(1) It is *not literal* birth. For the woman is not a  
literal woman, but a city. (2) It is *not spiritual*  
birth, or regeneration; for the persons constituting the  
child are already born of the Spirit. (3) It is *symbolic*  
birth, or *resurrection*. “They loved not their lives  
unto *death*.” Hence this is a birth *out of* death; that  
is, it is resurrection. Christ, the possessor of the key of  
Hades, opens for them the door, and none can shut it.  
In this manner Paul expounds the second psalm. “God  
fulfilled the same (promise) . . . . in that he *raised up  
Jesus again*, as it is also written in the second psalm,  
Thou art my son; this day have I *begotten thee*” (Acts  
xiii. 33). With resurrection ascension also is connected,  
as in Jesus’ case. And of both regeneration and of  
resurrection, baptism is the type. It discovers to us  
death and burial in the *im*mersion, and both spiritual  
and bodily resurrection, in the *e*mersion of the believer.  
 “A male son.” Who is it?  
 1. It is *not* ISRAEL; though in the expression “man-child” there is a reference to Israel's history in Egypt;  
since it was against the male children especially that  
Pharaoh’s persecution raged, and in that point Israel’s  
trouble was especially felt. ’Tis not Israel, for though  
they overcome the nations of Canaan, they overcame  
not Satan; nor could it be said of them, that “they  
loved not their lives unto death.”  
 2. Nor is it CHRIST. The child is a unit composed  
of many. Christ was His mother’s *first-born*. The  
mother here has other sons. Satan goes forth against  
“the remnant of her seed.” As the mother is symbolic, so must the child be. The mother is Jerusalem,  
and Jesus was not born there.  
 3. Nor is it THE CHURCH, simply and singly considered.  
 (1) For this child is caught up, not into *air* (1 Thess.  
iv. 16), but to God’s *throne*, ere Christ has descended