ask the angel many questions. The angel heard these questions for what they were: When he was eight days old, they finally decided to call him Zacharias, after his father, but Elizabeth tried to tell them that their name was no good. His name would be John. The women were insistent that John was not a good name, but finally Zacharias took up some paper and something with which to write and wrote these words, "His name is John. What a celebration of the birth of a son! We have reason to celebrate as well. Because He is the Dayspring from on High. The word Dayspring is a word that means "sunrise; the rising of the sun, daylight or dawn. The word brings to mind new beginnings, a new day, a fresh start. Isaiah recorded, "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach glad tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Jesus was and is the hope of mankind. He is the Light of this world" the Dayspring" the Sunrise from on high. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. Because He came with divine purpose. First we notice that the world in which we live is dark. We live in a wicked and dark world. Every phase of our world, of our culture is dark. Our government is shrouded in darkness, there is a dark cloud of pride and humanism hanging over our educational system, and a dark cloud of selfishness and prosperity has invaded our churches and homes.

Chapter 3 : One Voice Ministries: The Official Site of Hank and Brenda Kunneman - The Daily Prophecy

Dayspring from on high Several messianic names of Jesus (Yeshua') throughout the Bible are linked by words that speak of sprouting or rising up. The Messiah (Christ) is likened to a sprouting branch, the Sun of righteousness rises with healing in his wings, and the horn of David springs up.

From anatto; a rising of light, ie Dawn figuratively ; by implication, the east also in plural -- dayspring, east, rising. This beautiful English word, in current use in the time of the King James Version, is found in the Old Testament as the translation of shachar, "Hast thou. This is no doubt intended literally for the dawn. The "place" of the dayspring is the particular point of the horizon at which the sun comes up on any given day. This slowly changes day by day through the year, moving northward from midwinter till midsummer, and back again southward from midsummer to midwinter. Also once in the New Testament for anattole, "a rising. Both the Hebrew and Greek words, however, are of frequent occurrence, but variously rendered "dawn," "break of day," "morning," "sunrise," "east. Used with heliou, "sun," for rising of the sun Revelation 7: In the Septuagint the same Greek word is used for Hebrew tsemach, "branch," to designate the Messiah Jeremiah But this sense of the word is wholly unknown in profane Greek The word is also employed in Septuagint to express the rising of a heavenly body, as the moon Isaiah This is good Greek See the kindred verb anattole, "to rise" the Septuagint, Isaiah What is the meaning of anattole in Luke 1: Certainly not branch; that does not fit any of the facts, unless it be rendered "branch of light" see Reynolds, John the Baptist, It naturally refers, therefore, not to the Messiah himself, but to John. He is the dayspring from on high who hath visited the people who sat in darkness and the shadow of death. With Godet we believe that the picture is borrowed from the caravan which has missed its way in the desert. The unfortunate pilgrims, overtaken by the night, are sitting down expecting death, when suddenly a star brightly beams above them. They take courage at the sight. The whole caravan leaps to its feet. It is the herald of the coming day and soon they see the great orb himself filling the east with orient pearl and gold. Is not one tempted to go a little farther and see here the morning star, herald of the coming sun to be obliterated by his rising? If, however, as by most commentators, it be taken to refer to the Messiah, it probably implies prophetic knowledge that the conception of Jesus had already taken place, and that the Messianic era was at hand, when the Jewish world should be filled with spiritual splendor. The beginning of the day, or first appearance of light; the dawn; hence, the beginning. From shachar; dawn literal, figurative or adverbial -- day -spring , early, light, morning, whence riseth.

Chapter 4 : Dayspring from on High – A Record of Graces

He is the dayspring from on high who hath visited the people who sat in darkness and the shadow of death. With Godet we believe that the picture is borrowed from the caravan which has missed its way in the desert.

The whole world seems to fall under the spell of friendly greetings and warm affection during these seasons – even those who have no earthly idea of the meaning of the two seasons, or the cause for the outpouring of near-filial love. It seems that the clouds are parted to reveal a glorious Sunrise, and that is most particularly what the season is all about – the Coming of the Light and Life of Man, our Lord Jesus Christ! He is the Dayspring from on High to which the prophet, Zacharias, refers in the leading text above. Unfortunately, they have learned the materialistic side of Christmas and not of the One behind the Season. The Jesus Christ of Christmas has not been learned well in the outer frontiers of Christianity, and, tragically, has been forgotten in heartlands once so bold in preaching the Gospel that men willingly surrendered their lives for the privilege of Christ. The first great Advent morning was the beginning of days at Creation. And the Spirit of God moved upon the face of the waters. But then what did God do? And the evening and the morning were the first day. Then God, by the power of His Word, spoke Light into being upon the earth. First, there was darkness, then light! What was the source of this Light? It was not the sun, moon, or stars, for they were not created until the fourth day. God Himself was the Light. In biblical times, and still in the computations of the Jewish religion, day begins in darkness and ends in light. So is every work of God. Can you imagine the ambient Light emanating from our Lord on that first day? Every day of Creation began in darkness, and ended with Light. Our lives are the same. The source of energy of the Sun is tremendous and beyond our understanding, but it all descends from the Maker of Light and Life Itself. That Light that first shed its beams on a world without form and immersed in steep darkness is now available to be shed upon the souls of men on new mornings of personal salvation in Christ. Just as the day breaks to the singing of birds and droplets of dew on the roses, so the Holy Singing of the Heavenly Choir resounded from the remote reaches of the Universe at the words of Zacharias as his lips echoed the prophecies of the ages: And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel. Light itself has peculiar qualities about which we have studied before. For one thing, Light is constant and absolute. If Einstein is correct, Light is the only absolute known to man traveling precisely at , miles per second regardless the vantage point of the observer. Light does not bend, but travels always in a straight line – a quality characteristic of its Maker, the Lord. Light reveals both beauty and danger. It reveals to us the dangers in the way, and the pleasant lanes of life that are good and wholesome to our souls. Natural light contains the seven colors in the rainbow; but joined together, white is the product. Light, like the Spirit of God, cannot be seen with the naked eye – only the objects it reveals to our eyes. A tiny light is more powerful than a whole house of darkness. A tiny candle can disperse the darkness in the room from every corner. Sin is the tool of Satan but, like the snail, sin cannot tolerate light. The snail hurries to the shelter of a rock at the first hint of sunrise. During the cover of darkness, the snail devours the garden labors of others, but disappears with coming light. Neither can sin, or its Devil, tolerate the slightest hint of light. This is why dictators are so adamant to destroy any vestiges of free speech. But He who is in you is stronger than he who is in the world. He is not only Light, but Life as well. But the Light is what gives force to our faith! As the great old minister, Alexander MacLaren describes it: Now darkness, all the world over, is the emblem of three things -- ignorance, impurity, sorrow. And all men who are rent away from Jesus Christ, or on whom His beams have not yet fallen, this text tells us, have that triple curse lying upon them. May I be so bold as to claim that ignorance of things Holy and righteous has never been so prevalent in the land that I love as today. Men will believe anything that a pretentious man says and nothing that God has said. To admit the veracity and applicability of the Word of God requires a certain change in outlook on life. This, the detractors do not desire to see. They prefer to believe that they themselves are the captains of their souls and masters of their fate instead of an Almighty God. I may claim the same is true of impurity of life, manners, and common decency in America. Sex, drugs, infidelity in marriage, lying for advantage, dishonesty – all of these hold a tighter rein today on the American society than Christian

morality has forever held up until the last four generations. The joy of life and accomplishment that once marked the vibrant youth of America has turned to drugs, alcohol, depression, misery, and shiftlessness. And let its health-giving Words become the nourishment for every cell in your spiritual body!

Chapter 5 : Luke because of the tender mercy of our God, by which the Dawn will visit us from on high,

The dayspring is the spring of the day; that is, the morning. It is also a type of Jesus Christ.

On television and on radio you are sharing with us the services of the First Baptist Church in Dallas. Before I begin the morning message, could I say a preparatory and preliminary word concerning our beautiful and meaningful service tonight? Twenty-five years ago, graduated from our Southern Seminary, I began my first full time pastorate in a county seat town in Oklahoma. Twenty-five years ago our nation was still in the grips of a terrible Depression; people were unemployed. They were hungry, they were cold. It came to my heart then that on the Christmas night, on the Sunday night before Christmas, when we were having such desperate struggle to have any kind of a service in the church, it came to my heart that God might bless a White Christmas program, to which people were invited to bring packages, wrapped in white, of staple groceries and used clothing. Then through the following weeks and months of the cold winter, we could give these things out to our poor. I have never seen a thing so blessed of God in my life. That first White Christmas program, our people brought white gifts for the poor that almost filled the front part of the church. It was an enormous response. And the White Christmas program honored God and was a blessing untold to all of our people. Every year since then, in my pastorate, on the Sunday night before Christmas, we have had a beautiful and meaningful program. You come tonight and bring a gift wrapped in white. There is white paper in Coleman Hall. And bring it up here and put it at the feet of our Christ Child. We have six missions, and through the rest of the winter our pastors of those six missions will distribute those staple groceries and that clothing to the poor among our people. We minister to them three hundred sixty-five days out of the year. And one of the instruments of our ministry are these beautiful White Christmas offerings we bring to our Lord. Then of course all of the monetary gifts we bring tonight are dedicated to the Lottie Moon Christmas offering for foreign missions, to preach the gospel abroad. And of course this is just a small part of the stage setting for the beautiful and meaningful dramatic production tonight. It is entitled "The Heartcry of Japan. There are about two thousand five hundred seats in this auditorium. And they do this thing like those players do at Oberammergau, to the glory of God and to the praise of our blessed Lord Jesus. Now the sermon this morning is entitled The Dayspring from On High. And the text is in the first chapter of Luke and the seventy-eighth verse: In our language we would pronounce it "anatole. It is translated "Dayspring" here in Luke 1: Everywhere else in the Bible it is translated "east. It means the glory of the light that fills and gladdens this world. And Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people, He hath raised up an horn of salvation for us in the house of His servant David; As He spake by the mouth of His holy prophets, which have been since the world began: That we should be saved; that the hand of those that hate us should be destroyed; That there should be for us mercy promised to our fathers, whereby God shall remember His holy covenant; The oath which He swore to our father Abraham, That He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, In holiness, in righteousness before Him, all the days of our life. And thou, child, addressing the great forerunner of the Lord Jesus, And thou, child, shalt be called the prophet of the Highest: And the child grew, and waxed strong in spirit, and was in the deserts till the day of His showing unto Israel. From the very beginning of the prophetic Scriptures, referred to by Zacharias the father of John the Baptist, the messianic hope of Israel was always looked upon as a sun rising, as a light of glory and gladness. Another typical passage of the glory of the light of the messianic hope is found in the sixtieth chapter of Isaiah: Arise, shine; for thy light is come; and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall rise upon thee, and His glory shall be seen upon thee. And the nations shall come to thy light, and kings to the brightness of thy rising. And in the great announcement of the coming of our Lord in the fourth chapter of the Book of Matthew: That it might be fulfilled which was spoken by Isaiah the prophet, saying, The land of Zebulun, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, light is sprung up. Wherever in the Bible the

messianic hope is described, it is always in terms of the light of the knowledge of the glory of God that shined in the face of Jesus Christ [2 Corinthians 4: The anatole, the Dayspring, the dawn of the glory of God hath arisen upon us. O little town of Bethlehem, how still we see thee lie Above thy deep and dreamless sleep, the silent stars go by Yet in thy dark streets shineth, the everlasting light The hopes and fears of all the years are met in thee tonight "Whereby the anatole, the Dayspring, the sun rising, from God, hath fallen upon us" [Luke 1: Then in the prophecy of this wondrous and marvelous Child, there were four things here described by which the richness of the glory of God should lighten, and gladden, and bless this weary world. In the text, first it says, "to give light to them that sit in darkness and in the shadow of death" [Luke 1: Doubtless, or as far as I would judge, certainly our Lord was born in the springtime. I would know that because it is cold in that high ridge of mountains upon which Bethlehem, and Jerusalem, and Shiloh, and Samaria are located. It would be a climate about like here in the city of Dallas. They and their sheep would be in the sheepfold. But in the providence of God in Christendom, the great celebration of the nativity of our Lord is located at this time of the year. And I think it carries in it a meaning that sometimes we might not remember. At this time of the year, for about two or three days, the length of the night at its longest and the shortness of the day at its shortest is for two or three days just about the same. This is the messianic mission and glory of Christ, the anatole of God, the sun rising of God upon our world. I am sure that some of you "maybe they still do it" but some of you visited Carlsbad Caverns back there when every light was turned out. And it was so dark, dark, dark, seven hundred feet beneath the surface of the ground. And by a tremendous stalagmite, a tremendous thing, taking God thousands and thousands of years to build, they have labeled it "the rock of ages. Then there is a prepared group of guides who begin to sing, "Rock of ages, cleft for me, let me hide myself in Thee. I thought of that in thinking of this text "the darkness, darkness, the gross darkness, as the prophet Isaiah described, that covers our world, but, "Arise, shine, for the glory of God hath dawned upon thee" [Isaiah Did you ever think of the miracle of sunrise; the marvel indescribable glory of the quiet and beautiful dawn? Suppose there were no light. Suppose there were no dawn, no anatole, no sunrising. Oh, the fierce and frigid winds, the glacial rivers, the vast and frozen seas, the howling of wolves, and the miserable cries of mankind! Death and frozen desolation everywhere, all because of the dark, deep, perpetual, eternal, impenetrable. And what changes it to light, and life, and glory, and warmth, and gladness? Our Lord in His messianic glory takes away from the shadows of the death of this life and adds to the glory of our hope of life, and resurrection, and immortality. There is a deacon here seated right in front of me that for several years invited me to bring a Christian message to a Christmas party he held each year for his employees. They were beautiful occasions. The company had prepared gifts for the men, and they gave gifts to one another. And it was a meaningful thing for the families of all of those men who worked for the company. Upon a time when Christmas came, about a day or two before they were to have the party, one of the men was tragically killed in an accident, and his wife died with him, and they left three little orphaned children. It was a loved family and it crushed the hearts of the other men in the company. What do you think is appropriate? I said, "Deacon, it all depends upon what Christmas means. And the pastor brought the best message that he knew how on the true and spiritual meaning of Christmas. Oh, that it might always be thus: I wish I could accommodate myself to it. Driving down these streets yesterday, time, and time, and time again the car in front of me would cut over and stop at a liquor store, cut over and stop at a liquor store, cut over and stop at a liquor store; and as you drive by, people going in and out of the liquor stores. It makes your heart hurt. Then he says a third and a beautiful thing: Then the light of the glory of the messianic hope is to take away from our sins and to add to our salvation. Take away from the darkness and add to the light. Take away from death and add to life. Take away from the knowledge of our sins, take away from it, and add to the glory of our salvation. The sweetness of the blessedness of the love of God in the atoning ministry of Christ is beyond what a poet could write, or an angel could sing, or a preacher could preach. When God made the heavens and our universe He did it by fiat! He spoke the word; there was light. He spoke the word; there were the suns and the stars. He spoke the word and there was all creation before Him. But when our Lord redeemed the earth and bought it back to Himself, He framed in the womb of a virgin girl a prepared body for the Son of God. And He offered that sacrifice on the altar as an atonement for our sins. And Christmas means that God hath visited us in our despair, our judgment

and our condemnation, and God in Christ hath made a way whereby we can find remission of all our iniquities. No man shall ever see the face of God in unforgiven sin, no man. Sin shuts out the soul from the presence of God. And in unforgiven sins a man shall never stand in the presence of God to live; only to die, to be discarded, to be shut out, to be sent away, to be locked up, to be cast into perdition and damnation. But in His mercy and in His goodness, God hath made a way whereby all of us can come boldly to the throne of grace and someday look on the face of God and live; "To give knowledge of salvation unto His people by the remission of their sins" [Luke 1: And a fourth and a last: Whereby the Dayspring, the anathole from on high hath visited us" [Luke 1: Like so many of you, I looked at this world after the Second World War. If I were to live a thousand lifetimes, I could never ever erase from my memory the sight of the waste of the terrible fury of modern warfare.

Chapter 6 : calendrierdelascience.com - Human Validation

Dayspring from on High: Advent Prayer highlights the coming of the Third Millennium. It includes part of Pope John Paul's three-year agenda to prepare for the Great Jubilee by becoming people of faith, hope, love, and justice.

From anatello; a rising of light, i. Dawn; by implication, the east. To look upon, visit, look out, select. I, the first-person pronoun. A primary pronoun of the first person I. From out, out from among, from, suggesting from the interior outwards. A primary preposition denoting origin, from, out. Height, heaven; dignity, eminence. From a derivative of huper; elevation, i. After this manner the Jews spoke of what we should call "the heart" of God. The word was a favourite one with St. Paul, as in the Greek of 2Corinthians 7: The pity that moved the heart of God is thought of, not as the instrument through which, but that on account of which, the work of the Baptist was to be accomplished. The dayspring from on high. The dawn is seen in the East rising upward, breaking through the darkness. We must remember, however, that the word had acquired another specially Messianic association, through its use in the LXX. Here the thought of the sunrise is prominent, and it connects itself with such predictions as, "The glory of the Lord hath risen upon thee" Isaiah What had become a Messianic name is taken in its primary sense, and turned into a parable. Pulpit Commentary Verse And, goes on Zacharias in his noble hymn, all this tender care for Israel but really for mankind, though perhaps the speaker of the hymn scarcely guessed it is owing to the deep love of God. Whereby the Dayspring from on high hath visited us. The beautiful imagery here is derived from the magnificence of an Eastern sunrise. In his temple service at Jerusalem the priest must have seen the ruddy dawn rise grandly over the dark chain of the distant mountains, and lighting up with a blaze of golden glory the everlasting hills as they stood round about Jerusalem. The thought which pictured the advent of Messiah as a sunrise was a favorite one with the prophets. We see it in such prophecies of Isaiah and Malachi as, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Gentiles shall come to thy light, and kings to the brightness of the; rising" Isaiah Matthew Henry Commentary 1: The gospel brings light with it; in it the day dawns. In John the Baptist it began to break, and increased apace to the perfect day. The gospel is discovering; it shows that about which we were utterly in the dark; it is to give light to those that sit in darkness, the light of the knowledge of the glory of God in the face of Jesus Christ. It is reviving; it brings light to those that sit in the shadow of death, as condemned prisoners in the dungeon. It is directing; it is to guide our feet in the way of peace, into that way which will bring us to peace at last, Ro 3: John gave proofs of strong faith, vigorous and holy affections, and of being above the fear and love of the world. Thus he ripened for usefulness; but he lived a retired life, till he came forward openly as the forerunner of the Messiah. Let us follow peace with all men, as well as seek peace with God and our own consciences. And if it be the will of God that we live unknown to the world, still let us diligently seek to grow strong in the grace of Jesus Christ.

Chapter 7 : The Dayspring From On High | Family Radio

He is the Dayspring from on High to which the prophet, Zacharias, refers in the leading text above. Even in lands where the Gospel has received little acceptance, the Christmas dÃ©cor is obvious everywhere.

The writing ministry began in under the name of Verse 1 of Psalm A group of sons and daughters in Christ began sharing their insights about the mysteries of the kingdom. In , the name was changed to DaySpring from on High. And in , the mailing address for the ministry was moved from Texas to Missouri. The gospel is free and DaySpring simply relies on the Father to provide as He sees fit. The Bible often refers to ministers of Christ as vessels containing the water, the oil, and the wine of the Spirit. As writers, DaySpring does not emphasize the markings, personalities, denominations, titles and decorations on the clay vessels of the writers, but instead desires that the reader might receive the internal message in its purity as poured out by the Holy Spirit. About our beliefs â€” we refer to the scripture about the foundational beliefs in Jesus Christ as described by the Apostle Paul. And we consider all who hold those basic beliefs as being our brothers and sisters in Christ. However, growth in Christ is a process and DaySpring desires to help readers find the gold, silver, and precious gems of the mysteries of God. Unfortunately, most of these mysteries are hidden in the carnal wood, hay and stubble. We are fellow pilgrims writing the chronology of a journey through the refining fires of the Spirit in search of precious and deeper truths. What subjects will you find in the writings? The mysteries of our God are rich and varied. The Order of Melchisedec was a mystery to the apostles and still is to Christians today. Is there a roadmap to immortality laid out in the plans of the tabernacle? Are the very blueprints of the body and its nervous system inherent in the tabernacle plans? And finally, one of the biggest mysteries of all â€” what is the true relationship between man and woman? Will this be revealed by the sons and daughters of the Most High God? Are the writings listed on the website available in print? Almost all of the writings are now out of print. However, those who want to download the writing file and print it out for their individual use are free to do so. An added advantage is that the printouts will be in color rather than in black and white. Do you have a mailing list for land mail? Occasionally, we do send out mailings for new writings. Those that wish to be on the land mail list may provide their addresses by contacting us. DaySpring From on High - designed by 3foldwebdesign.

Chapter 8 : Dayspring From On High | Soul-Junk Lyrics, Song Meanings, Videos, Full Albums & Bios

'The dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace.' Nothing deeper, nothing wider, nothing truer about the mission and issue of Christ's coming could be spoken.

Come and enlighten those who sit in darkness and in the shadow of death. One of the most beautiful times of day is dawn. One of the most horrible times of day is dawn. It opens on a room shared by two teenagers. Two crows sit outside on a power line. One says to the other, "Teenagers! Up at the crack of noon! The light harshly takes over the room. But it points out a sad state of affairs spiritually as well. In November, the Sunday School children went through the parables of Matthew. Once the Light dawns on the Last Day, there will be no turning back into the night. There will be no second chances. Once dawn comes, there is no going back into the night. The night has passed. The day has come. It goes back to the Antiphons but also to the Nicene Creed. We confess Jesus as "Light of light. John begins his Gospel: He was in the world, and the world was made through Him, yet the world did not know Him. He came to His own, but His own people did not receive Him" 1: Jesus came into our darkened world to shed light. He came to cheer "those who sit in darkness. Even today, people strive to remain in darkness. We return to the image of teenagers. Never wanting to wake up in the morning, wishing to remain in the comfort of the darkness. The only problem is that the Dayspring has come. He has brought light upon the earth. The Light of the Gospel illuminates the darkness, but we see it as harsh morning light invading our lives, disrupting the wondrous beauty of the darkness. How many of you used that line of reasoning with your parents? How many of you soon found out that THAT was the reason you were in trouble in the first place? Doing nothing just makes us lazy and complacent. We find ourselves in trouble, as the man given the one talent who hid it instead of using it as he should. Or as the goats did in the Sheep and Goat Judgment parable who refused to show compassion to some people. The Dayspring has come. The Light shines upon us. Jesus "called you out of darkness into His marvelous Light" 1 Peter 2: Not the light of any regular dawn. Dawn that morning changed everything. Jesus reclaimed Creation for the Creator. Jesus redeemed the souls of the saints. But what does it mean to walk in the Light? We walk in the Light that shines through everything we do. We live as different people from those around us in the world because we are different. We have been changed by the light of that morning. By the light of that morning, sniveling cowards stood up against the religious establishment. By the light of that morning, doubters became firm in their convictions. By the light of that morning, sinners are sanctified. By the light of that morning, the light of the Last Day is reflected. Jesus gave the parables as images of the kingdom of Heaven. The image of His reign among His people. The parables show us the way we should portray Christ to the world. To reach out to a dying world, lying comfortably in their beds of death, and bring them the dawn. Not as a harsh light coming through the window. God loves your neighbor. Illuminate them by telling them that the Dayspring has come to cheer them.

Chapter 9 : OLPOC: Sermon: "Dayspring from on High"

Through the tender mercy of our God; whereby the dayspring from on high has visited us, tender. Psalm Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old.