

Lamentations 5:1-22

Table 1
Lamentations 5:1-22, AV1611 versus NIV

Verse	AV1611	NIV
1	<i>Remember, O LORD, what is come upon us: consider, and behold our reproach.</i>	<i>Remember, O LORD, what has happened to us; look, and see our disgrace.</i>
2	<i>Our inheritance is turned to strangers, our houses to aliens.</i>	<i>Our inheritance has been turned over to aliens, our homes to foreigners.</i>
3	<i>We are orphans and fatherless, our mothers are as widows.</i>	<i>We have become orphans and fatherless, our mothers like widows.</i>
4	<i>We have drunken our water for money; our wood is sold unto us.</i>	<i>We must buy the water we drink; our wood can be had only at a price.</i>
5	<i>Our necks are under persecution: we labour, and have no rest.</i>	<i>Those who pursue us are at our heels; we are weary and find no rest.</i>
6	<i>We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.</i>	<i>We submitted to Egypt and Assyria to get enough bread.</i>
7	<i>Our fathers have sinned, and are not; and we have borne their iniquities.</i>	<i>Our fathers sinned and are no more, and we bear their punishment.</i>
8	<i>Servants have ruled over us: there is none that doth deliver us out of their hand.</i>	<i>Slaves rule over us, and there is none to free us from their hands.</i>
9	<i>We gat our bread with the peril of our lives because of the sword of the wilderness.</i>	<i>We get our bread at the risk of our lives because of the sword in the desert.</i>
10	<i>Our skin was black like an oven because of the terrible famine.</i>	<i>Our skin is hot as an oven, feverish from hunger.</i>
11	<i>They ravished the women in Zion, and the maids in the cities of Judah.</i>	<i>Women have been ravished in Zion, and virgins in the towns of Judah.</i>
12	<i>Princes are hanged up by their hand: the faces of elders were not honoured.</i>	<i>Princes have been hung up by their hands; elders are shown no respect.</i>
13	<i>They took the young men to grind, and the children fell under the wood.</i>	<i>Young men toil at the millstones; boys stagger under loads of wood.</i>
14	<i>The elders have ceased from the gate, the young men from their musick.</i>	<i>The elders are gone from the city gate; the young men have stopped their music.</i>
15	<i>The joy of our heart is ceased; our dance is turned into mourning.</i>	<i>Joy is gone from our hearts; our dancing has turned to mourning.</i>
16	<i>The crown is fallen from our head: woe unto us, that we have sinned!</i>	<i>The crown has fallen from our head. Woe to us, for we have sinned!</i>
17	<i>For this our heart is faint; for these things our eyes are dim.</i>	<i>Because of this our hearts are faint, because of these things our eyes grow dim</i>
18	<i>Because of the mountain of Zion, which is desolate, the foxes walk upon it.</i>	<i>for Mount Zion, which lies desolate, with jackals prowling over it.</i>
19	<i>Thou, O LORD, remainest for ever; thy throne from generation to generation.</i>	<i>You, O LORD, reign forever; your throne endures from generation to generation.</i>

20	Wherefore dost thou forget us for ever, and forsake us so long time?	Why do you always forget us? Why do you forsake us so long?
21	Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.	Restore us to yourself, O LORD, that we may return; renew our days as of old
22	But thou hast utterly rejected us; thou art very wroth against us.	unless you have utterly rejected us and are angry with us beyond measure.

Notes on Table 1

1. The NIV alters the meanings of 6 verses as shown in the shaded portions of the readings; Lamentations 5:5, 7, 9, 10, 18, 20, 21.
 - 1.1. Lamentations 5:5 refers to actual persecution that the Jews suffered under Nebuchadnezzar, king of Babylon, Jeremiah 52:9-11, 24-28, not simply pursuit.
 - 1.2. Lamentations 5:7 refers to the sins of the Jews that incurred God's judgement, 2 Chronicles 36:11-21. See also Lamentations 5:16.
 - 1.3. Lamentations 5:9 refers prophetically to the Jew in the wilderness of Selah Petra¹, the city of refuge in **"the land of Uz"** Job 1:1, to which part of the Jewish remnant will flee in the Tribulation, to be miraculously fed, along with others **"in Bashan and Gilead, as in the days of old"** Micah 7:14, 15, Psalm 74:14. The NIV's alteration of **"the wilderness"** to **"the desert"** obscures the cross references.
 - 1.4. Lamentations 5:10 in AV1611 is correct because famine does result in blackening of the skin². See also Lamentations 4:8. Spiritually, **"a famine...of hearing the words of the Lord"** Amos 8:11 can take the shine off your face. **"And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him"** Exodus 34:29.
 - 1.5. Lamentations 5:18 cross references with **"the little foxes, that spoil the vines"** Song of Solomon 2:15. **"The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant"** Isaiah 5:7. **"The little foxes"** were like false prophets. **"O Israel, thy prophets are like the foxes in the deserts"** Ezekiel 13:4. They spoiled the vines and in turn Israel and Judah, Jeremiah 27:9-16. Eventually, therefore, Israel and Judah got a fox for a king over **"the mountain of Zion."** See Luke 13:32. The NIV obscures the cross references.
 - 1.6. The NIV reading contradicts both God's character and God's promises to Israel. The Lord doesn't always forget Israel. **"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob"** Exodus 2:24. **"If I forget thee, O Jerusalem, let my right hand forget her cunning"** Psalm 137:5. Lamentations 5:20 indicates that **"The glory is departed from Israel"** 1 Samuel 4:22 **"for the multitude of her transgressions"** Lamentations 1:5 and been replaced by God's wrath, Lamentations 5:22, with no end in sight, except that there is, as found in the very next Book, Ezekiel 1:1 **"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God."** The NIV obscures this sequence.

2. Lamentations 5:1-22 describe judgements on Israel that have application to present-day Britain.
- 2.1. Lamentations 5:2 ***“Our inheritance is turned to strangers, our houses to aliens.”*** The total cost of Britain’s EU membership³ is over £300,000,000,000 a year. The indigenous British population of the UK will be a minority by 2100⁴ if present population trends continue, or sooner, 2060⁵. In a little over 20 years, another 4 cities each the size of Birmingham will be needed to accommodate the projected influx of immigrants (4.4 million, 63% of the total 7,000,000 population increase)⁶. These trends are a loss of the nation’s wealth and living space. More examples of national inheritance losses to strangers follow:
- 2.2. Lamentations 5:4 ***“We have drunken our water for money; our wood is sold unto us.”*** Germany’s Deutsche Bank part-owns Northumbrian Water and several foreign companies own parts of our water supply⁷. The Germans and the French own much of our gas and electricity supplies.
- 2.3. Lamentations 5:6 ***“We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.”*** The decline of farming means that more our food has to be imported from overseas, again thanks to the EU’s destructive Common Agricultural Policy and the failure of our own government to support farming, compared with continental governments.
- 2.4. Lamentations 5:8 ***“Servants have ruled over us: there is none that doth deliver us out of their hand.”*** Nebuchadnezzar’s servant Nebuzaradan, captain of the guard, ruled over what was left of Israel, Jeremiah 52:12-23 and took the nation’s wealth back to Babylon. Now the pope’s servants, in the form of the EU, rule over Britain. EU researcher David Noakes states⁸ *“Over 80% of the British Government’s legislation and policy is the EU’s... On 1st January 2009 the Lisbon Treaty removed the last 20%, i.e. all remaining power, from our Westminster Parliament, which became defunct on that day. It will continue the charade for the EU’s sake, to conceal the truth from the carefully dumbed down British Public, until the EU has consolidated its power.”* As for papal domination of the EU, another researcher Adrian Hilton wrote some years ago *“Into the 21st century, Europe’s leaders and the Roman Catholic Church are still working together towards the common goal of unity. Many of Europe’s political leaders...see a crucial role for the Roman Catholic Church in their efforts, providing a powerfully cohesive common religion to hold Europe together politically. The vision of a Holy Roman Empire under a Roman Catholic aegis [protection, like the Mafia style of ‘protection’] is a favourite theme of Pope John Paul II...”* Benedict XVI will no doubt carry this theme forward on his visit here and afterwards.
- 2.5. Lamentations 5:11 ***“They ravished the women in Zion, and the maids in the cities of Judah.”*** The propensity of Muslim paedophile gangs⁹, who are effectively foreign invaders, to lure vulnerable white girls into drugs and prostitution is well known. A recent sickening case involving a 14-year-old victim¹⁰ has highlighted this Asian Muslim scourge.
- 2.6. Lamentations 5:16 ***“The crown is fallen from our head: woe unto us, that we have sinned!”*** The UPC, United Protestant Council, states that¹¹ *“If the process [of deeper European integration] is completed and we are committed to a federal Europe; sovereignty will no longer rest with the people of these islands, nor with the Queen who will simply be a citizen of Europe like the rest of us and her Parliament will be seconded to the European State.”* But the Queen has herself aided and abetted the process of betrayal to the EU, as David Noakes reveals. *“The Queen, one of the main driving forces behind the EU for most of her life, gladly gave her Royal Assent [to the Lisbon Treaty] on 19th June 2008. This means Westminster and the Queen ratified it behind our backs, as they have the other five treaties.”* The 5 earlier ones¹² were the treaty of the European Economic Community (EEC), 1957, the Single European Act (1986), the Treaty of Maastricht (1992), the Treaty of Amsterdam (1997) and the Treaty of Nice (2001). HM subjects sinned because they failed to restrain their leaders’ treachery like Eli failed to restrain his sons, 1 Samuel 3:13, ***“his sons made themselves vile, and he restrained them not.”***

3. If church, nation and individual are to be turned back to God, Lamentations 5:21, they would do well to reflect on the words of 2 Kings 23:2-3.

“And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.”

This is an incentive to pray 1 Timothy 2:1-4.

“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.”

Especially with the HRH the Prince of Wales as Patron of the 2011 Trust¹³, which has been set up to observe the 400th anniversary of the publication of the 1611 English Holy Bible. Even senior politicians such as Frank Field¹⁴ and secular academics such as Professor Richard Dawkins¹⁵ have enthusiastically lent their support to the Trust.

That is one way that the individual, even the Prince himself and church and nation could be encouraged ***“to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words...that were written in this book.”***

And thus drawn back to God.

Amen.

Psalm 80:1-19

Table 2
Psalm 80:1-19, AV1611 versus NIV

Verse	AV1611	NIV
1	To the chief Musician upon Shoshannimeduth, A Psalm of Asaph. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.	For the director of music. To the tune of "The Lilies of the Covenant." Of Asaph. A psalm. Hear us, O Shepherd of Israel, you who lead Joseph like a flock; you who sit enthroned between the cherubim, shine forth
2	Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.	before Ephraim, Benjamin and Manasseh. Awaken your might; come and save us.
3	Turn us again, O God, and cause thy face to shine; and we shall be saved.	Restore us, O God; make your face shine upon us, that we may be saved.
4	O LORD God of hosts, how long will thou be angry against the prayer of thy people?	O LORD God Almighty, how long will your anger smolder against the prayers of your people?
5	Thou feedest them with the bread of tears; and givest them tears to drink in great measure.	You have fed them with the bread of tears; you have made them drink tears by the bowlful.
6	Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.	You have made us a source of contention to our neighbors, and our enemies mock us.
7	Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.	Restore us, O God Almighty; make your face shine upon us, that we may be saved.
8	Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.	You brought a vine out of Egypt; you drove out the nations and planted it.
9	Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.	You cleared the ground for it, and it took root and filled the land.
10	The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.	The mountains were covered with its shade, the mighty cedars with its branches.
11	She sent out her boughs unto the sea, and her branches unto the river.	It sent out its boughs to the Sea, its shoots as far as the River.
12	Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?	Why have you broken down its walls so that all who pass by pick its grapes?
13	The boar out of the wood doth waste it, and the wild beast of the field doth devour it.	Boars from the forest ravage it and the creatures of the field feed on it.
14	Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;	Return to us, O God Almighty! Look down from heaven and see! Watch over this vine,
15	And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.	the root your right hand has planted, the son you have raised up for yourself.

16	<i>It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.</i>	<i>Your vine is cut down, it is burned with fire; at your rebuke your people perish.</i>
17	<i>Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.</i>	<i>Let your hand rest on the man at your right hand, the son of man you have raised up for yourself.</i>
18	<i>So will not we go back from thee: quicken us, and we will call upon thy name.</i>	<i>Then we will not turn away from you; revive us, and we will call on your name.</i>
19	<i>Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.</i>	<i>Restore us, O LORD God Almighty; make your face shine upon us, that we may be saved.</i>

Notes on Table 2

1. The psalm is a prayer and a prophecy¹⁶. Like Lamentations 5, it refers mainly to Israel under persecution in the End Times just before the Second Advent. Asaph lived in David's time and is designated as "*Asaph the seer*" 2 Chronicles 29:30.
2. The prayer and the prophecy are aimed at the faithful Jewish remnant in the End Times. Both will be fulfilled at the Second Advent, "*shall a nation be born at once?, for as soon as Zion prevailed, she brought forth her children*" Isaiah 66:8. Note the term "*She*" in Psalm 80:11.
3. Psalm 80:3, 7, 19 are key verses.
 - 3.1. God will turn the nation of Israel. See Zechariah 12:10 "*And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*" Note the reference to the crucifixion of the Lord Jesus Christ, Acts 5:30 "*The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.*"
 - 3.2. God will cause His face to shine on the nation of Israel and their enemies but for different reasons. Psalm 50:2-3 "*Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.*" See also 2 Thessalonians 1:8-9, 2:8-10.
 - 3.3. God will save the nation of Israel, that is, "*all the families that remain*" Zechariah 12:14. Romans 11:26 "*And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*" "*The deliverer*" is of course "*the son of man*" Psalm 80:17 "*which is in heaven*" John 3:13. "*The vineyard*" Psalm 80:15 is Israel, Isaiah 5:7 and "*the branch*" is a reminder that Israel can typify the Lord Jesus Christ in scripture, Hosea 11:1, Matthew 2:15, Zechariah 3:8¹⁷. Particular Old Testament references to "*the branch*" as the Lord Jesus Christ in prophecy match the main theme of each of the Gospels; Isaiah 4:2 (God, John), Jeremiah 23:5 (King, Matthew), Zechariah 3:8 (servant, Mark), 6:12 (man, Luke).
 - 3.4. God is the "*God of hosts*" Psalm 80:4, 7, 14, 19. Jude 14 "*And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints.*" These are "*the armies which were in heaven*" Revelation 19:14.
4. "*The bread of tears*" and "*tears to drink*" in Psalm 80:5 are prison fare, "*bread of affliction and ...water of affliction*" 1 Kings 22:27. Israel is in bondage to other nations, Lamentations 5:4, 6.

5. ***“The boar”*** Psalm 80:13 is unclean, Leviticus 11:7. It is with ***“the wild beast”*** which is ***“the beast”*** of Revelation 13:1-2 i.e. ***“a lion...a leopard...a bear...the wild beast shall tear them”*** Hosea 13:7, 8 that God uses in judgement to ***“devour”*** captive Israel, literally, Psalm 14:4, 16:4, Isaiah 6:13. Revelation 17:3, 2 Peter 2:22 confirm the identity of ***“the boar”*** (the term rhymes with ***“whore”*** Revelation 17:1). ***“So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.”*** ***“But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”*** See also Matthew 7:6, where ***“false prophets”*** Matthew 7:15 are likened to dogs and pigs. ***“The boar”*** is the male head of a false belief system likened to ***“the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus”*** and ***“the sow that was washed”*** but invariably returns ***“to her wallowing in the mire”*** i.e. is always the same, always unclean in ***“mire and dirt”*** Isaiah 57:20 and always persecuting God’s saints, including the faithful remnant of Israel in the End Times, Revelation 12:13-17, as these Bible believers¹⁸ have made clear. ***“THE MOTTO OF THE ROMAN CATHOLIC CHURCH IS EVER TRUE – “SEMPER EADEM” (ALWAYS THE SAME) - ROME DOESN’T CHANGE HER WAYS OR HER METHODS - ROME STILL PERSECUTES THOSE WHO OPPOSE TODAY.”*** Though characterised by ***“the sow,”*** Rome, of course, has a male head, ***“the boar,”*** who, as head of the Catholic ***“sow”*** does ***“waste”*** (modern expression) his victims, including a massive waste of human life, Revelation 18:24 ***“And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.”*** See also *The Godfathers* www.chick.com/catalog/comics/0114.asp and *The Secret History of the Jesuits*, www.chick.com/catalog/books/0191.asp.
6. ***“Quicken”*** Psalm 80:18 is first a reference to a resurrection and deliverance of a soul from hell, Psalm 71:20 (first reference) ***“Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.”*** Compare with Acts 2:25-32, in particular Acts 2:31 ***“He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.”*** See also Ephesians 4:8. ***“Quicken(ed)”*** Romans 8:11, 1 Peter 3:18 also has the sense of ***“the dead shall be raised incorruptible, and we shall be changed”*** 1 Corinthians 15:52. ***“Revive(d)”*** can have the sense of an individual being reinvigorated, Genesis 45:27, Judges 15:19 and literally being brought back to life, 1 Kings 17:22, 2 Kings 13:21, Hosea 6:2 followed by Isaiah 26:19 and Ezekiel 37:12, Romans 14:9 but ***“quicken”*** has the enhanced sense of 1 Corinthians 15:53 ***“For this corruptible must put on incorruption, and this mortal must put on immortality.”*** In Psalm 80:18, ***“quicken”*** would also apply to Israel enduring forever, according to Jeremiah 31:35-36 ***“Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.”*** See also Jeremiah 33:23-26.

7. The NIV makes alterations to the sense of the readings in Psalm 80:3-4, 6-12, 14-19. With reference to some of the more serious alterations:
- 7.1. “*Restore*” is not the same as or as explicit as “*turn...again,*” “*shine upon us*” does not allow for God’s judgement on His and Israel’s enemies, 2 Thessalonians 1:8, 9 and “*Almighty*” overlooks the Lord’s Return *with His saints*, Jude 14.
 - 7.2. “*The nations*” are “*nations*” in Deuteronomy 7:1 but are rightly described as “*the heathen*” as Deuteronomy 12:31 shows. God explicitly “*preparedst room before it*” i.e. Israel, because “*He cast out many nations before thee*” i.e. Israel.
 - 7.3. “*The creatures*” loses the cross references to “*the beast*” and “*the wild beast.*” “*Watch over this vine*” weakens the Second Advent reference to “*visit this vine,*” which prayer is explicitly answered in Zechariah 14:4. Alteration of “*the branch*” to “*the son*” eliminates important cross references with respect to the main theme of each of the Gospels. See remarks above with respect to point 3.3. The NIV’s omission of “*thy countenance*” breaks the links with other important Second Advent references, e.g. Revelation 6:16 “*hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.*” See also Revelation 19:11-15. “*Revive*” in Psalm 80:18 NIV does not have the sense of Jeremiah 31:35-36, 33:23-26 for Israel or 1 Corinthians 15:53 for the Christian as “*quicken*” does. See remarks above with respect to point 6.
8. Speaking practically, Psalm 80:3-4, 7, 17-19 could be applied to New Testament revival.
- 8.1. Psalm 80:3-4, 7, 19 can be applied as an exhortation to intercessory prayer that is acceptable to God, Romans 8:26, with respect to reviving or reinvigorating a spiritually ailing church.
 - 8.2. Psalm 80:17 can be applied to exercise *His* strength to revive, or reinvigorate a spiritually ailing church, Isaiah 41:10, Revelation 3:1, 2, Philippians 4:13.
 - 8.3. Psalm 80:18 can be applied to reviving or reinvigorating a spiritually ailing church so that it continues faithfully with the Lord, Luke 9:3, 22:28, in prayer, Ephesians 6:18, Colossians 4:2, in the ministry of “*the word of truth, the Gospel of your salvation*” Ephesians 1:13, Acts 6:4 and in fruit-bearing, Luke 8:15, John 15:5, 16, Galatians 5:22-23.

Ezekiel 36:17-38

Table 3
Ezekiel 36:17-38, AV1611 versus NIV

Verse	AV1611	NIV
17	<i>Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.</i>	<i>“Son of man, when the people of Israel were living in their own land, they defiled it by their conduct and their actions. Their conduct was like a woman’s monthly uncleanness in my sight.</i>
18	<i>Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:</i>	<i>So I poured out my wrath on them because they had shed blood in the land and because they had defiled it with their idols.</i>
19	<i>And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.</i>	<i>I dispersed them among the nations, and they were scattered through the countries; I judged them according to their conduct and their actions.</i>
20	<i>And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.</i>	<i>And wherever they went among the nations they profaned my holy name, for it was said of them, ‘These are the LORD’s people, and yet they had to leave his land.’</i>
21	<i>But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.</i>	<i>I had concern for my holy name, which the house of Israel profaned among the nations where they had gone.</i>
22	<i>Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went.</i>	<i>“Therefore say to the house of Israel, ‘This is what the Sovereign LORD says: It is not for your sake, O house of Israel, that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations where you have gone.</i>
23	<i>And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.</i>	<i>I will show the holiness of my great name, which has been profaned among the nations, the name you have profaned among them. Then the nations will know that I am the LORD, declares the Sovereign LORD, when I show myself holy through you before their eyes.</i>
24	<i>For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.</i>	<i>“For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land.</i>
25	<i>Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.</i>	<i>I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols.</i>

26	<i>A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.</i>	<i>I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh.</i>
27	<i>And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.</i>	<i>And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.</i>
28	<i>And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.</i>	<i>You will live in the land I gave your forefathers; you will be my people, and I will be your God.</i>
29	<i>I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you.</i>	<i>I will save you from all your uncleanness. I will call for the grain and make it plentiful and will not bring famine upon you.</i>
30	<i>And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.</i>	<i>I will increase the fruit of the trees and the crops of the field, so that you will no longer suffer disgrace among the nations because of famine.</i>
31	<i>Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.</i>	<i>Then you will remember your evil ways and wicked deeds, and you will loathe yourselves for your sins and detestable practices.</i>
32	<i>Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.</i>	<i>I want you to know that I am not doing this for your sake, declares the Sovereign LORD. Be ashamed and disgraced for your conduct, O house of Israel!</i>
33	<i>Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.</i>	<i>“This is what the Sovereign LORD says: On the day I cleanse you from all your sins, I will resettle your towns, and the ruins will be rebuilt.</i>
34	<i>And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.</i>	<i>The desolate land will be cultivated instead of lying desolate in the sight of all who pass through it.</i>
35	<i>And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.</i>	<i>They will say, “This land that was laid waste has become like the garden of Eden; the cities that were lying in ruins, desolate and destroyed, are now fortified and inhabited.”</i>
36	<i>Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.</i>	<i>Then the nations around you that remain will know that I the LORD have rebuilt what was destroyed and have replanted what was desolate. I the LORD have spoken, and I will do it.’</i>
37	<i>Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.</i>	<i>“This is what the Sovereign LORD says: Once again I will yield to the plea of the house of Israel and do this for them: I will make their people as numerous as sheep,</i>

38	As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.	<i>as numerous as the flocks for offerings at Jerusalem during her appointed feasts. So will the ruined cities be filled with flocks of people. Then they will know that I am the LORD.</i>
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Notes on Table 3

1. The Lord says ***“I will”*** or ***“will I”*** 16 times in this passage Ezekiel 36:23, 24, 25 twice, 26 four times, 27, 29 twice, 30, 33, 36, 37 twice, cross-referencing to Isaiah 55:11 ***“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”*** The ***“I will”*** terms naturally break the passage from a negative emphasis, dealing with God’s judgement, Ezekiel 36:17-22 to increasing blessing, Ezekiel 36: 23-38, which prophetically will include the Second Advent, according to Isaiah 27:6 ***“He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.”*** See also Ezekiel 36:35. Ezekiel 36:38 reinforces the fulfilment of the Lord’s ***“I will”*** statements. They embody a minimum of 22 blessings to Israel. Note the Devil’s attempt to counterfeit God in Isaiah 14:13-14, with the statement ***“I will”*** 5 times.
2. The 16 statements of ***“I will”*** or ***“will I”*** are that the Lord first ***“will sanctify my great name”*** Ezekiel 36:23, then with respect to Israel ***“take you from among the heathen,”*** ***“sprinkle clean water upon you”*** and ***“cleanse you”*** Ezekiel 36:24, 25, ***“give you...a new heart...and a new spirit...an heart of flesh”*** and ***“take away the stony heart”*** Ezekiel 36:26, ***“put my spirit within you”*** Ezekiel 36:27, ***“save you for all your uncleanness”*** and ***“call for the corn, and will increase it”*** Ezekiel 36:29, ***“will multiply the fruit of the tree”*** Ezekiel 36:30, ***“cause you to dwell in the cities”*** Ezekiel 36:33, ***“build the ruined places, and plant that that was desolate”*** Ezekiel 36:36, ***“be enquired of by the house of Israel...and increase them with men like a flock”*** Ezekiel 36:37. Though the nation is yet in unbelief, God has done this for Israel since the end of the 19th century and particularly since Israel became a nation in 1948¹⁹.

Speaking practically, devotionally or spiritually, parallels can be found with respect to Christian conversion, where the convert is²⁰:

- 2.1. Spiritually circumcised, Colossians 2:11-13.
- 2.2. Born again, John 3:3.
- 2.3. Permanently indwelt by the Holy Spirit, John 14:16-17.
- 2.4. Sealed by the Holy Spirit, Ephesians 4:30.
- 2.5. Put into Jesus Christ, 2 Corinthians 5:17 i.e. ***“accepted in the beloved”*** Ephesians 1:6.
- 2.6. ***“Baptized into”*** the Body of Christ by the Holy Spirit, 1 Corinthians 12:13, 27.
- 2.7. Eternally secure, 1 John 5:11-13.
3. ***“Their own way”*** Ezekiel 36:17, ***“their way”*** Ezekiel 36:19, ***“your own ways”*** Ezekiel 36:32 cross-references with Isaiah 53:6 ***“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all”*** and Isaiah 55:8 ***“For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.”***
4. ***“The blood that they had shed upon the land”*** in Ezekiel 36:18 cross-references to Numbers 35:33 ***“So ye shall not pollute the land wherein ye are: for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it”*** and gives further insight into the judgement of God in Ezekiel 36:18.

5. ***“I scattered them among the heathen”*** in Ezekiel 36:19 refers historically to God’s judgement on Israel in 2 Kings 17, 24, 25 with respect to the enforced emigrations inflicted on Israel by the kings of Assyria and Babylon. See God’s warning in Leviticus 26:33 against the consequences of disobedience. ***“And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.”***

The Lord did so because ***“the children of Israel had sinned against the LORD their God...and walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made”*** 2 Kings 17:7-8. It was retribution in kind and was accompanied by enforced immigration, according to Ezekiel 7:24 ***“Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.”***

The picture is similar in Britain today^{21, 22}, for similar reasons, with a net annual inward immigration of non-British ***“heathen”*** of 300,000 and a net outward emigration of native British individuals (many of whom are no doubt ‘home-grown’ ***“heathen”***) of 100,000. The net result is, taking into account the replacement rate of births over deaths that favours the non-British proportion of the population by about 3:2 or more, the native British will be a minority in their own country by no later than the year 2100²³.

Prophetically the scattering refers to the near-two millennia of Jewish captivity between the First and Second Advents, following the Jews’ rejection of ***“the Messiah the Prince”*** Daniel 9:25, 26, according to Luke 21:23, 24 ***“But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”***

6. ***“They profaned my holy name”*** Ezekiel 36:20 because the Jews did not receive the Lord Jesus Christ as ***“the Messiah the Prince.”*** Any Gentile who does likewise (atheists, agnostics, Muslims, Marxists, evolutionists, humanists, rationalists and Catholics who ***“by means of a whorish woman a man is brought to a piece of bread”*** Proverbs 6:26, with reference to the mass and the whore of Revelation 17) has also ***“profaned my holy name.”***
7. The Lord ***“had pity for mine holy name”*** Ezekiel 36:21 because the Lord is ***“Like as a father pitieth his children, so the LORD pitieth them that fear him”*** Psalm 103:13. Psalm 99:6 states ***“Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.”*** Samuel’s ministry of calling upon the Lord’s name brought forth the Lord’s pity for His name and resulted in a time of spiritual revival for Israel that led eventually to the reign of King David. Samuel’s intercessory prayer was essential for this time of revival, highlighting also that prayerlessness is a sin. ***“Pity”*** it should be noted, is much stronger than the NIV’s mere *“concern.”*

“Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way: Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king” 2 Samuel 12:23-25.

Ezekiel 36:21 is a key verse for the passage because it sets out the basis for God’s blessing to Israel that follows.

8. The expression ***“the heathen”*** is found 8 times in the passage, in Ezekiel 36:19, 20, 21, 22, 23, 24, 30, 36. The expression refers to ***“them that know not God”*** 2 Thessalonians 1:8, according to Jeremiah 10:25. ***“Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.”*** Jeremiah’s prayer will be answered at the Second Advent, as 2 Thessalonians 1:8, 9 indicate. The NIV’s *“nations”* obscures the scriptural definition of ***“the heathen”*** in contrast to Israel, ***“the children of God that were scattered abroad”*** John 11:52, whom Ezekiel 36:20 describes as ***“the people of the LORD.”*** (The AV1611 distinguishes between ***“nations,”*** found 336 times and ***“heathen,”*** found 150 times. *“Heathen”* appears only once in the NIV, 1 Thessalonians 4:5, which reference contains a definition of the term but one that is divorced from Israel and only twice in the NKJV, Matthew 6:7, 18:17.)
9. Ezekiel 36:24 prophetically refers to the Balfour Declaration of 1917 and the formation of the State of Israel in 1948²⁴.
10. The term ***“the LORD God”*** occurs 5 times in the passage, in Ezekiel 36:22, 23, 32, 33, 37. The expression occurs 205 times in Ezekiel, or 44% of the total of 465 occurrences in scripture. It is explicit with respect to ***“the Lord God of Israel”*** Who ***“fought for Israel”*** Joshua 10:42, ***“the LORD God”*** that ***“made the earth and the heavens”*** Genesis 2:4 (compare Genesis 1:1), ***“the LORD God of heaven”*** Who can bestow ***“all the kingdoms of the earth”*** on an earthly ruler, Ezra 1:2 (or the Devil, Luke 4:5-6) and ***“the Lord God omnipotent”*** that ***“reigneth”*** Revelation 19:6. Other important references in this context are 1 Kings 18:39, Ezra 1:3, Isaiah 9:6, Matthew 21:13, Mark 11:17, Luke 19:46 and 1 Corinthians 12:3, where the NIV, TNIV, NKJV repeatedly omit the vital word ***“the”*** with respect to God and the Lord Jesus Christ and change ***“the house of prayer”*** into ***“a house of prayer.”*** (The NIV, TNIV each has ***“the Sovereign Lord”*** 253 times and ***“the Lord God”*** 55 times. The substitution removes the vital word ***“God”*** and inserts in its place a weak French word, ***“Sovereign”*** that appeared in no English Bible for a thousand years and was imported into English by French-speaking monarchs who occupied the English throne in the 12th century. The term refers explicitly to an earthly political ruler and not ***“the Lord God omnipotent”*** that ***“reigneth.”*** It was popularized in the 16th century by John Calvin through his training for the priesthood, his denial of man’s free will, Leviticus 1:3 and his aim of setting up a church-state hierarchy in Geneva modelled on that of the Vatican. 5-Point Calvinist Edwin Palmer²⁵, who coordinated all the work on the NIV, would no doubt have therefore encouraged the insertion of the term ***“Sovereign”*** into its text. The term ***“Sovereign”*** is also used for ruler-ship among Illuminists and 33rd Degree Royal Arch Masons, including the Jesuit Cardinal Carlo Martini, prelate of Milan and one of the editors for the Greek text²⁶ underlying the NIV, NASV, NRSV and most new versions. The King James translators only used the word ***“Sovereign”*** in reference to an earthly ruler, in the Dedicatory Epistle for their work, with respect to James 1st, then king of England²⁷, never in their translation. (The NKJV retains ***“the Lord God”*** slightly more often than the AV1611, 472 times but merges the personal expression ***“the Lord thy God”*** 264 times in the AV1611 with the wider expression ***“the Lord your God”*** 140 times in the AV1611, 401 times in the NKJV.)
11. Ezekiel 36:37-38 cross-references to Isaiah 11:11-12, which describes the re-gathering of Israel mentioned in Ezekiel 36:24, whom God scattered in Ezekiel 36:19. ***“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”*** The return of the Jews under Ezra and Nehemiah pre-figured this second return but did not consist of the recovery of ***“the dispersed of Judah from the four corners of the earth.”*** Ezekiel 36:38 shows that after the cleansing of Israel, Ezekiel 36:25, 26, 29, 31-33, the nation will be ***“the holy flock.”*** This

second return reached an important milestone in 1948, when Israel became a nation, see Points 2, 9 above but Israel's cleansing is not complete. Before the Second Advent, Jerusalem is described in Revelation 11:8 as ***“the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”*** But Israel will be holy, according to Leviticus 11:44 ***“For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy.”*** See also 1 Peter 1:16. The refining process is described in Zechariah 12, 13 and the Lord will complete it at the Second Advent. That is why the feasts will be ***“solemn”*** in Ezekiel 36:38. (The NIV, TNIV have a nonsense reading at the end of Ezekiel 36:37 and remove the word ***“holy”*** from Ezekiel 36:38, obscuring the result of the cleansing of Israel described in Ezekiel 36:25, 26, 29, 31-33.)

12. By means of the word changes it introduces in Ezekiel 36:18, 19, 21, 22, 23, 24, 32, 30, 36, 37, the NIV, TNIV break or weaken the cross references to Isaiah 53:6, 55:8, Numbers 35:33, 2 Samuel 12:23-25, Psalm 99:6, 103:13, Jeremiah 10:25, 2 Thessalonians 1:8, 9, Joshua 10:42, Genesis 2:4, Ezra 1:2, Revelation 19:6, 1 Kings 18:39, Ezra 1:3, Isaiah 9:6, Matthew 21:13, Mark 11:17, Luke 19:46, 1 Corinthians 12:3, Isaiah 11:11, 12, Leviticus 11:44, 1 Peter 1:16. They should not be consulted by any serious student of the scriptures, 2 Timothy 2:15, who aims to ***“search the scriptures”*** John 5:39.

Spiritual Applications

Doctrinally, Ezekiel 36:17-38 refers prophetically to God's deliverance and sanctification of Israel at the Second Advent. Spiritual application can be made for the Christian and the local church.

1. God ***"will have all men to be saved, and to come unto the knowledge of the truth"*** 1 Timothy 2:4, even if some men ***will "frustrate the grace of God"*** and not get saved, Galatians 2:21.
2. God's blessings to Israel described in the passage have their counterparts for the Christian and the church, Ephesians 1:3.
3. ***"The Lord GOD"*** will have ***"pity for mine holy name"*** and God ***"will sanctify my great name"*** Ezekiel 36:21, 22, 23. That is the basis of spiritual blessing. It is achieved by the prayer of ***"them that call upon his name; they called upon the LORD, and he answered them"*** Psalm 99:6, provided they exalt the scripture as God does.

"For thou hast magnified thy word above all thy name" Psalm 138:2.

Samuel, mentioned in Psalm 99:6, was such a man.

"And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD" 1 Samuel 3:21.

That the prayer of such men is effective, even when God Himself has declared otherwise, Jeremiah 15:1 states ***"Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth."***

Yet Jeremiah 15:11 states ***"The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction."***

God's mercy is also shown in His responses to the intercessory prayers of Ezra, Nehemiah, and Daniel, Ezra 8:21-23, 9:5-15, Nehemiah 1:4-11, 2:4, 6:14, 9:5-38, Daniel 9:3-20, especially Daniel 9:19.

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

4. The Lord's people in these ***"perilous times"*** 2 Timothy 3:1 that are very close to the Lord's Return should therefore respond prayerfully and scripturally to the Lord's admonition in Revelation 3:19.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent."

Revelation 3:14-18 show what is required for repentance and blessing, Revelation 3:20, 21.

Isaiah 64:1-12

Table 4
Isaiah 64:1-12, AV1611 versus NIV

Verse	AV1611	NIV
1	<i>Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,</i>	<i>Oh, that you would rend the heavens and come down, that the mountains would tremble before you!</i>
2	<i>As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!</i>	<i>As when fire sets twigs ablaze and causes water to boil, come down to make your name known to your enemies and cause the nations to quake before you!</i>
3	<i>When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.</i>	<i>For when you did awesome things that we did not expect, you came down, and the mountains trembled before you.</i>
4	<i>For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.</i>	<i>Since ancient times no one has heard, no ear has perceived, no eye has seen any God besides you, who acts on behalf of those who wait for him.</i>
5	<i>Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.</i>	<i>You come to the help of those who gladly do right, who remember your ways. But when we continued to sin against them, you were angry. How then can we be saved?</i>
6	<i>But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.</i>	<i>All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.</i>
7	<i>And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.</i>	<i>No one calls on your name or strives to lay hold of you; for you have hidden your face from us and made us waste away because of our sins.</i>
8	<i>But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.</i>	<i>Yet, O LORD, you are our Father. We are the clay, you are the potter; we are all the work of your hand.</i>
9	<i>Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people.</i>	<i>Do not be angry beyond measure, O LORD; do not remember our sins forever. Oh, look upon us, we pray, for we are all your people.</i>
10	<i>Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.</i>	<i>Your sacred cities have become a desert; even Zion is a desert, Jerusalem a desolation.</i>
11	<i>Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.</i>	<i>Our holy and glorious temple, where our fathers praised you, has been burned with fire, and all that we treasured lies in ruins.</i>

12	<i>Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?</i>	<i>After all this, O LORD, will you hold yourself back? Will you keep silent and punish us beyond measure?</i>
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Notes on Table 4

1. The passage is prophetically a Second Advent passage for the believing remnant of Israel, although application can be made to the Church, e.g. Isaiah 64:4 that Paul quotes in 1 Corinthians 2:9 ***“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”*** Observe how Paul’s free quote of Isaiah 64:4 becomes an ‘inspired’ translation, with the Editor-in-Chief free to edit His own work²⁸. 1 Corinthians 2:10 shows that although man cannot fathom the goodness of God, God can reveal them to His saints. ***“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”***
2. Isaiah 64:1-3 shows the power of the Lord’s wrath at His Return. ***“The mountains...flow down”*** at the Lord’s presence, they don’t merely *“tremble.”* See Judges 5:5, Psalm 97:5, Nahum 1:5, 2 Peter 3:10, 12. Observe that ***“the nations may tremble,”*** showing that the King’s men used the correct word in the correct context.
3. The passage repeatedly contrasts ***“thou,”*** God, Who is ***“the high and lofty One”*** Isaiah 57:15 with ***“we,”*** who ***“are all as an unclean thing”*** Isaiah 64:6. Compare Isaiah 64:1, 3 ***“thou didst terrible things...thou camest down,”*** 5a, 7, 8a, 12 and Isaiah 64:3 ***“we looked not for,”*** 5b, 6, 8b, 9. Isaiah 64:6 would be the confession of an repentant individual today but also an Old Testament or Tribulation saint who must strive to ***“keep the commandments of God”*** Revelation 12:17, 14:12 to ensure his salvation and, in the case of the Tribulation saint ***“have the testimony of Jesus Christ.”*** See Point 11.3 below on Deuteronomy 6:24-25.
4. Concerning prayer, the Christian doesn’t need to pray Isaiah 64:1. The Lord has already come down and when He returns, as He has promised to, John 14:2, 3, he will take Church Age believers back with Him, 1 Corinthians 15:20, 23, 51, 52, 1 Thessalonians 4:16, 17. This taking-away of Church Age believers was revealed as ***“a mystery”*** to Paul, not the Old Testament prophets or the other apostles who wrote the Gospels but the Lord’s people can therefore ***“comfort one another with these words”*** 1 Thessalonians 4:18.
5. But the Christian can pray Isaiah 64:2 in a spiritual sense, that the Lord’s name would be made known by ***“preaching the gospel of Christ...in the regions beyond”*** 2 Corinthians 10:14-16, ***“unto the uttermost part of the earth”*** Acts 1:8.
6. The Christian can also pray for other believers to be comforted by Isaiah 64:4, as expounded by Paul in 1 Corinthians 2:9-10.
7. Isaiah 64:5 refers explicitly to Old Testament and Tribulation salvation, Psalm 15, Matthew 24:13 but spiritual application can be made to the Church Age saint, according to Philippians 4:8-9, ***“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.”*** Christians can pray ***“those things”*** to be the testimony of each other and even that an unsaved person would ***“hunger and thirst after righteousness”*** Matthew 5:6 with respect to ***“those things”*** according to Paul’s free quote from Isaiah 60:1 in Ephesians 5:14, ***“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light,”*** or, making spiritual application, Luke 17:19, ***“And he said unto him, Arise, go thy way: thy faith hath made thee whole.”***

8. The expression in Isaiah 64:6 ***“But we are all as an unclean thing, and all our righteousnesses are as filthy rags”*** is a reminder of Paul’s testimony in Philippians 3:10 of the only way to be righteous before God now. ***“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”*** The expression ***“our iniquities, like the wind”*** is a reminder that ***“a whirlwind”*** is repeatedly associated with God’s judgement on ***“the wicked”*** in scripture, Psalm 58:3, 9, Proverbs 1:27, 10:25, Isaiah 40:24, 41:16, Jeremiah 23:19, 30:23.

Isaiah 64:6 is therefore an incentive to pray 2 Corinthians 6:17-18 for an unsaved individual or even a ***“backsliding”*** Hosea 14:4 saved individual, ***“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”***

9. Isaiah 64:7 is a reminder that, for any saint of God, prayerlessness is a sin, 1 Samuel 12:23, ***“Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:”*** and in the case of Israel, contributed to God forsaking His people, Isaiah 64:8, according to Lamentations 5:20-22. Here the prophet laments over the terrible fate that has befallen his nation historically and will be inflicted on Israel in the future, for which calamities God is responsible, ***“thou hast...consumed us”*** on both a geographical and individual scale, 2 Kings 10:32 ***“In those days the Lord began to cut Israel short:,”*** Psalm 14:4, God uses ***“the workers of iniquity”*** in return for ***“our iniquities,”*** 16:4, Isaiah 6:13, 64:10, 11. Even for the Christian, Paul warns in Colossians 3:25 ***“But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.”***

Practically speaking, the Christian should keep short accounts with God and remain ***“confessed and prayed up to date”***²⁹ according to the privilege of 1 John 1:9 ***“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”***

Genesis 32:26 is an exhortation for the prayerful saint of God in any age, contrasting with Isaiah 64:7, ***“I will not let thee go, except thou bless me.”***

10. The passage ends in Isaiah 64:12 with a question that the prophet clearly asks ***“with fear and trembling”*** 2 Corinthians 7:15. The answer is in Isaiah 66:2 and 55:7 ***“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.”***

God’s exhortation to Israel in Jeremiah 18:6 is also applicable, in the light of Isaiah 64:8.

“O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel.”

The Christian can take heart from John 15:1-2, ***“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit...Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”***

“The Gardner is always most near when He is pruning.”³⁰

11. The NIV has the following inferior or incorrect readings.
- 11.1. Isaiah 64:1, 2, 3. The mountains don't merely "*tremble*," they "***flow down***" when subjected to "***the melting fire***," which doesn't merely "*set twigs ablaze*." God does not merely do "*awesome things*," which is a neutral term. He does "***terrible things***" in judgement, Psalm 97:5.
 - 11.2. Isaiah 64:4 refers to "***the beginnings of the world***" i.e. the original creation with Adam, Genesis 2:7, or even earlier, Genesis 1:1, not merely "*ancient times*."
 - 11.3. The "***continuance***" in Isaiah 64:5 is that which "***worketh righteousness***" as in Psalm 15, with the promise of salvation at the Second Advent³¹. The NIV, TNIV reading is totally wrong. The NKJV halfway reading is also misleading. Note that the righteousness of Isaiah 64:5 is not "***our righteousnesses***" of Isaiah 64:6 (and Romans 10:3, both Jews and Gentiles profess "***their own righteousness***") but that of Deuteronomy 6:24-25 "***And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.***" See Point 8.
 - 11.4. In Isaiah 64:6, it should be noted that a leaf will "***fade***" before it will "*shrivel up*." Sin is often gradual in its effects, Hosea 7:8, 9.
 - 11.5. For Isaiah 64:7, see Point 9 above. The NIV misses the full import of God's judgement on Israel in the End Times.
 - 11.6. In Isaiah 64:9, God's anger or punishment is not "*beyond measure*" though it is "***very sore***." See Jeremiah 30:11, 46:28, Lamentations 3:31-36.
 - 11.7. In Isaiah 64:10, Jerusalem is "***the holy city***" Revelation 11:2 but in the End Times it becomes "***the wilderness of Sin***" Exodus 16:1, 17:1, Numbers 33:11, 12, because it becomes "***the great city, which spiritually is called Sodom and Egypt***" Revelation 11:8. The NIV misses all the cross references.

Isaiah 62:1-12

Table 5
Isaiah 62:1-12, AV1611 versus NIV

Verse	AV1611	NIV
1	<i>For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.</i>	<i>For Zion's sake I will not keep silent, for Jerusalem's sake I will not remain quiet, till her righteousness shines out like the dawn, her salvation like a blazing torch.</i>
2	<i>And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.</i>	<i>The nations will see your righteousness, and all kings your glory; you will be called by a new name that the mouth of the LORD will bestow.</i>
3	<i>Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.</i>	<i>You will be a crown of splendor in the LORD's hand, a royal diadem in the hand of your God.</i>
4	<i>Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.</i>	<i>No longer will they call you Deserted, or name your land Desolate. But you will be called Hephzibah, and your land Beulah; for the LORD will take delight in you, and your land will be married.</i>
5	<i>For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.</i>	<i>As a young man marries a maiden, so will your sons marry you; as a bridegroom rejoices over his bride, so will your God rejoice over you.</i>
6	<i>I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,</i>	<i>I have posted watchmen on your walls, O Jerusalem; they will never be silent day or night. You who call on the LORD, give yourselves no rest,</i>
7	<i>And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.</i>	<i>and give him no rest till he establishes Jerusalem and makes her the praise of the earth.</i>
8	<i>The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:</i>	<i>The LORD has sworn by his right hand and by his mighty arm: "Never again will I give your grain as food for your enemies, and never again will foreigners drink the new wine for which you have toiled;</i>
9	<i>But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.</i>	<i>but those who harvest it will eat it and praise the LORD, and those who gather the grapes will drink it in the courts of my sanctuary."</i>
10	<i>Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.</i>	<i>Pass through, pass through the gates! Prepare the way for the people. Build up, build up the highway! Remove the stones. Raise a banner for the nations.</i>

11	<i>Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.</i>	<i>The LORD has made proclamation to the ends of the earth: "Say to the Daughter of Zion, "See, your Savior comes! See, his reward is with him, and his recompense accompanies him."</i>
12	<i>And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.</i>	<i>They will be called the Holy People, the Redeemed of the LORD; and you will be called Sought After, the City No Longer Deserted.</i>

Notes on Table 5

1. The focus of the passage is the restoration of Jerusalem at the Second Advent. This restoration will be necessary because during the End Times tribulation, ***"the holy city shall they tread under foot forty and two months"*** and Jerusalem will be ***"the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified"*** Revelation 11:2, 8. Evil from without and within will leave Jerusalem ***"a desolation"*** Isaiah 64:10. Isaiah 62:1-5 reveal what God will do for Jerusalem, ***"the city of the great King"*** Matthew 5:35. The fulfilment of God's promises to Jerusalem is highlighted by the expression ***"thou shalt"*** Isaiah 62:2, 3, 4 twice. ***"The salvation thereof as a lamp that burneth"*** cross-references to Revelation 19:12.

Jerusalem ***"shalt be called by a new name"*** as Isaiah 62:2 indicates. Ezekiel 48:35 reveals that ***"the name of the city from that day shall be, The LORD is there."***

The ***"crown of glory"*** Isaiah 62:3, 1 Peter 5:4 goes to the Lord because He is ***"the chief Shepherd"*** of Jerusalem. As Genesis 49:24 states, ***"the mighty God of Jacob...is the shepherd, the stone of Israel."***

Isaiah 62:5 speaks of the permanence of resettled Israel, as Jeremiah 23:8 shows. ***"But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."***

2. Isaiah 62:6-7 reveal what God exhorts ***"ye that make mention of the LORD"*** to do for Jerusalem, ***"keep not silence,"*** cry as John the Baptist did in Isaiah 40:3 ***"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God"*** and pray consistently that God does re-establish Jerusalem as ***"the holy city."***
3. Isaiah 62:8-9 reveal what God promises to do for Jerusalem ***"by the arm of his strength"*** so that ***"they shall not hunger and thirst"*** Isaiah 49:10.
4. Isaiah 62:10-12 reveal the triumphal entry into Jerusalem at the Second Advent of the Lord and ***"the people"*** of whom the Lord says in Psalm 50:5 ***"Gather my saints together unto me; those that have made a covenant with me by sacrifice."*** Hebrews 9:26 describes this sacrifice. ***"Once in the end of the world hath he appeared to put away sin by the sacrifice of himself."*** Matthew 26:28 reveals the covenant more explicitly, by which ***"the people"*** have become ***"The holy people, The redeemed of the LORD"***:

"For this is my blood of the new testament, which is shed for many for the remission of sins."

Note that ***"testament"*** is more explicit than ***"covenant"*** in the New Testament according to Hebrews 9:16, ***"For where a testament is, there must also of necessity be the death of the testator."***

"The highway" in Isaiah 62:10 is ***"the king's high way"*** Numbers 20:17, 21:22 and the path of the Second Advent³², as Isaiah prophesied in Isaiah 40:3, also with respect to the ministry of John the Baptist at the First Advent (where most of the events prophesied did *not* take place).

“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.”

See Matthew 3:3, Luke 3:3-6 and note that Isaiah 62:11 matches Luke 3:6. ***“And all flesh shall see the salvation of God.”*** Simeon was forerunner in this respect, Luke 2:30.

Note that Edom’s refusal to let Israel pass up ***“the king’s high way”*** brought down God’s judgement in that Edom gets turned into hell, i.e. a hell on earth, at the Second Advent, Isaiah 34:6-10, Obadiah 18, such that ***“there shall not be any remaining of the house of Esau; for the Lord hath spoken it.”***

5. The NIV has weaker or misleading readings in Isaiah 62:4, 10, 11.
 - 5.1. In Isaiah 62:4, the Lord ***“delighteth”*** in Jerusalem, not ***“will delight”*** as in the NIV.
 - 5.2. In Isaiah 62:10, ***“the people”*** are ***“The holy people, The redeemed of the LORD”*** Isaiah 62:12, not ***“the nations”*** as a whole, as the NIV wrongly reads.
 - 5.3. In Isaiah 62:11, ***“thy salvation”*** is a Person, as Simeon says in Luke 2:30 ***“For mine eyes have seen thy salvation.”*** The NIV breaks the cross reference, also to Luke 3:6.
 - 5.4. The AV1611 correctly distinguishes between ***“his reward”*** Matthew 25:31-40 bestowed on earth on those of ***“The Holy people”*** at the judgment of the nations and ***“his work before him.”*** ***“His work before him”*** shall be accomplished ***“when he shall have put down all rule and all authority and power”*** 1 Corinthians 15:24 at the Second Advent, as in Isaiah 63:3 ***“I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.”*** The NIV misses the distinction and breaks the cross references.
6. It is possible to make spiritual application from Isaiah 62:1-12 as follows.
 - 6.1. Isaiah 62:1, 6-7 ***“keep not silence”*** i.e. persist in witness and prayer:

Psalm 107:2, ***“Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy.”*** Psalm 107:3 also applies prophetically to the Second Advent.

Colossians 4:2, ***“Continue in prayer, and watch in the same with thanksgiving.”***
 - 6.2. Isaiah 62:4, Psalm 37:4 ***“Delight thyself also in the LORD”*** because ***“the LORD delighteth in thee.”*** Therefore, apply Colossians 3:2 and ***“Set your affection on things above, not on things on the earth.”***
 - 6.3. Isaiah 62:10 ***“lift up a standard for the people.”*** To ***“lift up”*** could be to display:

Psalm 60:4, ***“Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.”*** Note the Second Advent reference to Sela Petra.

Psalm 60:4 exhorts, therefore, the application of Ephesians 1:13, with respect to a display of ***“the word of truth, the gospel of your salvation,”*** which in turn cross-references to Isaiah 62:11 and ***“thy salvation”*** in the Church Age. The NIV, TNIV break the cross references by substitution of ***“against the bow”*** instead of ***“because of the truth.”***

Isaiah 2:1-5

Table 6
Isaiah 2:1-5, AV1611 versus NIV

Verse	AV1611	NIV
1	<i>The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.</i>	<i>This is what Isaiah son of Amoz saw concerning Judah and Jerusalem:</i>
2	<i>And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.</i>	<i>In the last days the mountain of the LORD's temple will be established as chief among the mountains; it will be raised above the hills, and all nations will stream to it.</i>
3	<i>And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.</i>	<i>Many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths." The law will go out from Zion, the word of the LORD from Jerusalem.</i>
4	<i>And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.</i>	<i>He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.</i>
5	<i>O house of Jacob, come ye, and let us walk in the light of the LORD.</i>	<i>Come, O house of Jacob, let us walk in the light of the LORD.</i>

Notes on Table 6

- Isaiah 2:1-5 is doctrinally and prophetically an End Times passage about the restoration of Israel at the Second Advent and the establishment of the Lord's throne at Jerusalem **"in the last days"** Isaiah 2:2.

"A glorious high throne from the beginning is the place of our sanctuary" Jeremiah 17:12.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" Luke 1:32-33.

Micah 4:1-3 closely matches Isaiah 2:1-5.

"But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

These passages are literal and were typified by the visit of the Queen of Sheba to King Solomon, 1 Kings 10:1-13, 2 Chronicles 9:1-12, as Dr Ruckman³³ makes clear, his emphases. **"Mount**

Zion *will* be established as **“the mountain”** (v. 1) in the Millennium, and the Gentiles *will* come to it as the Queen of Sheba came to Solomon. **“The house of the God of Jacob”** *will* be rebuilt literally (see Ezek. 40-44) in spite of the objections of all of the “qualified authorities.” Jesus Christ *will* be there to TEACH (see Matt. 5:1), and He will teach **“THE LAW”** (Matt. 5:17-20), including the ceremonial observances (Zech. 14:16) for the nation of Israel, in spite of all the “qualified authorities” who misapply Galatians and Colossians because they went to the “Greek” instead of God.”

2. Isaiah 2:1 is explicit about **“the word”** that **“shall come to pass”** Isaiah 2:2.

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” Isaiah 55:11.

3. Isaiah 2:2 is explicit with respect to the establishment of **“the mountain of the LORD’S house”** at the Second Advent and matches other scriptures in this respect.

“This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house” Ezekiel 43:12. Ezekiel 40-48 describe the establishment of **“the LORD’S house”** in detail and the implementation of the temple sacrifices.

“In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old” Amos 9:11.

“After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things” Acts 15:16-17. **“The residue of men”** appears to match **“all nations shall flow unto it”** and is identified in Revelation 7:9, 14³⁴ as **“a great multitude...which came out of great tribulation.”** It is possible that **“all the Gentiles, upon whom my name is called”** are described as going into eternity according to Revelation 22:4, **“And they shall see his face; and his name shall be in their foreheads.”**

Isaiah 2:2 will be fulfilled with respect to **“the mountain of the LORD’S house”** because it **“shall be exalted above the hills”** such as the **“seven mountains, on which the woman sitteth,”** namely **“MYSTERY, BABYLON THE GREAT”** Revelation 17:5, 9, or from the context of Revelation 17, 18, Rome, **“that great city, which reigneth over the kings of the earth.”** Vatican Hill, the centre of papal power, means the place of divination³⁵ or the hill of the soothsayers³⁶. **“The Lord God”** will destroy her at His coming and exalt His own hill at Jerusalem, above not only Vatican Hill but all other hills that were subordinate to her, e.g. Capitol Hill³⁷, seat of the US Congress.

4. Isaiah 2:3 matches Jeremiah 3:17 and Micah 4:2, see above.

“At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.”

“And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.”

This will be the Old Testament Law, e.g. Exodus 20:3-17, Ezekiel 40-44, as an everlasting international law, from the international capital of the world, with God’s international Ruler on the throne. Dr Ruckman³⁸ notes that the Jewish nation will, with **“the Messiah the Prince”** Daniel 9:25 at her head, control all other nations, Deuteronomy 11:23, 15:6, 28:1, 10, 13, Isaiah 60:12, Romans 4:13.

5. Isaiah 2:4 describes the fulfilment of Psalm 46:8-9, ***“Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.”*** The ***“desolations he hath made in the earth”*** will be part of His rebuke to ***“many people,”*** who in turn will convert their implements of war or ***“instruments of cruelty”*** Genesis 49:5 into ***“the things which belong unto thy peace”*** Luke 19:42.

It should be noted that in 1959, the United Nations accepted the gift of a bronze sculpture from the former Soviet Union bearing the slogan ***“Let Us Beat Swords into Ploughshares”*** as an expression of the UN’s reason for its existence³⁹. From 1945-2000, approximately 160 wars have been fought (a war being defined as a conflict incurring at least 1000 deaths) and a total of 41,000,000 individuals have been killed⁴⁰. This total does not include either the 2001 war in Afghanistan or the 2003 war in Iraq.

At present, approximately 210 military academies and colleges are in operation worldwide. Only when the Lord returns will Isaiah 2:4 be fulfilled and ***“neither shall they learn war any more.”***

Only righteousness can bring global peace and only the Lord at His Return can bring in both, Isaiah 32:17, Daniel 9:24.

6. Isaiah 2:5 is an exhortation to Israel, especially for the End Times. The Christian can make devotional application.

Psalm 119:1 ***“Blessed are the undefiled in the way, who walk in the law of the LORD.”***

Psalm 119:130 ***“The entrance of thy words giveth light; it giveth understanding unto the simple.”***

Ephesians 5:8 ***“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.”***

2 Peter 1:19 ***“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”***

In sum, ask God for wisdom to ***“Let the word of Christ dwell in you richly in all wisdom”*** Colossians 3:16 and be encouraged ***“for your redemption draweth nigh”*** Luke 21:28.

It should be noted that the hymn *When we walk with the Lord in the light of His word* comes from Isaiah 2:5.

7. The NIV has the following inferior readings.
- 7.1. The NIV omits ***“The word”*** in Isaiah 2:1 and breaks the cross reference to Isaiah 55:11.
 - 7.2. The NIV changes ***“exalted”*** to ***“raised”*** in Isaiah 2:2 and obscures the application to the Lord overcoming ***“MYSTERY, BABYLON THE GREAT”*** at His Return. See Point 3 above.
 - 7.3. The NIV changes ***“shall rebuke”*** in Isaiah 2:4 to ***“settle disputes.”*** Psalm 46:8-9 show that the Lord will do much more than merely ***“settle disputes”*** when He comes back.

Isaiah 11:1-10

Table 7
Isaiah 11:1-10, AV1611 versus NIV

Verse	AV1611	NIV
1	<i>And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:</i>	<i>A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.</i>
2	<i>And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;</i>	<i>The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD—</i>
3	<i>And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:</i>	<i>and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes, or decide by what he hears with his ears;</i>
4	<i>But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.</i>	<i>but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.</i>
5	<i>And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.</i>	<i>Righteousness will be his belt and faithfulness the sash around his waist.</i>
6	<i>The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.</i>	<i>The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them.</i>
7	<i>And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.</i>	<i>The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox.</i>
8	<i>And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.</i>	<i>The infant will play near the hole of the cobra, and the young child put his hand into the viper's nest.</i>
9	<i>They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.</i>	<i>They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea.</i>
10	<i>And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.</i>	<i>In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious.</i>

Notes on Table 7

1. Isaiah 11:1 reveals *“a rod out of the stem of Jesse,”* who is David’s father and is in the genealogy of the Lord Jesus Christ, Matthew 1:6. *“A rod”* is therefore the Lord Jesus Christ. Isaiah 10:26 is a cross reference, *“And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.”* Through Moses, God brought judgement upon Egypt by means of *“the rod that is in mine hand”* Exodus 7:17, 19, 20, 8:5, 16, 17, 9:23, 10:13, especially at the crossing of the Red Sea, as Isaiah 10:26 indicates. See Exodus 14:16, 17, 26, 27. In like manner, the Lord *“shall smite the earth with the rod of his mouth”* Isaiah 11:4 at His Return.

The Lord is *“a Branch”* that *“shall grow out of his roots”* as in Isaiah 53:2, *“For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.”* His kingly lineage notwithstanding, the Lord had humble beginnings, David His ancestor was a shepherd and Joseph was a carpenter, 1 Samuel 16:11, Matthew 13:55, Mark 6:3. Yet He did good and became great *“for God was with him”* Acts 10:38.

Dr Ruckman⁴¹ shows that the Lord is *“a Branch”* in the 4 Gospels:

Matthew:

“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth” Jeremiah 23:5.

“Behold your king!” John 19:14.

Mark:

“Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH” Zechariah 3:8.

“Behold my servant” Matthew 12:18.

Luke:

“And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD” Zechariah 6:12.

“Behold the man!” John 19:5.

John:

“In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel” Isaiah 4:2.

“Behold your God!” Isaiah 40:9.

2. Isaiah 11:2 with 7 spirits cross-references to Revelation 4:5 *“And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.”* See also Revelation 3:1, 5:6 and note Acts 10:38 again with respect to *“the spirit of the LORD”* resting upon the Lord Jesus Christ.

“..God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.”

See also Matthew 3:16, Mark 1:10, Luke 3:21, 22, John 1:31-34.

3. Isaiah 11:3 shows that *“the spirit of the LORD...shall make him of quick understanding”* when the Lord is *“anointed...with the Holy Ghost.”* He is *“of quick understanding”* because He has *“the spirit of wisdom and understanding”* and therefore His words *“are spirit, and...are life”* John 6:63 and His word *“is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart”* Hebrews 4:12. The Lord’s word imparts spiritual life, according to 1 Peter 1:23, *“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”* Being of *“quick understanding”* the Lord understands *how “the word of God” is “alive”* Numbers 16:30, 33 and *how* He can and does impart life John 5:40, 6:47-51, 10:10. He does so *“in the fear of the Lord”* because He has *“the spirit...of the fear of the LORD.”* Because He has *“the spirit of counsel and might”* He will *“Judge not according to the appearance, but judge righteous judgment”* John 7:24 and *“reprove with equity”* Isaiah 11:4. See also Isaiah 42:19.
4. Isaiah 11:4 describes the Lord’s judgement at the Second Advent and cross-references to 2 Thessalonians 1:8-10, 2:8-10.
5. Isaiah 11:5 cross-references with Isaiah 59:17, 1 Thessalonians 5:8, Ephesians 6:13-18.
6. Isaiah 11:6-9 cross-references to Romans 8:18-25, especially Romans 8:22-23, *“For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”* This present condition applies because *“cursed is the ground for thy sake”* Genesis 3:17 and *“therefore hath the curse devoured the earth”* Isaiah 24:6. After the Lord returns, *“there shall be no more curse”* Revelation 22:3 and the Lord will pacify all the beasts that were types of *“the beast”* Revelation 13:2. He also pacifies (not only tames, James 3:7) the creature that is the type of Satan, Genesis 3:1, Job 26:13, Revelation 12:9. The carnivores will become herbivores, the predators will become grazers and the venomous beasts Acts 28:4 will become no more deadly than an earthworm, Isaiah 65:25. Isaiah 11:9 indicates that these conditions will apply worldwide because as Isaiah 2:2 indicates, *“the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills”* i.e. as capital of all *“The kingdoms of this world”* Revelation 11:15 *including the animal kingdom.*

On the necessarily future fulfilment of Isaiah 11:6 and the leopard lying down with the kid, Dr Ruckman has said *“If they try it now, one of them’s going to be pretty nervous all night long.”*

Note that Isaiah 11:6-9 do not refer to the pacifying of sinful men although they are as *“as natural brute beasts”* 2 Peter 2:12, because dogs and pigs are not listed and these respectively are specifically types of unsaved men and women in scripture, Proverbs 26:11, 2 Peter 2:22, *in particular* false prophets and false teachers, Matthew 7:6, who would certainly need to be ‘pacified’ if the passage was figurative, which it isn’t.

Isaiah 9:7 (to be studied) will also come to pass:

“Of the increase of his 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. The zeal of the LORD of hosts will perform this.”

“The earth shall be full of the knowledge of the LORD, as the waters cover the sea” Isaiah 11:9 with the Lord enthroned at and reigning from Jerusalem. See also Habakkuk 2:14. Just as the waters of the sea cannot be hidden, so *“the knowledge of the LORD”* will not be concealed. Men have light about the Lord Jesus Christ even now, John 1:9 but may conceal it for the reasons given in John 7:13, 9:22, 19:38 i.e. fear of offending the authorities and/or their peers. Revelation 6:15-17 *“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and*

rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" show that all men know about God's wrath.

7. **"The ensign"** Isaiah 11:10, 12 may be the pillar of cloud and fire by which the Lord led the children of Israel during the Exodus.

"And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" Exodus 13:21.

See also Exodus 13:22, 14:24, Numbers 14:14, Nehemiah 9:12, 19.

The Gentiles are drawn to the Lord's ensign in Isaiah 11:10 and this may happen according to Zechariah 8:23. The number 10⁴² (along possibly with Isaiah 11 verse 10) is significant because it signifies the Gentiles according to Genesis 10 and the Table of Nations.

"Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

"His rest shall be glorious" because it is **"the glorious land"** Daniel 11:16, 41 and after the Second Advent, as in Joshua's time, Joshua 11:23, 14:15 **"And the land rested from war...And the land had rest from war."** This is the essence of peace for the passage and it will be brought about worldwide by means of the Lord's Return.

"The whole earth is at rest, and is quiet: they break forth into singing" Isaiah 14:7.

8. In addition to 1 Thessalonians 4:18 with respect to the Lord's Return, a Christian can best make personal application with respect to Isaiah 11:2 and pray consistently to **"be filled with the Spirit"** Ephesians 5:18 according to the seven-fold attributes of the Spirit of God set out in Isaiah 11:2. Certainly this would be the means of experiencing Isaiah 26:3, John 16:33 individually at the present, which will come about collectively and globally at the Lord's Return, as Isaiah 11:1-10 shows.

The progressive fulfilment of Isaiah 11:2 in the Christian would be germane to bringing forth the fruit of the Spirit, Galatians 5:22, 23.

9. The NIV has the following inferior or incorrect readings.
- 9.1. Isaiah 11:1. The NIV breaks the cross references to Psalm 2:9, Isaiah 10:26, 53:2. **"The stem"** is not **"the stump,"** which implies that which is cut off, 1 Samuel 5:4.
- 9.2. Isaiah 11:2. The NIV term **"Spirit"** capital S, is less precise than **"spirit"** small s in the context. The term **"spirit"** small s focuses on the Old Testament ministry, work, attributes or influence of God's Spirit, e.g. Genesis 6:3 **"And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."** Capital S may be used in the Old Testament when the Spirit of God takes direct action, e.g. Genesis 1:2 **"And the Spirit of God moved upon the face of the waters"** or in many verses such as Judges 3:10 **"And the Spirit of the Lord came upon him..."** Genesis 41:38 refers to Joseph as **"a man in whom the Spirit of God is"** because he is the first interpreter for God in the scripture, Genesis 40:8 and this ministry is carried forward by the Spirit of God in the New Testament, John 16:13, 1 Corinthians 2:10.

- 9.3. Isaiah 11:3. The NIV's "*and he will delight*" breaks the association with the ministry of "*the spirit*" in Isaiah 11:2 and the association with *spiritual* understanding, as "*quick understanding*," as in 1 Corinthians 2:14-15 "*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.*" The NIV's "*decide*" is inferior to "*reprove*" because the Lord doesn't simply "*decide*" when He returns. He *reproves*. See comments on Isaiah 11:4.
- 9.4. Isaiah 11:4. The NIV's "*with justice he will give decisions*" breaks the continuity of the verse. The Lord will "*reprove with equity*" because "*he shall smite the earth with the rod of his mouth*" according to Leviticus 24:19-20 "*And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.*" As Matthew 25:45 states for the wicked who like Edom, Genesis 36:1, 8, 19, 43 did not come to the aid of his brother Jacob, "*Inasmuch as ye did it not to one of the least of these, ye did it not to me.*" The NIV's "*poor of the earth*" breaks the cross reference to Matthew 5:5 "*Blessed are the meek: for they shall inherit the earth.*"
- 9.5. Isaiah 11:6. The NIV's "*goat*" is not as explicit as "*kid.*"
- 9.6. Isaiah 11:10. "*A root*" is more accurate than "*the Root*" because God will give Jesse's son David a royal role as Israel's shepherd, prince and king following the Lord's Return, Ezekiel 34:23, 24, 37:24, 25. However, another, more prominent "*root of Jesse,*" the Lord Jesus Christ Himself "*shall reign over the house of Jacob for ever; and of his kingdom there shall be no end*" Luke 1:31-33. See also Isaiah 9:7 above.

The NIV's "*to him*" is incorrect because the verse is here immediately referring to "*an ensign of the people*" i.e. "*to it*" and then in turn to "*a root of Jesse*" i.e. the Lord Jesus Christ. Note again that in Exodus 13:21 "*the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire.*" "*Rest*" is also more explicit than "*place of rest*" because it applies to "*my rest*" Psalm 95:11, 132, Hebrews 3:11, 4:3, 5 and cross-references to Hebrews 3:18, 4:1, 10, i.e. "*his rest.*" Isaiah 66:1, Acts 7:49 refer to "*the place of my rest*" but the emphasis is on "*my rest*" which cross-references to Psalm 95:11, 132, Hebrews 3:11, 4:3, 5. "*Place of rest*" is only used explicitly in Isaiah 34:14, with application to a demonic creature.

Isaiah 35:1-10

Table 8
Isaiah 35:1-10, AV1611 versus NIV

Verse	AV1611	NIV
1	<i>The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.</i>	<i>The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus,</i>
2	<i>It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.</i>	<i>it will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; they will see the glory of the LORD, the splendor of our God.</i>
3	<i>Strengthen ye the weak hands, and confirm the feeble knees.</i>	<i>Strengthen the feeble hands, steady the knees that give way;</i>
4	<i>Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.</i>	<i>say to those with fearful hearts, "Be strong, do not fear; your God will come, he will come with vengeance; with divine retribution he will come to save you."</i>
5	<i>Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.</i>	<i>Then will the eyes of the blind be opened and the ears of the deaf unstopped.</i>
6	<i>Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.</i>	<i>Then will the lame leap like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert.</i>
7	<i>And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.</i>	<i>The burning sand will become a pool, the thirsty ground bubbling springs. In the haunts where jackals once lay, grass and reeds and papyrus will grow.</i>
8	<i>And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.</i>	<i>And a highway will be there; it will be called the Way of Holiness. The unclean will not journey on it; it will be for those who walk in that Way; wicked fools will not go about on it.</i>
9	<i>No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:</i>	<i>No lion will be there, nor will any ferocious beast get up on it; they will not be found there. But only the redeemed will walk there,</i>
10	<i>And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.</i>	<i>and the ransomed of the LORD will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away.</i>

Notes on Table 8

1. Isaiah 35:1-10. The whole chapter refers to the 2nd Advent doctrinally and prophetically. The following observations apply to Isaiah 35:1.

1.1. Israel is dwelling in the wilderness at the Lord's Return, according to Hosea 2:14-15, Revelation 12:6.

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

As Hosea 2:15 indicates, Israel will be comforted and have cause to sing when the Lord returns but before then, she will dwell in *"the solitary place"* because she will be alone in *"the wilderness."*

"For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste" Job 30:3.

1.2. However, at the Lord's Return, the wilderness and the desert will be *"glad for them"* (Israel) because as Israel shows her gladness by singing, Hosea 2:15, the wilderness will do so by blossoming at the Lord brings rain.

"O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: The earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary" Psalm 68:7-9. *"Selah"* is Sela Petra, in the wilderness of Edom south of the Dead Sea, *"a city of refuge"* Joshua 21:13, which is isolated and therefore *"the solitary place"* to which the faithful remnant of Israel will escape from their persecutors in the End Times⁴³. Micah 7:14 describes *"the solitary place"* of refuge further north, near Carmel, Isaiah 35:2. See comments on Carmel with respect to Isaiah 35:2.

"Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old."

See also Hosea 6:3 for the coming of rain at the Lord's Return.

"Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

The land has suffered three and a half years of drought before the Lord's Return through the ministry of the Lord's two witnesses, Moses and Elijah.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth....These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will" Revelation 11:3, 6.

The Lord's Return breaks the drought, which is an occasion for singing, e.g. *Hail to the Lord's Anointed, Great David's Greater Son....*

*"He shall come down like showers upon the fruitful earth;
"Love, joy, and hope, like flowers, spring in His path to birth.
"Before Him, on the mountains, shall peace the herald, go,
"And righteousness, in fountains, from hill to valley flow."*

That hymn derives from Psalm 72, a parallel passage to Isaiah 35.

"He shall come down like rain upon the mown grass: as showers that water the earth"
Psalm 72:6.

The showers that water the earth at the Second Advent are pre-figured by the ministry of the prophet Elijah, 1 Kings 17:1-18:46, James 5:17-18, one of the Lord's two witnesses in Revelation 11:3-6 above. See Point 2.2 below.

See also Habakkuk 3:1-15, especially Habakkuk 3:12, which matches Psalm 68:7-9, describing the Lord's route through Israel at the Second Advent⁴⁴ along ***"the king's high way"*** of Numbers 20:17.

"Thou didst march through the land in indignation, thou didst thresh the heathen in anger."

- 1.3. Another source of ***"streams in the desert"*** Isaiah 35:6 at the Lord's Return are the waters of Ezekiel 47:1, 8, in type ***"a pure river of water of life"*** Revelation 22:1.

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.... Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed." They will need to be after Revelation 16:3 comes to pass.

- 1.4. ***"The wilderness"*** that will ***"blossom as the rose"*** will glorify its Creator, Whose Bride is ***"the rose of Sharon"*** Song of Solomon 2:1, the only other reference to ***"the rose"*** and whom God intended should give glory to her husband, 1 Corinthians 11:7, Ephesians 5:25-27. ***"The wilderness"*** will picture in type at the Lord's Return the manner in which He ***"nourisheth and cherisheth...the church"*** Ephesians 5:29, even now.

2. Isaiah 35:2. The abundant blossoming of the wilderness at the Lord's Return that manifests (figuratively) its joy at Israel's deliverance will be manifest (figuratively) by ***"singing,"*** which will be literal in Isaiah 35:10.

- 2.1. The singing, both figurative and literal, ushers in the earth's millennial Sabbath of rest, Genesis 2:2, Exodus 20:9-11, 23:12, 31:17, Psalm 90:4, 2 Peter 3:8.

"The whole earth is at rest, and is quiet: they break forth into singing" Isaiah 14:7.

- 2.2. ***"The glory of Lebanon"*** is also found in Isaiah 60:13 and is associated with trees. The scripture refers 5 times to ***"the house of the forest of Lebanon"*** 1Kings 7:2, 10:17, 21, 2 Chronicles 9:16, 20 and 5 times to ***"the cedars of Lebanon"*** Judges 9:15, Psalm 29:5, 104:16, Isaiah 2:13, 14:8. Psalm 104:16, Isaiah 14:8 associate ***"the cedars of Lebanon"*** with the Lord's planting and with rejoicing at the Lord's Return, which brings about the fall of Lucifer, the Devil.

"The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;"

"Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us."

In type, “*the cedars of Lebanon*” are like the Lord’s people, as Isaiah 60:22, 61:3 show.

“Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.”

“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.”

In this respect, “*the house of the forest of Lebanon*” could picture “*the house of God*” 1 Timothy 3:15, for all His saints, Hebrews 3:6, 10:21, 1 Peter 2:5, 4:17.

“*Carmel*” is a mountain and the scene of God’s triumph through Elijah against the prophets of Baal, 1 Kings 18:19, 20 and of Elijah’s prayer for rain, prompted by “*a sound of abundance of rain*” 1 Kings 18:41, in type prefiguring the rain at the Lord’s Return. See comments on Point 1.2 above. The hymn *Showers of Blessing* is prompted by this verse, together with Ezekiel 34:26, “*I will cause the shower to come down in his season; there shall be showers of blessing.*”

“There shall be showers of blessing:

“This is the promise of love;

“There shall be seasons refreshing,

“Sent from the Savior above.”

Refrain:

“Showers of blessing,

“Showers of blessing we need:

“Mercy drops round us are falling,

“But for the showers we plead.”

“There shall be showers of blessing,

“Precious reviving again;

“Over the hills and the valleys,

“Sound of abundance of rain.”

Carmel is also a forest, 2 Kings 19:13, Isaiah 37:24, Micah 7:14 and a place of fruitfulness, 2 Chronicles 26:10, where Israel’s faithful remnant will feed in the End Times, Jeremiah 50:19, Micah 7:14. Note that “*the flock of thine heritage*” also relates to Sharon.

“*Sharon*” is mentioned in scripture as a place for flocks and herds, 1 Chronicles 27:29, Isaiah 65:10, noting the association with the people of God:

“And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.”

- 2.3. The flourishing of the wilderness through “*abundance of rain*” at the Lord’s Return will be like majesty of the ancient forest of Lebanon, the fruitfulness of Carmel and the fertile grazing land of Sharon, that is, “*the glory*” and “*the excellency*” of these locations. In type, the blossoming wilderness therefore pictures the Lord’s people at His Return, who are “*trees of righteousness*” (Lebanon) and “*the flock of thine heritage*” (Sharon), whom the Lord has fed and sustained during “*the time of Jacob’s trouble*” Jeremiah 30:7 and “*the patient waiting for Christ*” 2 Thessalonians 3:5. They will see “*the excellency of our God*” according to Matthew 5:8 for the faithful remnant of Israel and, devotionally but also literally at the Second Advent, the Christian according to 1 John 3:2. Doctrinally and prophetically, Isaiah 35:2 applies to Israel’s faithful remnant but spiritual and devotional application can be made to the Christian, as indicated.

3. Isaiah 35:3 cross-references to Hebrews 12:12, “***Wherefore lift up the hands which hang down, and the feeble knees.***” Psalm 68:9 also applies to the Lord’s people as Deuteronomy 4:20 shows.

“But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.”

4. Isaiah 35:4 cross-references to Isaiah 41:10, “***Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.***”

4.1. The expression “***fear not***” occurs 63 times in the scripture. The verse also cross-references to Isaiah 40:9, “***O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!***” emphasising that the context is the Lord’s Return, with a literal sighting of Him.

4.2. The verse also cross-references to Isaiah 34:8, “***For it is the day of the LORD’S vengeance, and the year of recompences for the controversy of Zion.***”

4.3. See also Isaiah 59:17, 61:1-2 (with Luke 4:18-19 from study), 63:4. The Lord’s vengeance at His Return is described vividly in 2 Thessalonians 1:7-9, “***the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;***”

4.4. See also 1 Peter 4:17. The exhortation today would be to obey “***the gospel of our Lord Jesus Christ***” and come to know Him by receiving Him, John 1:12. The Lord is also said to come with “***a recompence,***” which in Isaiah and elsewhere in the scriptures is to His enemies, Isaiah 59:18, 66:6, Jeremiah 51:6, Hosea 9:7, Joel 3:4, 7, which in part prompts the Alleluia Chorus in heaven at the Second Advent, Revelation 19:1-6.

4.5. The phrase “***he will come and save you***” cross-references to Isaiah 25:9.

“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.”

4.6. These references are clearly for the End Times, as Zechariah 13:9 shows, noting that the context is “***the land***” as in Zechariah 13:8.

“And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.”

5. Isaiah 35:5 cross-references Isaiah 25:7, 29:18, 42:18, 43:8, which will all be fulfilled at the Lord’s Return.

“And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.”

“And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.”

“Hear, ye deaf; and look, ye blind, that ye may see.”

“Bring forth the blind people that have eyes, and the deaf that have ears.”

The above verses describe the Lord at the Judgement on the nations, as Isaiah 43:9-11 declares.

“Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour.”

This judgement is described in Joel 3:1-12, especially 3:2, 12 and Matthew 25:31-46, especially 25:31-32⁴⁵.

“I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.”

“Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.”

“The valley of Jehoshaphat” lies between Jerusalem and the Mount of Olives.

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:”

Moreover, as Joel 3:16 states, **“The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.”**

The Lord will be seen and heard at the Second Advent, *literally and physically*, **“when he shall appear, we shall be like him; for we shall see him as he is”** 1 John 3:2. Yet now, all, even Christians, are *“blind”* and *“deaf”* with respect to seeing and hearing the Lord literally and physically. The Apostle Paul was the last man on earth to enjoy this privilege before the Second Advent (the Apostle John **“was in the Spirit on the Lord’s day”** Revelation 1:10 when He saw and heard the Lord from Whom he received the Book of Revelation).

“And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth” Acts 22:14.

However, it is possible for a Christian to see and hear the Lord now *spiritually*.

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” 2 Corinthians 3:18.

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come” John 16:13.

Nevertheless, the Lord did pre-figure Isaiah 35:5 during His earthly ministry, indicating that He will remove all such infirmities at His Return.

“Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them” Matthew 11:5. Matthew 11:5 pictures Christian salvation, Ephesians 2:1-6, 8, 9.

“And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak” Mark 7:37. Mark 7:37 is the inspiration for the song *God Hath Done All Things Well* by Bryn (n) Riplinger. See *Take Heed What You Hear, The Principles of Godly Music* by the same authoress, available from A.V. Publications.

5.1. Romans 11:25-26 will be fulfilled at the Second Advent.

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:”

5.2. Isaiah 35:5 brings to mind Charles Wesley’s hymn, *O for a Thousand Tongues*.

*“Hear Him, ye deaf; His praise ye dumb,
“Your loosened tongues employ;
“Ye blind, behold your Saviour come,
“And leap, ye lame, for joy.”*

6. Isaiah 35:6 follows naturally from Isaiah 35:5 and is pre-figured in the ministries of both the Lord and the apostles during and following the First Advent, John 5:19, Acts 3:1-11. See also Matthew 11:5, Mark 7:37 above. Isaiah 35:5, 6 each provide aspects of the Lord’s Return that Wesley’s hymn includes.

Note, however that waters did not break out in the wilderness at the First Advent, nor did streams break forth in the desert, which is why the complete fulfilment of the verse must await the Second Advent. See comments in Points 1, 2 for details of this second part of Isaiah 35:6.

7. Isaiah 35:7. Following from the latter half of Isaiah 35:6, Isaiah 35:7 continues to describe the fulfilment of Isaiah 35:1, 2. See Points 1, 2 above.

7.1. With respect to ***“the habitation of dragons,”*** this is literal. The dragons are associated with ***“behemoth,”*** Job 40:15, who is ***“the beast”*** Revelation 13:2 and ***“leviathan,”*** Job 41:1, who is ***“the dragon...that old serpent, called the Devil, and Satan”*** Revelation 12:4, 9, 13:2. See Job 40:15-24, 41 and Dr Ruckman’s analysis⁴⁶. Note with respect to ***“behe-moth”*** that according to Job 40:21-23, ***“He lieth under the shady trees, in the covert of the reed, and fens. The shady trees cover him with their shadow; the willows of the brook compass him about. Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.”*** Note with respect to ***“leviathan”*** that according to Job 41:30, ***“Sharp stones are under him: he spreadeth sharp pointed things upon the mire.”*** In Jeremiah 12:5, 49:19, 50:44, the expression ***“the swelling of Jordan”*** appears, evidently a dangerous and forbidding environment, associated with ***“a lion”*** in Jeremiah 49:19, 50:44, which creature is also associated with ***“the beast”*** Revelation 13:2 and associated with drought in Jeremiah 12:5 such that ***“the land mourn, and the herbs of every field wither”*** Jeremiah 12:4. It is ***“parched ground”*** as Isaiah 35:7 states.

7.2. The likelihood from the above verses is that ***“behemoth,” “leviathan”*** and their subordinate ***“dragons,”*** who may be the satanic kings of Revelation 17:12, 13, interrupt the flow of the River Jordan during the End Times (grotesquely and unsuccessfully trying to imitate God, Joshua 3:15-17) such that it ‘swells’ into a pestilential, infertile swamp or ***“fens”*** or ***“mire.”*** Deprived of river water and with the Lord’s two witnesses preventing rainfall, the surrounding land ‘mourns’ and becomes parched. The swamp also becomes a deadly place, such that none who enter the area ever return (giving rise to the movie genre of monsters in the wilderness such as *Creature from the Black Lagoon*⁴⁷).

7.3. At the Lord’s Return, the satanic creatures are cast into the lake of fire in Edom, Revelation 19:20, 21 and the Devil is bound in ***“the bottomless pit”*** Revelation 20:1, 2, 3. The swamp is drained, the Jordan returns to its normal flow and grass for pasture and cattle grazing springs up to revitalise the former fenland. ***“Reeds and rushes”*** remain but do not choke out the pasture land. Men are likened to grass in Isaiah 40:6, 1 Peter 1:24 and Isaiah 35:7 may suggest therefore that after the Second Advent, they will return, having ***“ceased”*** during the End Times before the Lord’s Return, Judges 5:6-7 but now ***“shall build the old waste places”*** Isaiah 58:12. See also Isaiah 49:19, 51:3, 52:9 and note ***“the voice of mel-***

ody” and the exhortation to *“Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem,”* which fits closely with Isaiah 35:10. See comments under Point 10 below.

- 7.4. With the scarcity of water, the Lord will provide for His people in the wilderness, Revelation 12:6 as He did in Numbers 20:8-11 (without the rock being smitten). His people will thereby have *“found grace in the wilderness”* Jeremiah 31:2, see also Deuteronomy 8:14-16, because *“the God of Jacob...turned the rock into a standing water, the flint into a fountain of waters”* Psalm 114:7-8.
- 7.5. Spiritually, the Christian can find *“grace in the wilderness”* of this world now, according to Hebrews 4:16, *“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”*
- 7.6. Dr Ruckman⁴⁸ states that Deuteronomy 32:33 and Psalm 74:13-14 define the term *“dragons”* as serpents associated with *“leviathan”* or devils under the authority of the Devil and they will burn in a lake of fire located in Edom during the Lord’s 1,000-year reign after He comes back, Isaiah 34:5-15; Revelation 18:1-18, 20:1-6. The dragons, Isaiah 34:13, will be shifted to the literal lake of fire on earth during the Lord’s 1,000-year reign, Isaiah 34, which will be in Edom, Isaiah 34:5, 6. The *“dragons”* may also be, or be associated with the *“reptilians”* or *“reptoids,”* mutant creatures said to inhabit underground sectors of the U.S. Government secret testing facilities located at Area 51 in the Nevada desert⁴⁹.
8. Isaiah 35:8. The *“highway”* is *“the king’s high way”* of Numbers 20:17 and it appears that *“the ransomed of the LORD”* i.e. *“the redeemed”* will travel up this highway into *“Zion”* i.e. Jerusalem, Isaiah 35:9, 10. See Point 1.2 and comments, with respect to Habakkuk 3:12.
 - 8.1. They appear to include at least some of Israel’s faithful remnant, whom the Lord has located in Sela Petra and have followed Him from there. See Point 1.2 and comments with respect to Psalm 68:7-9. Isaiah 35:8 is therefore a fulfilment of Isaiah 25:9. See Point 4.5 above.
 - 8.2. Their journey is prefigured by the Exodus, Numbers 20.
 - 8.3. This highway is built in preparation for the Lord i.e. it is a literal highway for literal traffic, with respect to the Lord and His followers.

“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God” Isaiah 40:3. See Matthew 3:3, Mark 1:3, Luke 3:4 where the voice is that of John the Baptist. John *could have been Elijah*, according to Malachi 4:5, such that *the First Advent could have been the First and Second Advents*, if the Jews had received the Lord Jesus Christ as their Messiah, Daniel 9:25, according to the Lord Jesus Christ, Matthew 11:12-14, 17:11-13⁵⁰.

“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people” Isaiah 62:10. The people did prepare the Lord’s way in type in Matthew 21:8, Mark 11:8, with their own garments and tree branches.
 - 8.4. Isaiah 35:8 describes the manner of the journey, as well as the route of the journey. It is called *“a way”* as distinct from *“an highway”* and *“it shall be called the way of holiness.”* It will be a holy way because only the Lord and *“the ransomed of the Lord”* or *“the redeemed...shall walk there”* and no-one who is *“unclean”* i.e. who has not been redeemed through the blood of Christ, Colossians 1:14. The expression has application for the present day.

“Because it is written, *Be ye holy; for I am holy*” 1 Peter 1:16, from Leviticus 11:44.

Peter clearly distinguishes between those who are ***“redeemed”*** and those who are ***“unclean.”***

“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; *But with the precious blood of Christ, as of a lamb without blemish and without spot:*” 1 Peter 1:18-19.

See also 1 John 1:7, **“the blood of Jesus Christ his Son cleanseth us from all sin.”**

“The way of holiness” is, therefore, spotted in blood, God’s blood, Acts 20:28.

“And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:” John 19:17.

- 8.5. And ***“the ransomed of the Lord”*** and ***“the redeemed”*** (note the application of the Bible’s built-in dictionary, explaining redemption as a ransom) on ***“The way of holiness”*** are those in ***“the way of the Lord”*** Matthew 3:3, Mark 1:3, Luke 3:4, John 1:23, Acts 18:25, ***“the way of peace”*** Luke 1:79, Romans 3:17, ***“the way of salvation”*** Acts 16:17, as even a demoniac recognizes, ***“the way of God”*** Acts 18:26, ***“the way of truth,”*** ***“the right way”*** and ***“the way of righteousness”*** 2 Peter 2:2, 15, 21. Numerous cross references exist.

As Isaiah 30:21 states, with definite spiritual application, **“And thine ears shall hear a word behind thee, saying, *This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.*”** The Lord promises in this respect that **“the LORD will go before you; and the God of Israel will be your rereward”** Isaiah 52:12. See also Isaiah 58:8.

Even a wayfaring man who is a fool, therefore, will be able to follow the directions at the Lord’s Return and ***“shall not err therein.”*** The fools include preachers of the cross, 1 Corinthians 1:21 and ***“a fool’s voice is known by multitude of words”*** Ecclesiastes 5:3. However, if a preacher can testify ***“I being in the way, the Lord led me”*** Genesis 24:27, he can get his sermon material right.

Even Paul declared that he and his followers were ***“fools for Christ’s sake”*** 1 Corinthians 4:10 and stated that ***“I am become a fool”*** 2 Corinthians 12:11 in order to testify of his love for his readers, in this case the Corinthians.

How many of the Lord’s people today are prepared to become ***“fools for Christ’s sake”*** for the sake of each other and for glorifying what God has achieved through them, 2 Corinthians 12:9?

- 8.6. The term ***“wayfaring men”*** cross-references to Jeremiah 9:2, where the expression is also found. The very next verse, Jeremiah 9:3, reveals the source for Bunyan’s character Mr ***“Valiant for the truth”*** who was a wayfaring man on his way to the Celestial City in Part 2 of *The Pilgrim’s Progress*. Mr Valiant is the inspiration for the hymn *He Who Would True Valour See*. It is a suitable hymn for Isaiah 35:8.

“He who would valiant be ’gainst all disaster,

“Let him in constancy follow the Master.

“There’s no discouragement shall make him once relent

“From his first avowed intent to be a pilgrim.”

The term ***“wayfaring men”*** brings to mind another hymn, *Stand Up For Jesus*, based in part on Exodus 10:11, **“go now ye that are men, and serve the LORD; for that ye did desire.”**

*“Stand up, stand up for Jesus, the trumpet call obey;
 “Forth to the might conflict, in this His glorious day.
 “Ye that are men* now serve Him against unnumbered foes;
 “Let courage rise with danger, and strength to strength oppose.”*

*As in *Christian Hymns*. The wording has been changed to the more politically-correct “Ye that are brave” in the Cyber Hymnal, which is ironic, all things considered.

9. Isaiah 35:9. Lions and other carnivores are “**unclean**” Leviticus 11:27 and so the Lord will prevent them from accessing the highway, Isaiah 35:8. Isaiah 35:9 cross-references to 1 Peter 5:8-9 and 1 John 5:18 for those who have experienced the new birth.

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.”

“We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.”

Those in the End Times will still be able to resist the Devil, by submitting to God and keeping their lives clean, James 4:7, 8, even if they have to be martyred, Revelation 12:11.

See comments on Points 8.4, 5 with respect to “*the redeemed.*”

10. Isaiah 35:10. See comments under Point 8 with respect to “*the ransomed of the Lord*” and their return to Jerusalem. The coming of the Lord and “the redeemed” to Jerusalem at the Second Advent will, as Isaiah 35:10 states, be a great occasion for singing and joyfulness. Although based on Isaiah 52:8-10, the hymn *Our God Reigns* applies to Isaiah 35:10.

*“How lovely on the mountains are the feet of Him
 “Who brings good news, good news
 “Proclaiming peace, announcing news of happiness,
 “Our God reigns, our God reigns.”*

Refrain:

*“Our God reigns, our God reigns,
 “Our God reigns, our God reigns.”*

*“Ye watchmen lift your voices joyfully as one,
 “Shout for your King, your King.
 “See eye to eye the Lord restoring Zion;
 “Our God reigns, Our God reigns!”*

Refrain

*“Waste places of Jerusalem break forth with joy,
 “We are redeemed, redeemed.
 “The Lord has saved and comforted His people:
 “Our God reigns, Our God reigns!”*

11. In sum, Isaiah 35:1-10 has prompted this author to think of at least 7 hymns and spiritual songs, which are:

*Hail to the Lord’s Anointed, Isaiah 35:1
 Showers of Blessing, Isaiah 35:2
 O for a Thousand Tongues, Isaiah 35:5
 God Hath Done All Things Well, Isaiah 35:5
 He Who Would True Valour See, Isaiah 35:8
 Stand Up For Jesus, Isaiah 35:8
 Our God Reigns, Isaiah 35:10.*

From tonight's study, Isaiah 35:10 suggests the hymn *Marching to Zion* and the chorus *The Redeemed of the Lord Shall Return and Come with Singing Unto Zion*.

12. A personal application for this study would be from Isaiah 35:8, to consistently pray that Gill, Dave and Mike (and self) continue on in ***"the way of holiness."***
13. The NIV has the following inferior/incorrect readings.
 - 13.1. Isaiah 35:1. *"Parched land"* breaks the cross reference to Psalm 68:7 and ***"the solitary place"*** of Sela Petra and of Carmel. Omission of ***"for them"*** breaks the cross reference to Job 30:3, Psalm 68:7-9, Hosea 2:14-15, Revelation 12:6 and ***"thy people"*** or Israel's persecuted faithful remnant. *"The crocus"* breaks the cross reference to ***"the rose of Sharon."***
 - 13.2. Isaiah 35:2. Substitution of *"shout"* for ***"singing"*** breaks the cross references to Genesis 2:2, Exodus 20:9-11, 23:12, 31:17, Psalm 90:4, Isaiah 14:7, 2 Peter 3:8. *"Splendor"* is a weaker word than ***"excellency,"*** which is rightly used for God with respect to His rulership over Israel.

"Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds" Psalm 68:34.
 - 13.3. Isaiah 35:4. Deletion of ***"behold"*** breaks the cross reference to Isaiah 40:9.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

"Divine retribution" is not as explicit ***"God with a recompence."*** Proverbs 16:10, Hebrews 9:1, 2 Peter 1:3, 4 all use the term ***"divine"*** as an attribute of the Lord but the term is not the same as God Himself.
 - 13.4. Isaiah 35:7. The term *"burning sand"* does not fit the context of Isaiah 35:7 like ***"parched land,"*** which refers more explicitly to ground that has of late unnaturally lost its water table. The term *"jackals"* is incorrect in that it removes any association with the supernatural beasts or ***"dragons"*** to which Isaiah 35:7 refers. See comments under Point 7 above. Dr Ruckman⁵¹ notes that from the same underlying (plural) Hebrew word, *tannim*, תַּנִּינִים, the *"jackal(s)"* in Isaiah 35:7 becomes in the singular *"the monster"* in Isaiah 27:1 and *"a serpent"* in Jeremiah 51:34 in the NIV (also in the TNIV and *"the reptile"* and *"a monster"* in the NKJV), which is quite a transformation. Even King Brian of the Leprechauns⁵² would probably be impressed.
 - 13.5. Isaiah 35:8. The NIV substitution of *"who walk in that Way; wicked fools will not go about on it"* for ***"the wayfaring men, though fools, shall not err therein"*** is clearly incorrect and breaks the cross references to Exodus 10:11, Jeremiah 9:2, 3, 1 Corinthians 1:21, 4:10, 2 Corinthians 12:9, 11.
 - 13.6. Isaiah 35:9. By substitution of *"ferocious"* for ***"ravenous,"*** the NIV weakens the cross references to James 4:7, 8 and 1 Peter 5:8-9 and the vital exhortation on resisting the Devil.

Isaiah 7:10-16

Table 9
Isaiah 7:10-16, AV1611 versus NIV

Verse	AV1611	NIV
10	<i>Moreover the LORD spake again unto Ahaz, saying,</i>	<i>Again the LORD spoke to Ahaz,</i>
11	<i>Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.</i>	<i>“Ask the LORD your God for a sign, whether in the deepest depths or in the highest heights.”</i>
12	<i>But Ahaz said, I will not ask, neither will I tempt the LORD.</i>	<i>But Ahaz said, “I will not ask; I will not put the LORD to the test.”</i>
13	<i>And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?</i>	<i>Then Isaiah said, “Hear now, you house of David! Is it not enough to try the patience of men? Will you try the patience of my God also?”</i>
14	<i>Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.</i>	<i>Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.</i>
15	<i>Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.</i>	<i>He will eat curds and honey when he knows enough to reject the wrong and choose the right.</i>
16	<i>For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.</i>	<i>But before the boy knows enough to reject the wrong and choose the right, the land of the two kings you dread will be laid waste.</i>

Notes on Table 9

- Isaiah 7:10. God had spoken to King Ahaz in Isaiah 7:3-9, assuring him of victory over the double threat of Syria and the northern kingdom of Israel. The ungodly Ahaz, 2 Kings 16, 2 Chronicles 28, chose to ignore or evade, Isaiah 7:12, what the Lord said in Isaiah 7 and was an idolater throughout his reign of 16 years. That he was not even afforded a royal funeral brings to mind Proverbs 29:1, which applies to anyone who is persistently rebellious against the Lord.

“He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.”

- Isaiah 7:11. It is right for God to invite Ahaz to ask for a sign. The national life and deliverance of Israel begins with signs⁵³, Exodus 4:8 and therefore the Jews require a sign to know when God has raised up a deliverer for them.

“For the Jews require a sign, and the Greeks seek after wisdom:” 1 Corinthians 1:22. See also 1 Corinthians 14:22, showing that unbelieving Jews needed the signs to help them get saved.

The NIV, TNIV’s “demand” and the NKJV’s “request” are both wrong. All editions of the AV1611 from the year 1611 onwards have “require” in 1 Corinthians 1:22. The NKJV is not a KJV.

Moses manifests the signs to Israel, Exodus 4:28-31. The birth of the Lord Jesus Christ was itself a sign, Isaiah 7:14, “which shall be spoken against” Luke 2:34 and as “the Messiah the Prince” for Israel, Daniel 9:25, He manifests the signs to Israel, Acts 2:22. His successors the apostles must therefore have the signs, Mark 16:17-19, such as the Apostle Paul manifested, 2 Corinthians 12:12.

The Lord rebuked the scribes and Pharisees who came seeking a sign because they had rejected all the signs He had manifested to Israel up until that time, Matthew 12:38-40. It should be noted that according to the principle of progressive revelation, the Lord identifies the “*great fish*” of Jonah 1:17 as the “*whale*” in Matthew 12:40.

It is significant that the whale is the only creature that is specifically mentioned before Adam, Genesis 1:21 and which Adam did not name. Therefore it is further significant that the scripture shows that the whale is a type of the Devil⁵⁴, Psalm 104:26, “*the great dragon*” Ezekiel 29:3, 32:2. See also Revelation 12:3. The “*huge fish*” of the NIV, TNIV and the “*great fish*” of the NKJV obscure this fact, which is ironic because supporters of the new bibles are invariably devotees of ‘the Greek,’ which has the word *ketos* translated as “*whale*” in the AV1611, from which is derived the English word Cetology, which is the study of whales and related species⁵⁵. What happened to ‘the Greek’ on that occasion?

However, when “*the beast*” Revelation 13:2, shows up, “*that man of sin...the son of perdition;*” he has “*signs and lying wonders*” 2 Thessalonians 2:3-9. He is therefore able to make and confirm a 7-year covenant with the Jews, who receive him as their ‘messiah’ John 5:43, Daniel 9:27 that he breaks in the middle of that period and which the Lord denounces as “*a covenant with death, and with hell*” that He will sweep away at the Second Advent⁵⁶.

It is significant that Judas Iscariot made a covenant with the Pharisees to betray the Lord Jesus Christ Matthew 26:15, Luke 22:5 at about the beginning of the Lord’s last week on earth and the Lord referred to Judas as “*the son of perdition*” John 17:12. “*Perdition*” is synonymous “*with death, and with hell,*” Revelation 6:8, noting the capitalization, which could therefore be a personification and “*the beast*” will “*go into perdition*” Revelation 17:8, 11.

At the Second Advent, faithful Israel will recognize her true Deliverer Who will have “*the sign of the Son of man*” Matthew 24:30, which reference may be connected with Zechariah 12:10. Romans 11:26-27 will come to pass, especially with respect to the true covenant between Israel and her true Messiah.

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.”

3. Isaiah 7:12. Ahaz believed in ecumenical dialogue and religious pluralism. He was not prepared to trust “*the LORD thy God.*” 2 Kings 16 reveals his infidelity, especially 2 Kings 16:10.

“And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.”

Ahaz was like the relativistic Chief Rabbi Lord Jonathan Sacks⁵⁷. He led his country to “*Death, and Hell*” Revelation 6:8 just like Sacks is helping to lead this one.

“For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel” 2 Chronicles 28:23.

Ahaz, like today’s leaders of this nation, had not studied, or had ignored the results of his ancestor Solomon’s descent into idolatry, 1 Kings 11. As the Spanish writer George Santayana⁵⁸ famously said, “*Those who cannot remember the past are condemned to repeat it.*”

Ahaz even had a verse of scripture to justify his infidelity, Deuteronomy 6:16. That devious practice is still current. Matthew 7:1 “*Judge not, that ye be not judged*” may be used to excuse obedience to Paul’s exhortation in Ephesians 5:11, “*And have no fellowship with the unfruitful works of darkness, but rather reprove them.*”

The proponents of Matthew 7:1 forgot Matthew 7:2 and John 7:24.

“For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.”

“Judge not according to the appearance, but judge righteous judgment.”

See also Romans 2:17-25.

4. Isaiah 7:13. God was weary with Israel’s ***“vain oblations”*** Isaiah 1:13, ***“a form of godliness, but denying the power thereof”*** 2 Timothy 3:5 e.g. to ***“Draw nigh to God”*** James 4:8. God expressed His weariness in Isaiah 1:14.

“Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.”

Various state occasions in this country are accompanied by church services. One wonders what God thinks of them. Concerning ***“weary men,”*** God’s prophets can grow weary in His work, like Elijah, 1 Kings 19.

George Whitefield⁵⁹ said ***“Lord, I am weary in thy work, but not weary of thy work.”*** Pastor Burnout⁶⁰ does happen and it should also be noted that the Lord knew weariness in His earthly ministry, John 4:6 so that ***“we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin”*** Hebrews 4:15 and ***“he knoweth our frame; he remembereth that we are dust”*** Psalm 103:14.

Isaiah 40:30-31 is therefore a good basis for prayer.

“Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

Isaiah 7:13 is addressed to the ***“house of David”*** because God had clearly been weary of Israel’s sin in earlier reigns, e.g. that of Jotham, Ahaz’s father, during which ***“And the people did yet corruptly”*** 2 Chronicles 27:2 and the earlier kings had clearly not succeeded in restraining them, any more than the godly Eli had restrained his sons from their evil, 1 Samuel 3:13. King Uzziah, Jotham’s father, had of course angered God by unlawfully entering ***“the temple of the Lord,”*** 2 Chronicles 26:16-21.

The ***“house of David”*** is also addressed because the Speaker is not solely Isaiah, as the NIV, TNIV wrongly insert but God Himself, Who in the Person of His Son the Lord Jesus Christ will occupy ***“the throne of David”*** Luke 1:31-33.

God is speaking through Isaiah according to 2 Samuel 23:2.

“The Spirit of the LORD spake by me, and his word was in my tongue.”

Note that, as in Isaiah 7:13, the Lord can speak of Himself indirectly, Exodus 34:6 or in the third person, as in 2 Samuel 23:2. It is further likely therefore that the actual speaker in Isaiah 7:14 was ***“the angel of the Lord,”*** speaking through Isaiah.

5. Isaiah 7:14. See remarks on Isaiah 7:11, with respect to the Lord’s signs for Israel. The expression ***“the Lord himself”*** occurs only 3 times in scripture; Joshua 22:23, with respect to the punishment of idolatry, Isaiah 7:14, with respect to the First Advent and 1 Thessalonians 4:16, with respect to the Second Advent. The Lord will do away with idolatry Revelation 13:14, 15 at the Second Advent, Matthew 13:41, 42, so that Joshua 22:23 also fits with the Second Advent, i.e. all 3 references to ***“the Lord himself”*** refer to the Advents and ***“God with us.”***

It is possible that the foremost testimony to **“God with us”** is the hymn *I Cannot Tell*, to the tune of *The Londonderry Air*⁶¹.

*“I cannot tell why He whom angels worship,
 “Should set His love upon the sons of men,
 “Or why, as Shepherd, He should seek the wanderers,
 “To bring them back, they know not how or when.
 “But this I know, that He was born of Mary
 “When Bethlehem’s manger was His only home,
 “And that He lived at Nazareth and labored,
 “And so the Saviour, Saviour of the world is come.”*

The summary account of *The Shepherd* by Frederick Forsythe is instructive in this context. It is available from this writer.

A Comparison of Isaiah 7:14 with Matthew 1:23, **“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel”** is instructive.

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

Aside from the spelling of **“Immanuel”** altered to **“Emmanuel,”** the differences between Isaiah 7:14 and Matthew 1:23 should be noted, as shown by the red and blue-shaded portions in Matthew 1:23 and Isaiah 7:14 respectively. Note especially the **“they”** in Matthew 1:23, which yields a different, though not contradictory meaning with respect to Isaiah 7:14. This plural pronoun most likely refers to Gabriel, Luke 1:31, the angel of the Lord and Joseph himself, as well as Mary, Matthew 1:21. Matthew 1:23 could therefore be taken as an example of advanced or progressive revelation with respect to Isaiah 7:14.

“The angel of the Lord” quoting from the scriptures remained a consistent pattern for the Lord throughout His earthly ministry and by which He defeated the Devil in the wilderness, **“It is written”** Matthew 4:4, **“it is written again”** Matthew 4:7, **“it is written”** Matthew 4:10. See also Matthew 11:10, 21:13, 26:24, 31, Mark 7:6, 9:12, 13, 14:21, Luke 7:27, 19:46, 24:46, John 6:45. See also Matthew 12:3, 5, 19:4, 21:16, 42, 22:31, Mark 2:25, 12:10, 26, Luke 6:3 for the expression **“have ye not read?”**

Comparison of the two passages suggests that the scriptures that were known to Joseph in Nazareth, Luke 1:26, 2:4, which **“the angel of the Lord”** Matthew 1:20 quoted to him and that the Lord studied during His earthly ministry and read from in Luke 4:18-19 included at least parts of an Aramaic Old Testament. Daniel 2:4b-7:28 was first written in Aramaic⁶², which shows that the Jews accepted Aramaic as a Biblical language and it is likely that the Lord customarily spoke Aramaic, as well as knowing Hebrew and Greek. The scripture shows that He used Aramaic expressions; **“Talitha cumi”** Mark 5:41, **“Ephphatha”** Mark 7:34, **“Abba”** Mark 14:36 and **“Eloi, Eloi, lamasabachthani”** Matthew 27:46, Mark 15:34 and according to *The New Compact Bible Dictionary*, an Aramaic Old Testament is said to have existed in the 1st Century. It is possible therefore that the Old Testament Book in use in Nazareth during the Lord’s lifetime and that of Joseph and Mary was an Aramaic one, which was also accepted for public reading in the synagogue, Luke 4:16-17 for all parts of the Old Testament in which it was extant, besides Daniel 2:4b-7:28. Luke 4:18-19 suggests this possibility because these verses differ appreciably from Isaiah 61:1, 2. See *Flotsam Flush, A Biblical Response to Cleaning-Up Hazardous Materials* by this writer, pp 84-85.

Such an Aramaic Old Testament could be accounted for by the history of the Targums⁶³ and compiled by **“a ready scribe in the law of Moses”** or scribes, such as Ezra, Ezra 7:6, 10, originally for the Jewish exiles in Babylonia.

Observe in Matthew 1:23 that the scripture is self-interpreting with its own built-in dictionary, Genesis 40:8, i.e. *“Emmanuel, which being interpreted is, God with us.”* Mark 13:11 is another example.

“But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.”

Note that the correct term is *“a virgin”* not *“the virgin”* as in the NIV, TNIV, NKJV, which term is associated with the heathen virgin, also known as *“the queen of heaven”* Jeremiah 7:18, 44:17, 18, 19, 25. See in particular *Babylon Religion* by David Daniels, pp 175-178. Note that *“a virgin”* in Isaiah 7:14 is identified in Luke 1:27 as *“a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary”*. The term *“the virgin”* is used only after *“a virgin”* has been identified.

The NIV, TNIV’s omission of *“Behold”* breaks the cross reference to Deuteronomy 34:11, 12, indicating that signs, which the Jews require, 1 Corinthians 1:22, see above, are meant to be visible and it will be the ‘sign’ of the piercings in the Lord’s hands and feet that encourages the nation of Israel to come back to her Messiah, Zechariah 12:10, Isaiah 66:8, Zechariah 3:9, Daniel 9:25, Matthew 24:30. Note the mourning in Zechariah 12:10 and Matthew 24:30.

6. Isaiah 7:15. *“Butter”* is associated with milk, Proverbs 30:33 and therefore spiritually with *“the sincere milk of the word”* 1 Peter 2:2. It is through *“the sincere milk of the word”* that the child will learn how *“to refuse the evil, and choose the good.”* The knowledge of good and evil comes after a certain age, Deuteronomy 1:39 and that is why the Lord commanded Israel through Moses according to Deuteronomy 6:6-7, *“And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”*

David testifies of the effectiveness of the scriptures with respect to refusing the evil and choosing the good.

“Wherewithal shall a young cleanse his way? by taking heed thereto according to thy word. Thy word have I hid in mine heart, that I might not sin against thee” Psalm 119:9, 11.

Solomon testifies likewise.

“My son, if thou wilt receive my words, and hide my commandments with thee;... Then shalt thou understand righteousness, and judgment, and equity; yea, every good path” Proverbs 2:1-9.

The Lord Jesus Christ testifies likewise, quoting Deuteronomy 8:3, *“man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.”*

“It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” Matthew 4:4.

“And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God” Luke 4:4. Note again the differences between the Old and New Testament readings and remarks under Point 5 above. In this case, the New Testament citations differ, *“every word that proceedeth out of the mouth of God”* versus *“every word of God.”* The differences between Matthew 4:4, 7, 10 and Luke 4:4, 8, 12 suggest that the Devil may have attacked the Lord more than once with each of the temptations listed.

These three witnesses are a fulfilment of 2 Corinthians 13:1 *“In the mouth of two or three witnesses shall every word be established,”* with respect to taking in the scriptures in order *“to refuse the evil, and choose the good.”*

The fruition of the scriptures in the above respect is found in Hebrews 5:12-14, with reference *“to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”*

“Honey” is also associated with *“the sincere milk of the word”* in scripture, which reinforces Isaiah 7:15 as a reference to *“the scripture of truth”* Daniel 10:21. For example, the eyes are *“enlightened”* through *“a little of this honey”* 1 Samuel 14:29, Psalm 19:8, 119:105, 130. See also Psalm 19:9, 10, 119:103, Ezekiel 3:3, Revelation 10:9, 10.

It is through *“the word of the Lord”* Psalm 18:30 that the individual believer in any age may *“draw nigh to God”* James 4:8.

“For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word” Isaiah 66:2.

7. Isaiah 7:16. Isaiah 7:16 refers prophetically and historically to the captivity of Israel in 740 B.C. by *“Shalmaneser the king of Assyria”* 2 Kings 17:3-6 and to the captivity of Judah in 588 B.C. by *“Nebuchadnezzar king of Babylon”* 2 Kings 25:1-11. Isaiah⁶⁴ is prophesying in 742 B.C., i.e. over 7 centuries before the First Advent. See also Jeremiah 52:28-30.

It is the land of Israel that Ahaz abhors, because *“he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel”* 2 Chronicles 28:3.

Numbers 35:33 states that *“blood it defileth the land”* and Ahaz showed that he abhorred the land of Israel and Judah because like his successor Manasseh, Ahaz defiled the land by *“the innocent blood that he shed”* 2 Kings 24:4. It should be noted that the Lord sees the land of Israel and Judah as one entity, for which He cares greatly.

“A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year” Deuteronomy 11:12. God would clearly be greatly angered by the defilement of this land.

2 Kings 24:3-4 show how God vented His anger on Manasseh and Judah for the twin evils of defiling God’s land and shedding innocent blood, such as Ahaz had done.

“Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.”

The same could apply to Britain, where over 6,700,000 legal abortions⁶⁵ have been carried out since 1968, which 75% of the population appears to condone⁶⁶. Following in the footsteps of Ahaz and Manasseh, up to 40,000 abortions⁶⁷ are carried out in Israel each year, legal and illegal, amounting to over 1,200,000 abortions since 1977, when abortion was legalized in Israel according to certain criteria. God will therefore very likely be with both nations, in judgement.

“Shall I not visit for these things? saith the LORD: and shall not my soul be avenged on such a nation as this?” Jeremiah 5:9, 29, 9:9. See also 2 Chronicles 36:16.

“But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.”

God’s judgement will fall, however, or in other words, Light rejected becomes lightning, for Israel and the whole world.

“And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible” Isaiah 13:11.

“And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel” Ezekiel 39:6-7.

“And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;” Isaiah 2:19-20.

“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?” Revelation 6:15-17.

This nation has a desperate need for the ministry of Isaiah 58:1, therefore *“Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.”*

8. Isaiah 7:15. As an application from this study, given the importance of the scripture in refusing the evil and choosing the good, Psalm 119:9, 11 would be a good passage to encourage the rest of the family to learn. *“Wherewithal shall a young cleanse his way? by taking heed thereto according to thy word. Thy word have I hid in mine heart, that I might not sin against thee.”*
9. The NIV, TNIV are incorrect or inferior with respect to the following readings in Isaiah 7:10-16. See comments above under each of the relevant verses.
 - 9.1. Isaiah 7:13. The NIV, TNIV obscure the cross reference to Luke 1:31-33.
 - 9.2. Isaiah 7:14. The NIV, TNIV’s omission of **“Behold”** breaks the cross reference to Deuteronomy 34:11, 12. The NIV, TNIV, NKJV all slyly slip a demonic principality **“the queen of heaven”** Jeremiah 7:18, 44:17, 18, 19, 25, Revelation 17:1-5 into Isaiah 7:14 in place of **“a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary”** Luke 1:27. The term **“the virgin”** is used only after **“a virgin”** has been identified. The NIV, TNIV, NKJV all have **“a virgin”** in Luke 1:27 and have thereby broken the cross reference to Isaiah 7:14.
 - 9.3. Isaiah 7:15. The NIV, TNIV, NKJV wrongly alter **“butter”** to **“curds,”** which is milk coagulated by acids. Curdled milk is said to have ‘gone off,’ which in the context of the new bibles may well be an appropriate term. The NIV, TNIV reading of **“when he knows enough to reject the wrong and choose the right”** breaks the connection between the scripture and learning how to refuse the evil and choose the good and in turn breaks the cross references to Deuteronomy 6:6-7, Psalm 119:9, 11, Proverbs 2:1-9, Matthew 4:4, Luke 4:4.
 - 9.4. Isaiah 7:16. The NIV, TNIV reading **“the land of the two kings you dread”** is ambiguous but use of the word **“dread,”** which the NKJV also uses, resulting in a nonsense reading, breaks the cross references to Numbers 35:33, Deuteronomy 11:12, 2 Kings 24:3-4, 2 Chronicles 28:3, 36:16, Jeremiah 5:9, 29, 9:9 and obscures the warning about God’s impending judgement, which will certainly fall, Isaiah 2:19-20, 13:11, Ezekiel 39:6-7, Revelation 6:15-17.
 - 9.5. In sum, the NIV, TNIV, NKJV break cross references to some or all of the following scriptures; Numbers 35:33, Deuteronomy 6:6-7, 11:12, 34:11-12, 2 Kings 24:3-4, 2 Chronicles 28:3, 36:16, Psalm 119:9, 11, Proverbs 2:1-9, Matthew 4:4, Luke 1:27, 1:31-33, 4:4, Jeremiah 5:9, 29, 9:9; 17 passages of scripture in all.

Isaiah 9:2-7

Table 10
Isaiah 9:2-7, AV1611 versus NIV

Verse	AV1611	NIV
2	<i>The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.</i>	<i>The people walking in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.</i>
3	<i>Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.</i>	<i>You have enlarged the nation and increased their joy; they rejoice before you as people rejoice at the harvest, as men rejoice when dividing the plunder.</i>
4	<i>For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.</i>	<i>For as in the day of Midian's defeat, you have shattered the yoke that burdens them, the bar across their shoulders, the rod of their oppressor.</i>
5	<i>For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.</i>	<i>Every warrior's boot used in battle and every garment rolled in blood will be destined for burning, will be fuel for the fire.</i>
6	<i>For unto us a child is born, unto us a son is given: 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.</i>	<i>For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.</i>
7	<i>Of the increase of his 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. The zeal of the LORD of hosts will perform this.</i>	<i>Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.</i>

Notes on Table 10

- Isaiah 9:2. The verse is quoted together with Isaiah 9:1 in Matthew 4:15-16 for the First Advent, with the omission in total of 25 words that refer to the Second Advent. Note again the differences between the Old and New Testament passages and remarks about Isaiah 7:14 and Matthew 1:23 in the previous study about the possible existence of an Aramaic Old Testament during the Lord's earthly ministry, which could explain the observed differences.

Isaiah 9:2 and Matthew 4:16 state respectively, with differences denoted by the blue and red-shaded portions:

*"The people **that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.**"*

*"The people **which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.**"*

Concerning the child to be born, it is an unwise man *"who hath despised the day of small things"* Zechariah 4:10, as the following account illustrates, from a sermon preached in 1969⁶⁸.

“Perhaps you also remember the newspaper cartoon which appeared on Lincoln’s birthday some years ago which showed a hunter talking to a local farmer. The hunter asked, “Any news down t’ th’ village, Ezra?” And the reply, “Nuthin’ a’ tall, nuthin’ a’ tall, ’cept fer a new baby down t’ Tom Lincoln’s. Nuthin’ ever happens out here.” Looking back from the vantage point of a century and more it seems so strange that the birth of Abraham Lincoln could have gone all but unnoticed. True, the frontiersmen of Kentucky and Illinois had little chance to appreciate his eventual greatness. Perhaps it is because we are trying to make up for that original oversight that we now build great monuments and even an elaborate building around the log cabin in which he was born at Hodgenville, Ky. His greatness is so impressive now, that it seems hardly possible that he could have been born in obscurity. One takes pride in the large statue in the heart of London, just in front of Westminster Abbey, which pictures Lincoln larger than life size⁶⁹. The most impressive shrine in our own nation is his memorial in Washington. Travellers from around the world remember him as the most significant American who ever lived. Yet, at birth “nuthin’ happened.””

As Luke 2:1-39, the birth of the Lord Jesus Christ was similarly obscure, except for a select few, who were believers, such as Simeon, Anna and the shepherds. See also Philippians 2:7, concerning the humility of the Lord’s birth.

“But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:”

However, Isaiah 9:2 was fulfilled at the First Advent, according to Matthew 4:12-25, as the Lord affirmed in John 8:12.

“Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”

And as John foretold in John 1:4-9:

“In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not... That was the true Light, which lighteth every man that cometh into the world.”

Every man has enough light from God to know that he should receive the Lord Jesus Christ as his Saviour, John 1:12. ***“They are without excuse”*** Romans 1:20 who fail to do so.

Note further that Isaiah 9:2 cross-references to the ***“great lights”*** of Genesis 1:16, 17, where ***“the greater light”*** typifies⁷⁰ the Lord Jesus Christ, ***“the Sun of righteousness”*** Malachi 4:2, Who goes against the world.

The term ***“shadow of death”*** is found 19 times in scripture; Job 3:5, 10:21, 22, 12:22, 16:16, 24:17, 28:3, 34:22, 38:17, Psalm 23:4, 44:19, 107:10, 14, Isaiah 9:2, Jeremiah 2:6, 13:16, Amos 5:8, Matthew 4:16, Luke 1:79. Although the Jewish people dwelt ***“in the land of the shadow of death”*** during the First Advent, ***“the shadow of death”*** itself will not be manifest until the End Times just before the Second Advent. It will be a literal cloud of death⁷¹ passing over the earth at that time, emitting lethal radiation that kills everything that its shadow overtakes. Of ***“the land of the shadow of death”*** itself, the following may apply, with respect to its precise location, with reference to ***“the valley of the shadow of death”*** Psalm 23:4.

This valley may be the Great Rift Valley⁷² that passes through the Jordan Valley and the Dead Sea towards the Gulf of Aqaba and the Red Sea, which ‘just happens’ to be the area near ***“the land of Uz”*** where Job was, Job 1:1. It is possible that whatever embodies ***“the shadow of death”*** may emerge from beneath the Rift Valley via ***“a great earthquake”*** Revelation 6:12 when its ***“doors”*** are opened Job 38:17 during the time of ***“Jacob’s trouble”*** and ***“great Tribulation”*** Jeremiah 30:7, Revelation 7:14. The Lord would then dispel ***“the shadow of death”*** and shut the doors on any further manifestation of it at the Second Advent. Psalm 23:4 indicates God’s protection for His people at that time.

Note that at the time of *“a new heaven and a new earth”* the Lord will shut* *“the gates of death”* forever by means of the restoration of *“the tree of life”* Genesis 2:9, 3:22, 24, Revelation 2:7, 21:1, 22:2, 14. *He will actually have disposed of them in *“the lake of fire...the second death”* Revelation 20:14

Note also that *“the valley of the shadow of death”* had historical significance for David as *“the valley of Elah”* where David fought and killed Goliath, though the giant had vowed to kill him 1 Samuel 17:2-3, 44-51. Devotionally, *“the valley of the shadow of death”* also applies to *“the saints and martyrs of Jesus”* who suffered for the Lord down through the centuries, especially at the hands of Rome and her abominable offspring like Islam, Hebrews 11:35-38, Revelation 17:6, *The Prophet, Alberto Part 6*, Chick Publications, 1988. The term could also apply to great spiritual trials undergone by the believer upon whom *“the light shined”* with the Lord’s deliverance, as Christian and Hopeful experienced in their escape from Doubting Castle and Giant Despair in Part 1 of *The Pilgrim’s Progress* and as Paul described in 2 Corinthians 1:9.

“But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:”

2. Isaiah 9:3. An essential aspect of this verse centres on the word *“not,”* which is found in both the contemporary AV1611 and the 1611 AV1611. The word is also found in the pre-1611 English Bibles such as Wycliffe, Coverdale, Bishops’ and Geneva⁷³. It is also found in Challoner’s 1745 Revision of the Douay-Rheims Bible. However, the word is omitted from the RV, later Catholic Bibles such as the Jerusalem Bible, JB, the NWT, NIV, TNIV, NKJV, NSRB, HCSB etc.

This writer has the following summary⁷⁴ with respect to the word *“not”* in Isaiah 9:3.

“Not” (“al”) can be found in the Masoretic Hebrew Text. The verse is dealing with the restoration and suffering of Israel before the Second Advent, Zechariah 12, 13, a doctrine little understood by modern revisers.”*

*The reading is actually לֹא or *la*, because Hebrew is read right to left like other Oriental languages such as Chinese, not left to right as in English.

Dr Ruckman has further detailed comment⁷⁵, his emphases.

*“The word **“NOT”** has been slipped out of the text by the grossly corrupt “reliable translations” on the grounds that it must have “crept in”...from some other account. The old ASV, New ASV, old RSV, and New RSV all delete the [word] so that the verse will match the ignorance of their translating committees. On this verse, Evangelicals (ASV), Fundamentalists (New ASV), Conservatives (NIV), Communists (New RSV), and Liberals (old RSV) all reach ecumenical agreement in a sweet spirit of tolerance for **lying** and an intolerance of the Bible.*

*“The problem was apparent to the Bible rejecting, Bible denying apostate Fundamentalists who believed in “the verbal inspiration of [Jimmy] Carter’s house cat.” How could the nation be **“multiplied”** without their joy being “increased”? Therefore the word **“not”** should **not** be in the text. So, in spite of the fact that the Hebrew Masoretic Text read **“NOT,”** some faculty members of Bob Jones, Pensacola Christian College...just pretended the word wasn’t there because they didn’t “PREFER it.” Typical: Alter the Bible text to match the ignorance of the faculty member.*

*“Now, as we stated in our preface, this present book is written to show the superiority of the King James to Hebrew and Greek scholarship, especially the Evangelical brand.... Why should we change our thesis now simply because every single Christian educator connected with every translating committee since 1901 thought **“NOT”** should be taken out of the text? Well, we won’t.*

*“1. God **INCREASES** the nation of Israel **without increasing their joy** (Isa. 26:15). As a matter of historical and Biblical truth, when the Lord increases them **BEFORE** the tribulation they*

would be doing anything but **rejoicing** for **“LORD, IN TROUBLE HAVE THEY...POURED OUT A PRAYER WHEN THY CHASTENING WAS UPON THEM”** (Isa. 26:16).

“2. The Jews are to be increased as a multitude like the **“sand of the sea”** (Isa. 10:22) **BEFORE they return as a remnant** (Isa. 10:22).

“3. By confounding this “increase” with the increase of Jeremiah 23:3 [**“And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase”**] the apostate fundamentalists...determined they would alter the text of Isaiah 9:3 to match their own confusion.

“Unable to master the most simple rudiments of prophecy (i.e. that 2000 years are often found following a comma or colon: see Gen. 3:15; 49:24; 49:11, etc.), the modern apostate Fundamentalists **subtracted** from the living words of the living God to line up with their own stupidity and to make you as stupid as they are. The colon in Isaiah 9:3 separates the church age from the Millennium.

“Moral: The AV (1611) text is quite able to correct the faculty members of every Christian university and seminary in the world, and if their Greek or Hebrew texts are at fault, the Authorized English is quite able to straighten them out...”

A punctuation mark also separates the First and Second Advents in Isaiah 61:2, so Isaiah 9:3 is not unique in this respect. Note the comma in the statement **“To proclaim the acceptable year of the LORD, and the day of vengeance of our God;”** which separates the advents and explains why the Lord stopped reading after the statement **“To preach the acceptable year of the Lord”** in Luke 4:19 and said in Luke 4:21 **“This day is this scripture fulfilled in your ears”** because the rest of the statement will not be fulfilled until the Second Advent.

Until then, God will continue to multiply the nation of Israel, in spite of its abortion holocaust⁷⁶. That sin, however, would account in part for the judgement of God on Israel manifest in Zechariah 13:8, 9. The Western world should be warned, Ezekiel 39:6, 7. See comments under Isaiah 7:16 in the previous study. Nevertheless, Israel is said to have a high live birth rate⁷⁷ for the size of its Jewish population, almost 5,700,000 individuals, with almost 120,000 live births per year⁷⁸. God is multiplying the nation.

It should further be noted that the word **“not”** is in all extant Hebrew manuscripts⁷⁹ but both the NIV and NKJV Prefaces state that the Septuagint, LXX, was consulted for these translations. Inspection of The Septuagint⁸⁰ is interesting in this respect.

‘The Greek’ for **“not”** in the LXX is *οὐκ* or *οὐ* and this word occurs repeatedly in the New Testament. It is found a few verses further on from Isaiah 9:3 in the LXX, in Isaiah 9:12, 13, where the word **“not”** also occurs in the English Text for these verses. But the word *οὐκ* does not appear in Isaiah 9:3 in the LXX. Nor does any equivalent Greek word appear for **“not.”** This may explain the disappearance of the word **“not”** from Isaiah 9:3 in the modern versions.

Isaiah 9:3 reveals, therefore that Israel will not rejoice until the Second Advent, after which magnificent harvests will be reaped⁸¹.

“Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil... And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed” Joel 2:22-23, 26.

“Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt” Amos 9:13.

Moreover Israel will be *“as men rejoice when they divide the spoil”* when the Lord defeats her enemies at the Second Advent.

“So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD” Ezekiel 39:10.

“And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance” Zechariah 14:14.

Even in the Old Testament, individual believers who *“wholly followed”* the Lord Numbers 32:12 could *“rejoice in the LORD”* Habakkuk 3:17, 18 without the blessings of the Second Advent and therefore the Christian should have the spiritual resources Galatians 5:22, 23, to follow Paul’s exhortation of Philippians 4:4 consistently.

“Rejoice in the Lord alway: and again I say, Rejoice.”

3. Isaiah 9:4. Isaiah 9:4 refers prophetically to Israel’s captivity in the End Times and the Lord’s deliverance of them at the Second Advent. Luke 21:22-24 describes this captivity⁸², fulfilled historically under Titus in 70 A.D., furthered by the Hitlerian i.e. Catholic Holocaust of WW2 but awaiting future fulfilment under *“the beast,”* Revelation 13:1-4, the papal Antichrist, *“the prince that shall come”* Daniel 9:26, *“the profane wicked prince of Israel”* Ezekiel 21:25, *“that opened not the house of his prisoners”* Isaiah 14:17, with whom the Jewish people make *“a covenant with death”* Isaiah 28:15, 18, typified by Judas, Matthew 26:15 but who breaks it in the midst of Daniel’s 70th week, Daniel 9:27 and executes his prisoners, especially Jews who won’t worship an image, Revelation 13:14, 15, by means of human sacrifice at an altar, where the victims are beheaded as part of a ghastly ‘mass,’ which is really a massacre, Psalm 14:4, 16:4, Isaiah 6:13, Revelation 6:9-11, 20:4. Luke 21:22-24 is as follows, describing *“the day of vengeance of our God;”* Isaiah 61:2. Note that the context of the passage is future because Luke 21:11, 20 have not taken place as yet, such that the Lord’s injunction of Luke 21:21, *“let them which are in Judaea flee to the mountains;”* should be obeyed.

“For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

See also Revelation 11:1-12, which describes overlapping events that have not happened yet.

Note the parallel passage for Isaiah 9:4 in Isaiah 10:24-27, *“the Assyrian”* being a type of the final Antichrist⁸³, who is an oppressor, especially of Israel, like *“the king of Babylon”* Isaiah 14:4. Isaiah 10:24-27 was fulfilled historically in Isaiah 37 but awaits future fulfilment because Isaiah 10:26 refers *“the slaughter of Midian at the rock of Oreb,”* which was a pursuit, not the destruction of Sennacherib outside Jerusalem.

“Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.”

Dr Ruckman in his taped series on the Book of Isaiah states that Isaiah 9:4 and 10:24-27 therefore indicate that the defeat of Midian in Judges 6, 7, 8 should be studied in order to elicit details

of the Lord's deliverance of Israel at the Second Advent. He notes various parallels, such as the following:

“And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years” Judges 6:1. The “seven years” corresponds to “*the time of Jacob's trouble*” Jeremiah 30:7, namely Daniel's 70th week, Daniel 9:27.

Note that Midian oppresses Israel, just as “*the Assyrian*” will, Judges 6:2, Isaiah 10:24. See comments above on Isaiah 14:4.

“Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley” Judges 7:1 “*The valley*” would be “*the valley of Jezreel*” Judges 6:33, where the Midianites were encamped but a Bible atlas will show that “*the valley of Jezreel*” is close to Megiddo and therefore “*the valley*” corresponds to “*the valley of Megiddo*” 2 Chronicles 35:22, or “*the valley of Megiddon*” Zechariah 12:11, pointing to Revelation 16:16, “*And he gathered them together into a place called in the Hebrew tongue Armageddon.*” “*Armageddon*” is literally means “*the hill of the crowded*” adjacent to “*the valley of Megiddon.*” See also Judges 7:8, 12. The battle of Armageddon is fought here, at the Second Advent, when the Lord Jesus Christ inflicts a crushing defeat on the armies of the Antichrist, Revelation 14:20, 19:11-21, just as Midian suffered a catastrophic defeat at the hands of Gideon and his followers, Judges 7:19-25, 8:10-13.

“And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host” Judges 7:13-14.

“*Bread*” and “*sword*” are each associated with “*every word of God*” in scripture, Deuteronomy 8:3, Matthew 4:4, Luke 4:4, Ephesians 6:17, Hebrews 4:12 and it should be noted that “*the sword of Gideon*” Judges 7:14 becomes “*the sword of the LORD, and of Gideon*” Judges 7:18, 20. Again, the parallel with the Lord's defeat of the Antichrist and his armies at the 2nd Advent is clear. The Lord also has faithful followers, as did Gideon, Judges 7:17.

“And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God...And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh” Revelation 19:13-15, 21.

Dr Ruckman's commentary *The Book of Revelation*, pp 434-438, 459-461, 497-508 should also be studied in this context.

Practically speaking, it should be remembered that although the Lord's victory against the final antichrist is yet future, the Christian can have victory against the Devil now.

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” Ephesians 6:16.

4. Isaiah 9:5. Isaiah 9:5 describes the battle with Midian, where ***“confused noise, and garments rolled in blood”*** were in abundance. The same could apply to any battle described in the Old Testament, Job 39:25, 30 but this is a prophecy about mechanized vehicles with internal combustion engines, as in Nahum 2:3, 4⁸⁴ in addition to the ***“flaming fire”*** against ***“that Wicked...whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:”*** 2 Thessalonians 1:8, 2:8 and ***“the sword of him that sat upon the horse, which sword proceeded out of his mouth:”*** Note the expression ***“but this shall be with burning and fuel of fire.”***

Of the pre-1611 Bibles, the Bishops’ and Geneva agree with the AV1611. The NIV, TNIV alter the verse and eliminate the prophecy of the fire of the mouth of the Lord and mechanized vehicles, breaking the cross reference to Nahum 2:3, 4. Note that in the aftermath of the End Times battle of Ezekiel 39:1-5, Ezekiel 39:9 indicates that the main items burnt are ***“the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears,”*** not boots and clothing.

5. Isaiah 9:6. Isaiah 9:6 reveals that ***“a child is born”*** but ***“a son is given.”*** Although for Mary, the Lord became ***“her firstborn son”*** Matthew 1:25 after His birth, His pre-incarnate Sonship is mentioned repeatedly in the Old Testament, Proverbs 30:4, Micah 5:2, Daniel 3:25 and referred to in the New, Galatians 4:4.

He is born and given to Israel according to Matthew 1:21 ***“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins”*** but this salvation Luke 2:30 is meant to be ***“to every one that believeth; to the Jew first, and also to the Greek”*** because the Lord is ***“the Lamb of God, which taketh away the sin of the world”*** John 1:29 and ***“indeed the Christ, the Saviour of the world”*** John 4:42.

At His First Advent, the cross was on his shoulder, John 19:17, but at the Second, He will have the keys of government ***“upon his shoulder”*** and even ***“the keys of hell and of death”*** Revelation 1:18. See Isaiah 22:21-22, where the Lord is typified by Eliakim⁸⁵ and Revelation 3:7, noting that the Lord will rule upon ***“the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end”*** Luke 1:33-34 and this rule will be absolute, global and universal Isaiah 2:1-4, 9:7, Daniel 2:34, 35, Colossian 1:16, Revelation 11:15.

“And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.”

“And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;”

The 5 names given to the Lord in Isaiah 9:6 are among many names that the Lord has in the scriptures, e.g. ***“the rose of Sharon and the lily of the valleys”*** Song of Solomon 2:1, ***“the Son of God”*** Daniel 3:25, Mark 1:1, ***“the branch of the LORD”*** and ***“The BRANCH”*** Isaiah 4:2, Zechariah 3:8, 6:12, ***“the dayspring from on high”*** Luke 1:78, ***“the Lamb of God”*** John 1:29, ***“the Holy One and the Just”*** Acts 3:14, ***“God manifest in the flesh”*** 1 Timothy 3:16, ***“the blessed and only Potentate”*** 1 Timothy 6:15, ***“the Word of God...KING OF KINGS AND LORD OF LORDS”*** Revelation 19:13, 16, 1 Timothy 6:15, ***“the Lion of the tribe of Juda”*** Revelation 5:5, ***“the bright and morning star”*** Revelation 22:16. In addition, note the 7 ***“I am’s”*** of John 6:35 ***“the bread of life,”*** John 8:12, 9:5 ***“the light of the world,”*** John 10:7, 9 ***“the door of the sheep,”*** John 10:11, 14 ***“the good shepherd,”*** John 10:36 ***“the Son of God,”*** John 11:25 ***“the resurrection and the life,”*** John 15:1, 5 ***“the true vine.”***

The Lord Jesus Christ is *“Wonderful”* because He *“did wondrously”* and does, Judges 13:19, He does *“wonderful works”* Psalm 40:5, 78:4, 107:8, 15, 21, 31, Acts 2:11. He is *“Wonderful”* because He is *“the way, the truth, and the life”* John 14:6 for salvation and it is He *“Who did no sin, neither was guile found in his mouth:”* 1 Peter 2:22. He is *“Wonderful, Counsellor”* because Isaiah 28:29 states *“This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.”* He is *“Counsellor”* because *“the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;”* Isaiah 11:2. He is *“Counsellor”* because He *“worketh all things after the counsel of his own will:”* Ephesians 1:11, His counsel is unchanging, Hebrews 6:17, *“sound wisdom”* Proverbs 8:14 and always given in love, even if it hurts.

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent” Revelation 3:18-19.

The Lord Jesus Christ is *“The mighty God, The everlasting Father, The Prince of Peace”* according to all Editions of the AV1611 since 1611, noting that each of the *“The’s”* is capitalised. Wycliffe lacks the *“The’s”* but the Bibles of the 16th century English Reformation, Coverdale, Bishops’, Geneva, all contain them. Challoner’s 1745 Revision of the Douay-Rheims alters *“The mighty God”* to *“God the Mighty”* and initiates the modern trend, as found in the RV, NIV, TNIV, NKJV, JB, NWT etc. to omit the *“The’s”* entirely, low-rating the Lord Jesus Christ and allowing for a New Age panoply of *“mighty Gods,”* including Allah for the Moslems (Mohammedans), ‘Mary’ (a might Goddess) for the Papists and Krishna, Kali, Shiva etc. for the Hindus, with the Lord Jesus Christ simply being ‘Mighty God’ for the Christians.

The Lord Jesus Christ is, however, *“The mighty God”* because *“He doeth great things; marvellous and unsearchable; marvellous things without number:”* Job 5:9 and He is *“the LORD God, the God of Israel, who only doeth wondrous things”* Psalm 72:14, He is *“The everlasting Father”* because He is *“the everlasting God, the LORD, the Creator of the ends of the earth,”* and He *“fainteth not, neither is weary...there is no searching of his understanding”* Isaiah 40:28 and *“In him was life; and the life was the light of men”* John 1:4. Note also John 14:9, *“he that hath seen me hath seen the Father.”* He is *“The Prince of Peace”* for the reasons given in Isaiah 9:7. Note the comments above about the Lord’s absolute, global and universal rule with respect to Isaiah 2:1-4, Daniel 2:34, 35, Colossians 1:16, Revelation 11:15. The three-fold title *“The mighty God, The everlasting Father, The Prince of Peace”* can also be a reference to the Godhead, 1 John 5:7, *“the Father, the Word, and the Holy Ghost.”*

6. Isaiah 9:7. The Lord is zealous for the survival of His people Israel, 2 Kings 19:31, Isaiah 37:32, for His house, the temple in Jerusalem, Psalm 69:9, John 2:17, for vengeance on His adversaries, Isaiah 59:16-18, Ezekiel 5:13 and for the setting up of the Lord’s universal reign *“upon the throne of David”* in Jerusalem, Isaiah 2:1-4, 9:7. This is a good study on God’s priorities. *“His government”* will increase forever throughout the *“new heavens and a new earth, wherein dwelleth righteousness”* 2 Peter 3:13 because, with the *“new heavens and a new earth”* as one unit, Isaiah 45:18 says that *“he hath established it, he created it not in vain, he formed it to be inhabited.”* Note that *“the throne of David”* becomes *“the throne of the LORD”* at the Second Advent.

His *“judgment and...justice”* will take place at the 2nd Advent, when He occupies *“the throne of his glory: And before him shall be gathered all nations”* Matthew 25:31-36. See also Joel 3:11-14. The NIV, TNIV’s change of *“judgment and justice”* to *“justice and righteousness”* highlights the relative discomfort that new version editors have with the word *“judge”* and its derivatives. The AV1611 mentions the 8 words of *“judge”* and all its variants *“judged, judges, judgment, judgments, judging, judgest, judgeth”* in 674 verses and a total of 758 times. The

equivalent results for the NKJV, NIV and TNIV are 568 verses, 639 times, 354 verses, 394 times, 342 verses, 382 times respectively. That the Lord's judgment is righteous is confirmed 2 chapters further on, in Isaiah 11:4, 5, giving the 3 elements of the Lord's reign; judgment, justice and righteousness.

Note finally that the Lord is *"the LORD of hosts,"* which term occurs 235 times in scripture because He is God and King over *"the host of heaven,"* which refers to both a physical kingdom, Genesis 2:1, Deuteronomy 4:19 and a spiritual kingdom, 1 Kings 22:19, 2 Chronicles 18:18, Revelation 5:11. The NIV, TNIV eliminate the expression *"the LORD of hosts,"* demeaning the Lord's Kingship over the two kingdoms, *"the kingdom of heaven"* Matthew 3:2 (all 32 references to this kingdom are in Matthew) and *"the kingdom of God"* Matthew 6:33 (the 69 references to this kingdom are spread throughout the New Testament, from Matthew to 2 Thessalonians 2:5) and breaking all the cross references.

7. On the basis of James 1:22, *"But be ye doers of the word, and not hearers only, deceiving your own selves"* and noting that the passage reveals much of Who the Lord Jesus is, the page **Who Jesus Is** should be sent out to all of the Lord's people in the Christmas card list. It has been.
8. The NIV, TNIV have incorrect or inferior readings in the following verses of Isaiah 9:2-7.
 - 8.1. *"Not"* has been cut out, likewise in the NKJV. The deletion is against the texts of all faithful precursors to the AV1611 and prevents correct understanding of the verse. See comments under Point 2.
 - 8.2. Isaiah 9:5. The NIV, TNIV, along with the NKJV, alter the verse so that it has a different meaning from that of the AV1611. The altered reading obscures the prophetic references to the internal combustion engine and the *"flaming fire"* 2 Thessalonians 1:8 at the Lord's Return. See comments under Point 4 above.
 - 8.3. Isaiah 9:6. The NIV, TNIV leave out the word *"name"* and deflect the reader from a study of the Lord's names in the scripture. Along with the NKJV, they omit the *"The's"* that refer to the Lord Jesus Christ, low-rating Him and creating an entry for New Age doctrine, where each belief system can have its own God. See comments under Point 5 above.
 - 8.4. Isaiah 9:7. The NIV, TNIV alter the expression *"judgment...with justice"* to *"justice and righteousness"* and reveal their aversion to the word *"judgment."* The NIV, TNIV alter *"the LORD of hosts"* to *"the LORD Almighty"* and obscure the fact of scripture that the Lord is God and King over *"the host of heaven,"* which refers to both a physical kingdom, Genesis 2:1, Deuteronomy 4:19 and a spiritual kingdom, 1 Kings 22:19, 2 Chronicles 18:18, Revelation 5:11 i.e. *"the kingdom of heaven"* and *"the kingdom of God."* See comments under Point 6 above.

Who Jesus Is

www.surfinthespirit.com/spirituality/what.html

To the artist, He is the one altogether lovely - Song of [Solomon 5:15](#)

To the architect, He is the chief cornerstone - [I Peter 2:6](#)

To the astronomer, He is the Sun of righteousness - [Malachi 4:2](#)

To the baker, He is the bread of life - [John 6:35](#)

To the banker, He is the hidden treasure - [Matthew 13:44](#)

To the builder, He is the sure foundation - [Isaiah 28:16](#)

To the carpenter, He is the door - [John 10:7](#)

To the doctor, He is the great physician - [Jeremiah 8:22](#)

To the educator, He is the great teacher - [John 3:2](#)

To the engineer, He is the new and living way - [Hebrews 10:20](#)

To the farmer, He is the sower and Lord of harvest - [Luke 10:2](#)

To the florist, He is the rose of Sharon - Song of [Solomon 2:1](#)

To the geologist, He is the rock of ages - [I Corinthians 10:4](#)

To the horticulturist, He is the true vine - [John 15:1](#)

To the judge, He is the only righteous judge of man - [II Timothy 4:8](#)

To the juror, He is the faithful and true witness - [Revelation 3:14](#)

To the jeweler, He is the pearl of great price - [Matthew 13:46](#)

To the lawyer, He is counselor, lawgiver, and true advocate - [Isaiah 9:6](#)

To the newspaper man, He is tidings of great joy - [Luke 2:10](#)

To the oculist, He is the light of the eyes - [Proverbs 29:13](#)

To the philanthropist, He is the unspeakable gift - [II Corinthians 9:15](#)

To the philosopher, He is the wisdom of God - [I Corinthians 1:24](#)

To the preacher, He is the Word of God - [Revelation 19:13](#)

To the sculptor, He is the living stone - [I Peter 2:4](#)

To the servant, He is the good master - [Matthew 23:8-10](#)

To the student, He is the incarnate truth - [1 John 5:6](#)

To the theologian, He is the author and finisher of our faith - [Hebrews 12:2](#)

To the toiler, He is the giver of rest - [Matthew 11:28](#)

To the sinner, He is the Lamb of God who takes the sin away - [John 1:29](#)

To the Christian, He is the Son of the Living God, the Saviour, the Redeemer, the Loving Lord:

“In whom we have redemption through his blood, even the forgiveness of sins.” [Colossians 1:14](#).



Exodus 14:13-31

Table 11
Exodus 14:13-31, AV1611 versus NIV

Verse	AV1611	NIV
13	<i>And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.</i>	<i>Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you to-day. The Egyptians you see today you will never see again.</i>
14	<i>The LORD shall fight for you, and ye shall hold your peace.</i>	<i>The LORD will fight for you; you need only to be still."</i>
15	<i>And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:</i>	<i>Then the LORD said to Moses, "Why are you crying out to me? Tell the Israelites to move on.</i>
16	<i>But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.</i>	<i>Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground.</i>
17	<i>And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.</i>	<i>I will harden the hearts of the Egyptians so that they will go in after them. And I will gain glory through Pharaoh and all his army, through his chariots and his horsemen.</i>
18	<i>And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.</i>	<i>The Egyptians will know that I am the LORD when I gain glory through Pharaoh, his chariots and his horsemen."</i>
19	<i>And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:</i>	<i>Then the angel of God, who had been traveling in front of Israel's army, withdrew and went behind them. The pillar of cloud also moved from in front and stood behind them,</i>
20	<i>And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.</i>	<i>coming between the armies of Egypt and Israel. Throughout the night the cloud brought darkness to the one side and light to the other side; so neither went near the other all night long.</i>
21	<i>And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.</i>	<i>Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided,</i>
22	<i>And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.</i>	<i>and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.</i>

23	<i>And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.</i>	<i>The Egyptians pursued them, and all Pharaoh's horses and chariots and horsemen followed them into the sea.</i>
24	<i>And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,</i>	<i>During the last watch of the night the LORD looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion.</i>
25	<i>And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.</i>	<i>He made the wheels of their chariots come off so that they had difficulty driving. And the Egyptians said, "Let's get away from the Israelites! The LORD is fighting for them against Egypt."</i>
26	<i>And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.</i>	<i>Then the LORD said to Moses, "Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen."</i>
27	<i>And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.</i>	<i>Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward it, and the LORD swept them into the sea.</i>
28	<i>And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.</i>	<i>The water flowed back and covered the chariots and horsemen — the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived.</i>
29	<i>But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.</i>	<i>But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.</i>
30	<i>Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.</i>	<i>That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore.</i>
31	<i>And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.</i>	<i>And when the Israelites saw the great power the LORD displayed against the Egyptians, the people feared the LORD and put their trust in him and in Moses his servant.</i>

Notes on Table 11

1. The main message of Exodus 14:13-31 is:

Don't mess with Israel.

Deuteronomy 4:20 calls Egypt ***“the iron furnace.”*** It is a type of the world, Jeremiah 42, 43⁸⁶. Don't put the Jew into a furnace, Exodus 1:14, Daniel 3:19-23. ***“Except ye repent”*** Luke 13:3, 5, Daniel 3:29, God will put you into a furnace. Pharaoh went to hell after God drowned him in the Red Sea, Ezekiel 31:16-18.

2. A second observation is that the scripture provides a vast number of seed plots for TV, book and film dramas⁸⁷. Exodus 14 is typical of the well-known 'chase' plot.
3. The infidelity of Bible atlas and map publishers should again be noted⁸⁸. Note the attached figures of a 1712 Bible map that follows the scripture in Exodus 14 and a typical contemporary map of the Exodus showing Israel's route as north of the Red Sea and through a shallow lake. See also study on *Exodus 15, God – the Man of War*, by AJO'R.
4. Exodus 14 is a picture or earthly enactment of what happens at the Lord's Return, 1 Thessalonians 4:16, 17⁸⁹, the real *Journey into Space*⁹⁰. The Lord returns for both living and dead saints and the dead saints are typified in Exodus 13:19 by Joseph.

“And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.”

The saints go up through ***“the waters which were above the firmament:”*** Genesis 1:7. They will most likely be pursued by ***“spiritual wickedness in high places”*** Ephesians 6:12 that still infest ***“the firmament Heaven”*** Genesis 1:8, of which the scripture does not say ***“it was good”*** Genesis 1:4, 10. These waters were colourless and are now red, *dyed red by the eternal blood of Christ, God's blood*, Acts 20:28, Hebrews 8:2, 5, 9:7-10, 12, 14, 20, 22-24⁹¹. ***“Leviathan that crooked serpent”*** Isaiah 27:1 inhabits those waters⁹² according to Job 41.

“He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment” Job 41:31.

Therefore the sea crossed is the *Red Sea* and ***“Pharaoh and all his multitude”*** Ezekiel 31:2, 18, 32:31, 32 typify the Devil and his host of ***“spiritual wickedness in high places.”***

As a footnote, physicists at the University of California reported in 1989 that a body of water ***“as big as our own solar system”*** had been located by radio signals in the Milky Way galaxy 240,000 trillion miles from earth⁹³. The scientists finally caught up with Moses in 1500 BC. The original report was from the *Washington Post News Service*, Thursday, May 1, 1989.

5. Exodus 14:13. Moses gives a three-point exhortation outline:
 - 5.1. ***“Fear ye not”*** as in Isaiah 41:10 because ***“the LORD is with us”*** Numbers 14:9.
 - 5.2. ***“Stand still”*** as in Psalm 46:10 ***“Be still, and know that I am God.”***
 - 5.3. ***“See the salvation of the LORD”*** as in Psalm 50:23 ***“to him that ordereth his conversation aright will I shew the salvation of God.”***
6. Exodus 14:14. God's promise is as Joshua 10:42 ***“The LORD God of Israel fought for Israel.”*** The statement is still true and will be fulfilled again in the new future:

“In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them” Zechariah 12:8.

Moses says ***“hold your peace”*** because to ***“hold thy peace”*** is to keep silent, Judges 18:19. It is ***“the voice of the LORD”*** Psalm 29:3-9 that will speak to do ***“terrible things by the Red sea”*** Psalm 106:22, according to Psalm 106:9.

“He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.”

7. Exodus 14:15. God appears to tell Moses to do the impossible but Luke 1:37 states ***“For with God nothing shall be impossible”*** when the Lord wants His people to ***“go forward,”*** as in Isaiah 30:21.

“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.”

“The way” in this case was according to 1 Corinthians 10:2 ***“And were all baptized unto Moses in the cloud and in the sea.”*** This baptism would signify that ***“the children of Israel”*** had left Egypt i.e. the world, Deuteronomy 4:20, Jeremiah 42, 43 above and were meant to be ***“the people of God”*** Hebrews 11:25, according to ***“the law of Moses”*** Joshua 8:31 and Leviticus 18:1-4.

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the LORD your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.”

Deuteronomy 14:2 therefore says of Israel ***“For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.”***

8. Exodus 14:16. ***“Thy rod”*** is ***“the rod of God”*** Exodus 4:20, 17:9. The God of the rod brought down judgement on Egypt through this rod, Exodus 7:15, 17, 19, 20, 8:5, 16, 17, 9:23, 10:13. God used the rod to bring forth water by having Moses strike the rock once, Exodus 17:5-7. The rod is like ***“the arm of the LORD...which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over”*** Isaiah 51:9, 10. When Moses used the rod aright, he did ***“great and mighty things”*** Jeremiah 33:3 but when he mis-used the rod, he could not enter ***“the land”*** Numbers 20:8-12. Resources that are God-given must therefore be God-governed, even that of life itself, James 4:13-15, as verse 5 states ***“For that ye ought to say, If the Lord will, we shall live, and do this, or that.”***
9. Exodus 14:17, 18. The Israelites would ***“behold”*** God’s salvation of them, Exodus 14:13, 27. God is worthy to ***“get me honour upon Pharaoh”*** because ***“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created”*** Revelation 4:11.

Give God the glory before He has to take it from you.

“Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness” Jeremiah 13:16.

10. Exodus 14:19, 20. Exodus 14:19, 20 illustrate the truth of Psalm 34:7 ***“The angel of the LORD encampeth round about them that fear him, and delivereth them.”*** Psalm 34:7 is a particularly good verse for a saved young woman who like Ruth seeks to be ***“a virtuous woman”*** Ruth 3:11.
11. Exodus 14:21, 22. Exodus 14:21, 22 match Psalm 77:19-20 ***“Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron.”***

Today the Lord Jesus Christ is ***“the way, the truth, and the life”*** John 14:6. Be sure you are on the way above, Proverbs 15:24 ***“The way of life is above to the wise, that he may depart from hell beneath.”***

12. Exodus 14:23-28. Exodus 14:23-28 illustrate the truth of Proverbs 16:18 ***“Pride goeth before destruction, and an haughty spirit before a fall.”*** Paul therefore exhorts believers as in Colossians 3:12 ***“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;”***

However, note especially Exodus 14:24 ***“the morning watch.”*** God has often done great or important things ***“early in the morning”*** Exodus 8:20, 9:13, 34:4, Joshua 3:1, 6:12, 7:16, 8:10, Judges 6:28, 1 Samuel 17:20, 2 Kings 3:22, 19:35, 2 Chronicles 20:20, Mark 16:2, Luke 24:1.

The example of the Lord Jesus Christ in Mark 1:35 is the right one to follow.

“And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.”

This is a right and proper application to strive for, by the grace of God, 1 Corinthians 15:10.

13. Exodus 14:30, 31. Exodus 14:30, 31 is distinctly Old Testament in that it is the opposite of 2 Corinthians 5:7.

“(For we walk by faith, not by sight:)”

God will renew His mighty acts in the near future e.g. Revelation 6:12-17. For now, John 20:29 still applies.

“Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.”

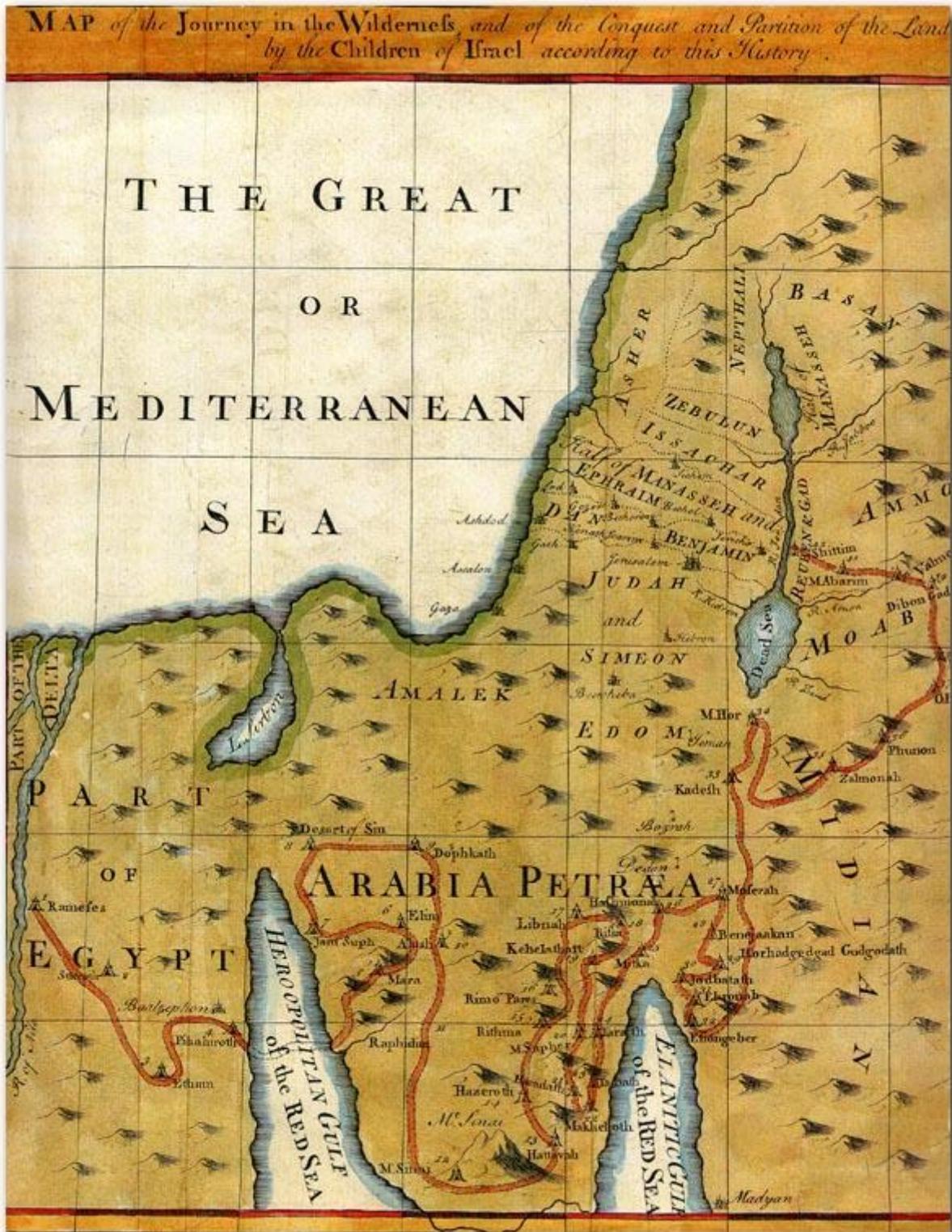
Observe also the triune Godhead reference in Isaiah 14:31 ***“the LORD...the LORD...the LORD.”*** This reading honours the 3 Persons of the Godhead in this respect, Romans 1:20, 1 John 5:7.

14. By inspection, the NIV breaks the cross references to Psalm 50:23 in Exodus 14:13, Psalm 29:3-9 in Exodus 14:14, Isaiah 30:21 in Exodus 14:15, Revelation 4:11 in Exodus 14:17, 18, Psalm 34:7 in Exodus 14:19, 20 and all the ***“early in the morning”*** verses in Exodus 14:24. See Point 12 above. It also removes one of the triune references to ***“the LORD”*** in Exodus 14:31. It is not a ‘Bible.’

The Red Sea Crossing, According to Bible Believers and Disbelievers – AJO’R, September 2009

ISRAEL’S EXODUS FROM EGYPT AND ENTRY INTO CANAAN

Idolphin.org/kitchen/mapexodus.html



1712 Map of the Exodus

PTO →

Exodus Map from LDS [Latter Day Saints] Church [MOST Bible Atlases show this or a similar route – AJO’R, September 2009] ldolphin.org/kitchen/mapexodus.html:

Israel's Exodus from Egypt and Entry into Canaan

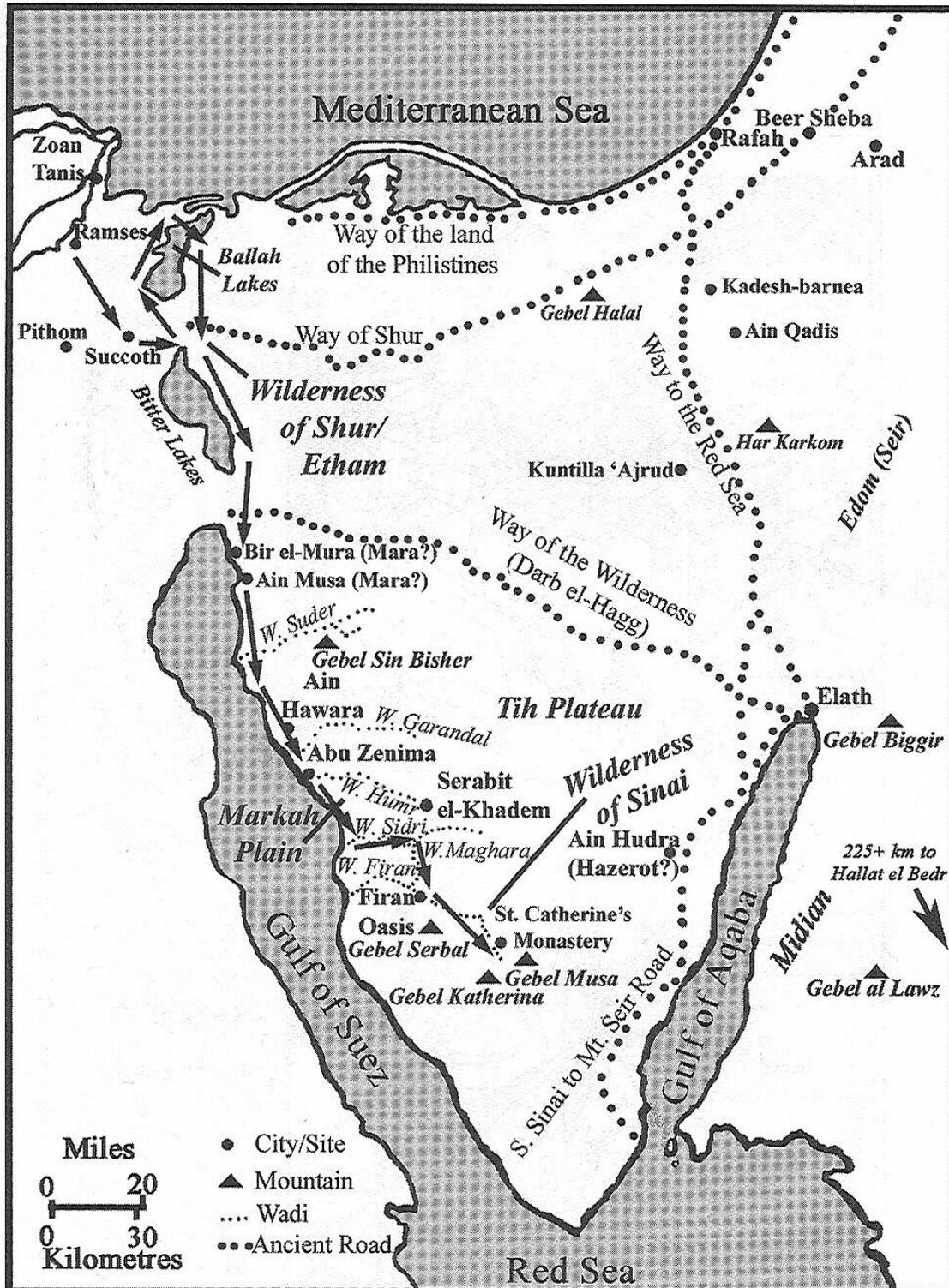


Figure 1. Map of Sinai (created by Jessica T. Hoffmeier)

Ancient Israel in Sinai, by James K. Hoffmeier, Oxford Press, 2005

Joshua 6:1-20

Table 12
Joshua 6:1-20, AV1611 versus NIV

Verse	AV1611	NIV
1	<i>Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.</i>	<i>Now Jericho was tightly shut up because of the Israelites. No one went out and no one came in.</i>
2	<i>And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.</i>	<i>Then the LORD said to Joshua, "See, I have delivered Jericho into your hands, along with its king and its fighting men.</i>
3	<i>And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.</i>	<i>March around the city once with all the armed men. Do this for six days.</i>
4	<i>And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.</i>	<i>Have seven priests carry trumpets of rams' horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets.</i>
5	<i>And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.</i>	<i>When you hear them sound a long blast on the trumpets, have all the people give a loud shout; then the wall of the city will collapse and the people will go up, every man straight in."</i>
6	<i>And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.</i>	<i>So Joshua son of Nun called the priests and said to them, "Take up the ark of the covenant of the LORD and have seven priests carry trumpets in front of it."</i>
7	<i>And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.</i>	<i>And he ordered the people, "Advance! March around the city, with the armed guard going ahead of the ark of the LORD."</i>
8	<i>And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.</i>	<i>When Joshua had spoken to the people, the seven priests carrying the seven trumpets before the LORD went forward, blowing their trumpets, and the ark of the LORD's covenant followed them.</i>
9	<i>And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.</i>	<i>The armed guard marched ahead of the priests who blew the trumpets, and the rear guard followed the ark. All this time the trumpets were sounding.</i>

10	<i>And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.</i>	<i>But Joshua had commanded the people, "Do not give a war cry, do not raise your voices, do not say a word until the day I tell you to shout. Then shout!"</i>
11	<i>So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.</i>	<i>So he had the ark of the LORD carried around the city, circling it once. Then the people returned to camp and spent the night there.</i>
12	<i>And Joshua rose early in the morning, and the priests took up the ark of the LORD.</i>	<i>Joshua got up early the next morning and the priests took up the ark of the LORD.</i>
13	<i>And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the LORD, the priests going on, and blowing with the trumpets.</i>	<i>The seven priests carrying the seven trumpets went forward, marching before the ark of the LORD and blowing the trumpets. The armed men went ahead of them and the rear guard followed the ark of the LORD, while the trumpets kept sounding.</i>
14	<i>And the second day they compassed the city once, and returned into the camp: so they did six days.</i>	<i>So on the second day they marched around the city once and returned to the camp. They did this for six days.</i>
15	<i>And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.</i>	<i>On the seventh day, they got up at day-break and marched around the city seven times in the same manner, except that on that day they circled the city seven times.</i>
16	<i>And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.</i>	<i>The seventh time around, when the priests sounded the trumpet blast, Joshua commanded the people, "Shout! For the LORD has given you the city!"</i>
17	<i>And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.</i>	<i>The city and all that is in it are to be devoted to the LORD. Only Rahab the prostitute and all who are with her in her house shall be spared, because she hid the spies we sent.</i>
18	<i>And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.</i>	<i>But keep away from the devoted things, so that you will not bring about your own destruction by taking any of them. Otherwise you will make the camp of Israel liable to destruction and bring trouble on it.</i>
19	<i>But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.</i>	<i>All the silver and gold and the articles of bronze and iron are sacred to the LORD and must go into his treasury."</i>

20	<p><i>So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.</i></p>	<p><i>When the trumpets sounded, the people shouted, and at the sound of the trumpet, when the people gave a loud shout, the wall collapsed; so every man charged straight in, and they took the city.</i></p>
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Notes on Table 12

N.B. Many points below have been taken from Dr Ruckman's taped study on Joshua 6.

1. **Joshua 6:1.** Rahab's testimony in Joshua 2:9 explains Joshua 6:1 i.e. **"I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you."** God's people can strike fear into the enemy when His people please Him, Genesis 35:4, 5.
2. **Joshua 6:2.** Joshua 6:2 is a fulfilment of Joshua 1:5 **"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."** Compare Exodus 14:17, 18. The Christian can have the same assurance of God's faithfulness, 2 Timothy 2:11-13, Hebrews 13:5, 6.
3. **Joshua 6:3.** God's battle plan seems strange, Romans 11:33 but God will win the battle according to His battle plan, Judges 7:16-22, 2 Samuel 5:17-25, 2 Chronicles 20:12-24. Only He can win because as Paul warns in Ephesians 6:12, the enemy is too great for **"an arm of flesh"** 2 Chronicles 32:8. Make sure therefore that **"with us is the LORD our God to help us, and to fight our battles."** The principles of James 4:7 apply, noting that the inhabitants of Jericho had fled from Israel:

"Submit yourselves therefore to God. Resist the devil, and he will flee from you."

Note from Judges 6:3, 4 that the city was compassed about 13 times in total. The word **"compass"** or **"compassed"** Joshua 6:3, 4, 7, 11, 14, 15, 2 times, making 7 mentions in all, simply means **"going about"** Joshua 6:11.

4. **Joshua 6:4.** Joshua 6:4 has 7 priests, 7 trumpets, 7 times and the 7th day, a fourfold testimony to the truth of 2 Chronicles 20:15 **"Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."**

The word **"seven"** occurs Joshua 6:4, 4 times, 6:6, 2 times, 6:8, 2 times, 6:13, 2 times, 6:15, 2 times with the word **"seventh"** in Joshua 6:15, 16, 14 times in all, for emphasis.

2 Chronicles 20:15 is this study's application for prayer, especially concerning Dave and his future.

Note also the similarity with God's judgements of the End Times, with respect to Revelation 8:6 **"And the seven angels which had the seven trumpets prepared themselves to sound."** Jericho becomes an accursed city and Joshua is an Old Testament type of the Second Coming of Jesus Christ, associated with the destruction of an accursed city, Joshua 6:17, 18 and Revelation 18, 19:2⁹⁴. See also Joshua 7:21 that associates Jericho and Babylon.

Note that Joshua 6:4 shows that Israel broke the Sabbath on the 7th day, Exodus 20:10. They were therefore under grace, like believers now, Romans 6:14, according to Jeremiah 31:2, after the previous generation of the men of war had perished except for Joshua and Caleb, Deuteronomy 2:14-16. **"Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest."**

Joshua 6:4 is therefore looking ahead to salvation under grace, Titus 2:11, 1 Peter 3:10.

5. Joshua 6:5. The horn is associated with God's strength in scripture in 1 Samuel 2:10, Psalm 18:2, 89:17. The ram and his horns are associated in type with the Lord Jesus Christ in Genesis 22:13 (watch the 13s⁹⁵ in scripture) and the expressions "**rams' horn**" or "**ram's horn**" occurs 5 times in Joshua 6, Joshua 6:4, 5, 6, 8, 13 but the number 5 is typically associated with death in the scripture, e.g. "**the fifth rib**" 2 Samuel 2:23, 3:27, 4:6, 20:10 and Old Testament sacrifices were burnt on an altar that was 5 cubits by 5 cubits in length and breadth Exodus 27:1, 38:1. The Devil is typically associated with the number 13 in scripture, Job 26:13, Psalm 74:13, Isaiah 14:13, Ezekiel 28:13, Luke 4:13, 1 John 2:13, Revelation 12:13, 13 throughout.

The picture in Joshua 6 therefore with "**all ye men of war**" Joshua 6:3, could be that of "**the LORD's people**" 2 Kings 11:17 having "**Put on the whole armour of God**" Ephesians 6:11 who are to "**go ye into all the world**" Mark 16:15 that is the Devil's kingdom Luke 4:5, 6 "**for a light to the Gentiles**" Isaiah 49:6 to proclaim like "**the priests that blew with the trumpets**" Joshua 6:9 for 6 millennia Psalm 90:4, 2 Peter 3:8 the Lord's power and death Romans 1:4 i.e. "**preach the gospel to every creature**" Mark 16:15 either in type or by testimony Revelation 12:11, without man's words Joshua 6:10, 1 Thessalonians 2:3-6 "**till he come**" 1 Corinthians 11:26 at the start of the 7th millennium, Genesis 2:2⁹⁶ and "**when he shall have put down all rule and all authority and power**" 1 Corinthians 15:24 after which "**the whole earth is at rest**" Isaiah 14:7 "**And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one**" Zechariah 14:9.

The significance is that God "**took the city**" Joshua 6:20 and "**The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever**" Revelation 11:15, Rahab and her family "**shall live**" Joshua 6:15 and "**thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth**" Revelation 11:18.

Note that Rahab's house⁹⁷ did not collapse with the rest of the wall, Joshua 2:15, 6:17. God can keep together the family that trusts in Him, Psalm 127:1.

Joshua 6:5 also states God's victory in advance, even to the extent of the detail that "**the wall of the city shall fall down flat.**" Though conditional on Israel's obedience, the statement is in accordance with Isaiah 55:11 "**So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.**"

6. Joshua 6:6-7. Note that "**the ark of the covenant**" is "**the ark of the LORD**" Joshua 3:13, 4:5, 4:11 that could punish false gods, God's enemies 1 Samuel 5:3, 4, 6:11 and even God's people for sins of presumption 1 Samuel 6:19, Psalm 19:13.
- 6.1. It also has the full title "**the ark of the covenant of the LORD**" as in Numbers 10:33*, Joshua 3:3, 11, 17, 4:7, 18, 6:8 and is associated with holiness 1 Chronicles 22:19. *Though this is a *different* ark, a *flying* ark⁹⁸.
 - 6.2. As "**the ark of God**" 1 Samuel 4:11, it can punish unholiness, 2 Samuel 6:6, 7 and yet bless those who willingly receive it, 2 Samuel 6:12.
 - 6.3. It is indicative of the Lord's power because it can move under its own power, Numbers 10:33. It is essential for victory, Numbers 14:44. It contains "**the book of the law**" Deuteronomy 31:26. It has power over nature, Joshua 4:7, 18. It enables God to be enquired of, Judges 20:27. It was central to worship, 1 Kings 3:15. It could bring forth great joy, 1 Chronicles 16:6.
 - 6.4. The ark reveals the presence of the Lord, Numbers 10:35, 36*. *Though this is a different ark from that of Joshua 6:8, both arks clearly stood for the presence of God and illustrated how God can be in more than one place at once, Psalm 139:7-12.

- 6.5. Yet it was temporary on earth, Jeremiah 3:16 because God would make ***“a new covenant with the house of Israel, and the house of Judah”*** Jeremiah 31:31 at the Second Advent, Hebrews 8:8, 13, 12:24. The ark indicates the presence and holiness of God but it is the God of the ark Who is ***“from everlasting to everlasting”*** Psalm 41:13, 90:2. Since ***“the new testament”*** came into force, Matthew 26:28, 1 Corinthians 11:25, Hebrews 9:15, the ark has become ***“the ark of his testament”*** and it is now located in ***“the temple of God...in heaven”*** Revelation 11:19. In a way the ark is like the Lord Jesus Christ, Who ***“though we have known Christ after the flesh, yet now henceforth know we him no more”*** 2 Corinthians 5:16 and ***“who is even at the right hand of God, who also maketh intercession for us”*** Romans 8:34. This study reveals that whereas Israel could walk by sight with ***“the ark of God”*** the Christian now walks by faith with the God of the ark, 2 Corinthians 5:7.
7. Joshua 6:8-10. See comments under Points 4, 5 and Joshua 6:4, 5. The verses illustrate Isaiah 52:12 ***“For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your reward”*** that should picture the Christian’s walk by faith.
- 7.1. Joshua 6:9 indicates that God goes before, Numbers 10:33-36.
- 7.2. Joshua 6:10 illustrates that God had commanded silence according to Acts 13:18 ***“And about the time of forty years suffered he their manners in the wilderness.”***
- 7.3. Joshua 6:10 further illustrates:
 Psalm 19:14 ***“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer”*** and:
 Ephesians 4:29 ***“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”***
8. Joshua 6:11, 12. Joshua 6:11 shows that at this point, Israel was willing to apply Exodus 23:22. Israel reaped the benefit as a result.
“But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.”
 Joshua 6:12 is a reminder of God doing great things ***“early in the morning”*** or causing great things to be done. Note comments under **Exodus 14:13-31** with respect to Point 12, Exodus 14:24 and ***“the morning watch.”***
9. Joshua 6:13, 14. See comments under Point 7 and Joshua 6:9, 10. ***“The priests going on”*** who ***“went on continually”*** and the expression ***“so they did six days”*** speaks of the kind of steadfast obedience that pleases the Lord in both Testaments, Deuteronomy 5:29, 1 Corinthians 15:58.
“O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!”
“Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”
 Deuteronomy 4:2 describes Israel’s proper obedience in the capture of Jericho.
“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.”

10. Joshua 6:15. Joshua 6:15 confirms that Joshua was a good leader. His men ***“rose early about the dawning of the day”*** and thereby followed his example as Gideon’s three hundred men did, Judges 7:19-21 and as the Lord and Paul exhorted their followers.

“If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour” John 12:26.

“Be ye followers of me, even as I also am of Christ” 1 Corinthians 11:1 (not *“imitators”* as in the NKJV).

The expression ***“dawning of the day”*** is the title of a commemorative song by American vocalist Mary Fahl, dedicated to the New York City fire-fighters, police and other emergency workers who were engaged in the twin towers operations of September 11th 2001, 9/11. The scripture is never far from popular culture.

See www.youtube.com/watch?v=JMiqR3mPNLI&feature=related.

11. Joshua 6:16. Joshua 6:16 confirms that ***“the battle is not yours, but God’s”*** 2 Chronicles 20:15, likewise, the battle plan, the warriors, the weapons, the victory and the spoils, Joshua 6:2-5, 19. Joshua 6:16 also exhorts the believer to shout when God gives you something to shout about, according to Psalm 5:11.

“But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.”

12. Joshua 6:17. Joshua 6:17 shows that Rahab and her family are an example of salvation by grace through faith in the words of God’s servants, Joshua 2:18-21. The scarlet cord typifies the blood of Christ that brings salvation to the believer, 1 Peter 1:18, 19. Rahab typifies ***“the publicans and the harlots”*** saved by grace under the ministry of John the Baptist, Matthew 21:31, 32.

Note that the orders for total destruction of the city and all therein apart from Rahab and her family initially came from ***“the captain of the LORD’S host”*** Joshua 5:13-15, Who is ***“Jesus”*** in the New Testament Acts 7:45, Hebrews 4:8 and ***“captain of their salvation”*** Hebrews 2:9, 10 with respect to New Testament believers⁹⁹.

13. Joshua 6:18. Joshua 6:18 shows the war against the flesh, according to Colossians 3:5, noting that the flesh is cursed because it comes from the ground, Genesis 3:17, the whole earth is cursed, Isaiah 24:6 and ***“in me (that is, in my flesh,) dwelleth no good thing”*** Romans 7:18.

That is why the destruction of Joshua 6:21 had to be total, like that of 1 Samuel 15:1-3 was intended to be.

14. Joshua 6:19. Joshua 6:19 is self-explanatory but raises the practical question how much of you is ***“consecrated unto the LORD”***? Note 1 Corinthians 6:19-20, which includes ***“spirit and soul and body”*** 1 Thessalonians 5:23.

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

“Christ hath redeemed us from the curse of the law” Galatians 3:13 but whatever is not done in and for the Lord Jesus Christ is accursed, even in a Christian, Galatians 1:8, 9.

15. Joshua 6:20. Henry Halley¹⁰⁰ has an archaeological note to the effect that Dr John Garstang of the British School of Archaeology in Jerusalem and of the Department of Antiquities of the Palestine Government excavated the ruins of Jericho in 1929-1936 and dug up evidence confirming the Biblical account in a remarkable way. The capture of Jericho typifies the invasion of the Lord's army to earth and events associated with the battle of Armageddon in Joel 2¹⁰¹. See also Revelation 16:16.

Joshua 6:20 illustrates what would be the eventual outcome of all of Joshua's campaigns according to Joshua 21:45.

"There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass."

The same is true for the Christian, with respect to the promises of God, according to 2 Corinthians 1:20.

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

16. Overall lessons that emerge from Joshua 6, from Dr Ruckman's taped study; God is with His servants who are serving Him, they will do peculiar things but God will enable them to triumph over obstacles, He will enable them to endure to the final victory, though assured, Joshua 6:5, the victory requires faith, obedience, discipline and renunciation. God can enable the Christian to show these attributes, Philippians 4:13, Hebrews 11:30, 31.
17. By inspection, the NIV is deficient in Joshua 6:5, omitting ***"and when ye hear the sound of the trumpet,"*** Joshua 6:6, omitting ***"the ark of the LORD,"*** Joshua 6:8, 13, omitting ***"of rams' horns,"*** Joshua 6:9, 13, omitting ***"the priests going on,"*** Joshua 6:19, altering ***"of the LORD"*** to ***"his,"*** Joshua 6:20, omitting ***"when the priests"*** and ***"into the city"*** and altering ***"fell down flat"*** to the less explicit ***"collapsed"*** (the twin towers on 9/11 collapsed but did not fall down flat) and ***"before him"*** to the less explicit ***"in"*** insofar as ***"before him"*** indicates that every man went straight ahead, according to Joel 2:8 ***"Neither shall one thrust another; they shall walk every one in his path."***

The NIV omissions/alterations neither glorify God nor help the reader.

Acts 9:1-22

Table 13
Acts 9:1-22, AV1611 versus NIV/NKJV footnotes

Verse	AV1611	NIV/NKJV footnotes
1	<i>And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,</i>	<i>Meanwhile, Saul was still breathing out murderous threats against the Lord's disciples. He went to the high priest</i>
2	<i>And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.</i>	<i>and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem.</i>
3	<i>And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:</i>	<i>As he neared Damascus on his journey, suddenly a light from heaven flashed around him.</i>
4	<i>And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?</i>	<i>He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?"</i>
5	<i>And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.</i>	<i>"Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied.</i>
6	<i>And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.</i>	<i>"Now get up and go into the city, and you will be told what you must do."</i>
7	<i>And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.</i>	<i>The men traveling with Saul stood there speechless; they heard the sound but did not see anyone.</i>
8	<i>And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.</i>	<i>Saul got up from the ground, but when he opened his eyes he could see nothing. So they led him by the hand into Damascus.</i>
9	<i>And he was three days without sight, and neither did eat nor drink.</i>	<i>For three days he was blind, and did not eat or drink anything.</i>
10	<i>And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.</i>	<i>In Damascus there was a disciple named Ananias. The Lord called to him in a vision, "Ananias!" "Yes, Lord," he answered.</i>
11	<i>And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,</i>	<i>The Lord told him, "Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying.</i>
12	<i>And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.</i>	<i>In a vision he has seen a man named Ananias come and place his hands on him to restore his sight."</i>

13	<i>Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:</i>	<i>“Lord,” Ananias answered, “I have heard many reports about this man and all the harm he has done to your saints in Jerusalem.</i>
14	<i>And here he hath authority from the chief priests to bind all that call on thy name.</i>	<i>And he has come here with authority from the chief priests to arrest all who call on your name.”</i>
15	<i>But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:</i>	<i>But the Lord said to Ananias, “Go! This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel.</i>
16	<i>For I will shew him how great things he must suffer for my name’s sake.</i>	<i>I will show him how much he must suffer for my name.”</i>
17	<i>And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.</i>	<i>Then Ananias went to the house and entered it. Placing his hands on Saul, he said, “Brother Saul, the Lord — Jesus, who appeared to you on the road as you were coming here — has sent me so that you may see again and be filled with the Holy Spirit.”</i>
18	<i>And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.</i>	<i>Immediately, something like scales fell from Saul’s eyes, and he could see again. He got up and was baptized,</i>
19	<i>And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.</i>	<i>and after taking some food, he regained his strength. Saul spent several days with the disciples in Damascus.</i>
20	<i>And straightway he preached Christ in the synagogues, that he is the Son of God.</i>	<i>At once he began to preach in the synagogues that Jesus is the Son of God.</i>
21	<i>But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?</i>	<i>All those who heard him were astonished and asked, “Isn’t he the man who raised havoc in Jerusalem among those who call on this name? And hasn’t he come here to take them as prisoners to the chief priests?”</i>
22	<i>But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.</i>	<i>Yet Saul grew more and more powerful and baffled the Jews living in Damascus by proving that Jesus is the Christ.</i>

Notes on Table 13

N.B. Many points below have been taken from Dr Ruckman's commentary *The Book of Acts*, for Acts 9:1-22 and the *Ruckman Reference Bible*, pp 1445-1447. Note that Acts 9:3-8, 22:6-10 and 26:13-18 do not contradict each other. They complement each other.

1. Acts 9:1-2. Saul witnessed the stoning of Stephen and was an accessory to it, Acts 7:58. He becomes a model inquisitor, see *Fox's Book of Martyrs*, edited by Forbush but Saul's actions show that he is a man under deep conviction, John 16:8, 9, Acts 8:1-3, as he later testifies in Acts 22:19-20, 26:9-11.

"And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him."

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities."

2. Acts 9:3. The light was the light of God because ***"God is light"*** 1 John 1:5, God alone knows ***"the way where light dwelleth"*** Job 38:19, ***"he knoweth what is in the darkness, and the light dwelleth with him"*** Daniel 2:22 and it is He ***"Who only hath immortality, dwelling in the light which no man can approach unto"*** 1 Timothy 6:16. Note that:
 - 2.1. The light shone ***"At midday...above the brightness of the sun"*** Acts 26:13 according to Revelation 1:16-18.

"And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

- 2.2. The light ***"shined round about him"*** according to Luke 2:9 ***"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid."*** Note the modern expression ***"round about"*** like the Swan's Corner round about, the Newport round about, the Kirkleatham round about etc. See also Psalm 139:5.

- 2.3. The light ***"shined in our hearts"*** with respect to ***"Saul (who also is called Paul)"*** Acts 13:9, according to 2 Corinthians 4:6.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

See also Psalm 119:105, John 1:8, 9.

- 2.4. God can *stop* any man, Acts 9:3, God can *save* any man, 1 Timothy 1:15, 16, God can *select* and *sanctify* any man, Acts 9:15, God can *strengthen* any man, Acts 9:19, 22, Philip-pians 4:13.

3. Acts 9:4. Acts 9:4 shows that to persecute the Body of Christ is to persecute the Lord Jesus Christ Himself, according to 1 Corinthians 12:26.

"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

4. Acts 9:5, 6. Acts 9:5, 6 are the centrepiece of this passage because these verses deal with Paul's conversion.

4.1. It is significant therefore that the words ***“And the Lord...it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him...”*** 33 in all, are missing from or disputed by the new versions¹⁰². The words are omitted from most Greek manuscripts but found in the Old Latin and Peshitta Syriac Bibles dating from about 200 AD.

The words were most likely removed from early (5th-6th century AD) Greek sources by Greek Orthodox monks, who have custody of most of the surviving Greek manuscripts. (The Greek Orthodox Church is part of the Eastern Orthodox Church that has its beginnings as a state church in about the 4th century AD¹⁰³.) Subsequent manuscript copies therefore also omitted the words that were nevertheless preserved in the Old Latin Bibles¹⁰⁴. The explanation is that the Greek Orthodox Church believes that infant baptism is absolutely essential for salvation. For that reason, the church commits what is effectively satanic ritualistic child abuse on infants aged 4-7 months. The monks therefore cut out Acts 8:37, which is a firsthand account of salvation without infant baptism and much of Acts 9:5, 6, a second such firsthand account of individual salvation.

The Received Greek Text aka Traditional Text, e.g. (approximately) Ricker Berry's 1897 Edition of Stephanus's 1550 Edition that largely underlies the 1611 Holy Bible, preserves the words most likely through the Old Latin and Peshitta sources. The so-called Critical Text¹⁰⁵ e.g. Nestle's 21st Edition that largely underlies the NIV, TNIV, NKJV footnotes, omits the words because they appear to be absent from the 4th century manuscripts Vaticanus B and Siniaticus & Aleph, which are still the favoured sources of the Critical Text despite professions to the contrary¹⁰⁶.

4.2. It should be noted that all the Pre-1611 Bibles, Wycliffe, Tyndale, Bishops', Geneva, contain Acts 9:6 as it reads in the 1611 Holy Bible. Apart from where Wycliffe has *“he”* instead of ***“the Lord”*** in Acts 9:5, the Pre-1611 Bibles also have Acts 9:5 as it stands in the 1611 Holy Bible.

It should also be noted that omission of the words obscures the identity in Acts 9:5, 6 of ***“the Lord”*** Who is speaking to Paul, who warns about ***“another Jesus”*** in 2 Corinthians 11:4 and creates an abrupt discontinuity in Acts 9:6 that fails to record Paul's reaction on being confronted by the Lord. Note with respect to Acts 9:5 that the Lord's omniscient knowledge of Paul's inner condition has been removed, eliminating cross references to Psalm 139:1-5, Jeremiah 17:9, 10, John 2:25.

4.3. Observe that Paul asks two basic questions in Acts 9:5, 6.

“Who art thou, Lord?”

“Lord, what wilt thou have me to do?”

These are basic questions for any Christian because they reveal the Lord's basic will for each and every Christian.

4.4. Observe that Paul is already saved when he asks the first question. He refers to the Lord as ***“Lord”*** and as he later wrote in 1 Corinthians 12:3:

“No man can say that Jesus is the Lord, but by the Holy Ghost.”

In a salvation sense, therefore, Paul already knew the Lord Jesus Christ. He knew Who had confronted him on the way to Damascus because John 1:9 says of the Lord Jesus Christ:

“That was the true Light, which lighteth every man that cometh into the world.”

John 1:9 says that every man has enough light to see that he should submit to and believe in the Lord Jesus Christ when the Lord confronts him, for example in a presentation of the Gospel. No man has any excuse for rejecting the Lord Jesus Christ after that man has received the witness of the Gospel.

- 4.5. The Lord's direct confrontation with Paul in Acts 9:5, 6 is not the same as a Gospel witness today but Paul responds the right way to the Lord. He comes to know Him personally by believing on Him for salvation, as in John 1:12 but his question goes deeper than conversion.

Even moments after conversion, Paul's question shows that he sought to draw closer to the Lord, having met Him and been saved by Him from sin, death and hell.

Paul's purpose in life ever afterwards, therefore, became what he wrote in Philippians 3:10-11.

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.”

For Paul, it was a matter of life and death that he should come to know the Lord Jesus Christ more and more closely, not just an optional extra after becoming a Christian.

That should be the case for all of the Lord's people because Paul said in 1 Corinthians 11:1 ***“Be ye followers of me, even as I also am of Christ.”***

- 4.6. Observe that Acts 9:5 is explicit with respect to *Who* answered Paul's questions. The verse states unequivocally ***“And the Lord said, I am Jesus whom thou persecutest.”*** Paul would later warn against ***“another Jesus”*** in 2 Corinthians 11:4 and in 2 Corinthians 11:14, he would warn that ***“Satan himself is transformed into an angel of light.”***

So it is vital that the scripture explicitly identifies the Speaker Who answers Paul's question in Acts 9:5. ***“The scripture of truth”*** Daniel 10:21 does so.

The Lord's answer ***“I am Jesus whom thou persecutest”*** cuts Paul to the heart, Acts 5:33, 7:54, because right before he met the Lord, Paul has been ***“breathing out threatenings and slaughter against the disciples of the Lord”*** Acts 9:1. Hebrews 4:12 states that ***“the word of God is quick, and powerful...and is a discerner of the thoughts and intents of the heart”*** and so is its Author. The Lord knew Paul's thoughts and intents even before Paul did, Psalm 139:2. He knows yours and mine as well.

In addition, the Lord reveals in Acts 9:5 that sufferings inflicted on ***“the disciples of the Lord”*** are sufferings inflicted on the Lord Himself, as Paul states in Ephesians 5:30 ***“For we are members of his body, of his flesh, and of his bones.”*** Rest assured that at the Second Advent, ***“the disciples of the Lord”*** will see ***“God avenge his own elect”*** and ***“he will avenge them speedily”*** Luke 18:7, 8.

- 4.7. The Lord then says ***“it is hard for thee to kick against the pricks.”*** This statement is key, because it reinforces what David said about the Lord in 1 Chronicles 28:9 ***“for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts:”*** and what John said about the Lord in John 2:24-25 ***“Jesus...knew all men, And needed not that any should testify of man: for he knew what was in man.”***

The Lord's statement to Paul that ***“it is hard for thee to kick against the pricks”*** therefore has a simple but vital lesson:

Opposition to the Lord Jesus Christ results in men ***“being convicted by their own conscience”*** John 8:9 just as Paul was when he met the Lord on the road to Damascus.

The right response to that conviction is to do what Paul does in Acts 9:6, when he asks his second vital question.

“And he trembling and astonished said, Lord, what wilt thou have me to do?”

Note that Paul’s response is right because:

- Paul has the right attitude toward God, like the man in Isaiah 66:2 of whom God says ***“to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”*** Many Christians today don’t tremble at the Lord’s words, as will be seen.
- Paul has the right reverence for God. He continues to address the Lord as ***“Lord”*** again in accordance with 1 Corinthians 12:3 ***“No man can say that Jesus is the Lord, but by the Holy Ghost.”***
- Paul has the right priority with God for living and working as one of ***“the disciples of the Lord.”*** He asks ***“Lord, what wilt thou have me to do?”*** The right priority with God and the individual is ***“thou” then “me”*** not ***“me first”***, as two men said in Luke 9:59, 61.

These men did not have a right attitude to the Lord or a right reverence to the Lord or a right priority with the Lord and the Lord did nothing with them. The contrast between what God did with Paul compared to those two men in Luke 9 should be a matter for earnest prayer for all who want to be ***“the disciples of the Lord.”***

- 4.8. The final part of Acts 9:6 to consider is that in accordance with Paul’s warnings about ***“another Jesus”*** and about how ***“Satan himself is transformed into an angel of light”*** 2 Corinthians 11:4, 14, Acts 9:6 matches Acts 9:5 in declaring that it is ***“the Lord”*** Who is speaking. He tells Paul what to do next and Paul can safely follow that commandment because it is ***“from him that speaketh from heaven”*** Hebrews 12:25.

In answer to Paul’s two vital questions in Acts 9:5, 6 therefore, it is essential to:

- Know ***“the Lord”*** as a matter of life and death.
- ***“And whatsoever ye do in word or deed”*** make sure it is ***“from him that speaketh from heaven”*** so that you may ***“do all in the name of the Lord Jesus, giving thanks to God and the Father by him”*** Colossians 3:17.

5. Acts 9:7, 8. God had humbled Paul. Instead of the harrier who ***“made havoc of the church”*** Acts 8:3, he was now the helpless who had to be ***“led...by the hand.”*** Paul illustrates Job 40:11. ***“Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.”***

Job couldn’t. Paul couldn’t. God could – and did. 1 Peter 5:6 applies.

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:”

6. Acts 9:9. Acts 9:9 in type is like the 3,000 year period from Solomon to the Second Advent, when Israel goes into apostasy, captivity and Diaspora after rejecting her Messiah Daniel 9:25 until she gets light at the Second Advent, Matthew 4:15.
7. Acts 9:10. Ananias was a faithful disciple, like Isaiah, Isaiah 6:8 but like Paul, Ananias was about to get a surprise. Note that the Lord still used visions, Acts 9:12, 10:3, 16:9, 18:9, Revelation 9:17 but they were dying out towards the end of the Apostolic age, Hebrews 1:1, 2, Colossians 2:18. Paul refers explicitly to any fake visionary who is ***“intruding into those things which he hath not seen.”***

8. Acts 9:11. For the first time in his life, **“Saul of Tarsus...behold, he prayeth.”** He is not just saying prayers. He would be praying the publican’s prayer, not the Pharisee’s.

“The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are,...And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner” Luke 18:11-13.

Even breath is God’s Job 34:14, 15, Daniel 5:23 and should be yielded up to Him, e.g. for prayer, Acts 9:11, not **“threatenings and slaughter against the disciples of the Lord”** Acts 9:1.

9. Acts 9:12. **“Recovering of sight to the blind”** Luke 4:18 is both spiritual and physical but the spiritual comes first, Ephesians 5:14, describing the whole sequence of events from Acts 9:1-18.

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”

10. Acts 9:13, 14. Ananias can’t believe what he is hearing. However, 2 Corinthians 5:7 applies.

“(For we walk by faith, not by sight:)” : +) = ☺.

“Whatever this Bible says is so!” – Bob Jones Snr.¹⁰⁷

11. Acts 9:15. God says to Ananias **“Go thy way.”** Ananias is in a similar situation to the nobleman of Capernaum, according to John 4:50.

“Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.”

Ananias had to believe what God had said, the same as the nobleman had to. Belief was vindicated in each case, John 4:51-53, Acts 9:17, 18.

- 11.1. A good prayer is to make my ways **“thy ways”** i.e. God’s, as in Revelation 15:3, as a subject of the King.

“Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.”

See also Psalm 91:11 and note the expression that the Devil omits in Matthew 4:6, Luke 4:10.

- 11.2. All of the Lord’s people are **“a chosen vessel unto me”** so therefore ask God to be one of the **“vessels of...honour”** 2 Timothy 2:20, remembering 2 Corinthians 4:7 and Colossians 1:27 **“Christ in you, the hope of glory.”**

“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”

Note that Paul did fulfil God’s calling as **“a chosen vessel unto me.”**

“That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost” Romans 15:16.

- 11.3. Observe from Acts 26 that Paul fulfilled Proverbs 22:29.

“Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.”

And Paul urges all the Lord’s people to follow him, 1 Corinthians 11:1.

12. Acts 9:16. Dr Ruckman notes that Paul will ***“fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.”*** Colossians 1:24. Paul’s sufferings are summarised in 2 Corinthians 11:23-29 and the faithful Christian is promised persecution in 2 Timothy 3:12.

“Yea, and all that will live godly in Christ Jesus shall suffer persecution.”

Dr Ruckman writes *“It is NOT an easy road we are travelling to glory...”* And whether one chooses Paul for a pattern (1 Timothy 1:16), or Christ (1 Peter 2:21), the real “Glory road” is covered with spots of blood, lined with thorns, littered with broken glass, overgrown with poison ivy, blocked by wrecked vehicles, cracked with heat and frost, and under artillery fire or strafing 24 hours a day. The ***“chosen vessel”*** had to be broken like Gideon’s ***“pitchers”*** (Judges 7:19) before the light could shine through (2 Corinthians 4:1-7), and the man destined to appear before ***“kings”*** (Acts 9:15, Proverbs 22:29) did not step into their presence before he had been nearly stoned and whipped to death. Paul would look strange, indeed, showing up at a Monday morning meeting of the local Ministerial Association; upon seeing the starched collars, combed hair, broad waist lines, pressed suits, and flashy neckties, he probably would have exclaimed, *“Where in the world did you [fellows] preach yesterday?”*”

This writer would be constrained to ask the Lord to adopt a minimalist approach as far as possible in implementing 2 Timothy 3:12.

13. Acts 9:17. Noting that ***“Ananias went his way,”*** see comments under Acts 9:15. Ananias’s use of the expression ***“Brother Saul”*** shows that Paul was converted before baptism, Acts 9:18. (Ananias’s exhortation to Paul in Acts 22:16 simply indicates an incomplete revelation on salvation at this point, not baptismal regeneration. Ananias is referring to purification¹⁰⁸, not regeneration, John 2:6. See Acts 8:35, 10:44, 13:39, 40, 15:9-11.) Paul became ***“a new creature”*** 2 Corinthians 5:17 ***“in Christ”*** in Acts 9:5, according to 1 Corinthians 15:8, see comments above, not 3 days later. Being ***“filled with the Holy Ghost”*** Paul was then to have Christ revealed in him, Galatians 1:15, 16 that he ***“might preach him among the heathen.”***

Observe that Paul did not speak in tongues after he was ***“filled with the Holy Ghost”*** but instead, according to John 16:13-14 ***“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself;...He shall glorify me,”*** ***“he preached Christ in the synagogues, that he is the Son of God,”*** Acts 9:20.

John 16:13 i.e. ***“he shall not speak of himself;”*** is the reason for the expressions ***“The Spirit itself”*** in Romans 8:16, 26 and ***“it testified”*** in 1 Peter 1:11, instead of *“himself”* and *“he”* as in the new versions e.g. NIV, TNIV, NKJV that have contradicted what the Lord Jesus Christ said in John 16:13.

Ananias’s statement ***“Jesus, that appeared unto thee in the way as thou camest”*** shows that, by the time of the events of Acts 9:17, the Lord was now leading Paul ***“in the way of righteousness”*** Proverbs 8:20, 12:28.

14. Acts 9:18-20. Along with Acts 9:11 and prayer, Acts 9:18, 19 are a picture, or firsthand account of aspects of salvation and spiritual growth.

14.1. Paul's blindness, though inflicted by his encounter with the Lord, was like *"the veil that is spread over all nations"* Isaiah 25:7 but particularly afflicting the Jews, *"for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ"* 2 Corinthians 3:14, so that Paul *"received sight forthwith"* and, spiritually, became one *"with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord"* 2 Corinthians 3:18.

14.2. Paul *"arose, and was baptized."* These experiences were *physical* for Paul, like the physical recovery of his sight but they have *spiritual* counterparts, as Paul wrote in Romans 6:4.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Physical baptism outwardly pictures the inner transformation of being *"baptized into Jesus Christ"* Romans 6:3, which in turn is 'being under new management' Romans 6:11-18.

14.3. Paul physically *"received meat"* and *"was strengthened."* According to Matthew 4:4, Acts 20:32, he was spiritually *"nourished up in the words of faith and of good doctrine"* 1 Timothy 4:6.

14.4. Paul *"Then was...certain days with the disciples"* in fellowship according to the exhortation of Hebrews 10:25.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

Note that in Paul's case, according to Galatians 1:17, he also *"went into Arabia, and returned again unto Damascus"* having received the revelations from God that he would insert into his letters, e.g. Galatians 4:21-31. Paul received spiritual insight directly from the Lord Himself about *"the gospel which was preached of me"* because he *"received it...by the revelation of Jesus Christ"* Galatians 1:11, 12.

14.5. Therefore, by means of *"life in Christ"* Romans 8:2, *"being alive unto God through Jesus Christ our Lord"* Romans 6:11, *"praying always"* Ephesians 6:18, being amongst those *"gathered together in my name"* Matthew 18:20 and, especially in Paul's case but true for all believers, having been *"taught of God"* John 6:45, 1 Thessalonians 4:9, Paul was then able to bear testimony to the Lord Jesus Christ, *"to the Jew first"* Romans 1:16 in that *"straightway he preached Christ in the synagogues, that he is the Son of God."*

Note that Acts 9:20 is an example of 1 Corinthians 1:23-24.

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

14.6. The above points are like The Navigators Wheel Illustration, www.navigators.org/us/resources/illustrations/items/the_wheel:



A good application would be to pray to communicate it especially to David but also other family members and individuals in the local church.

15. Acts 9:21-22. ***“All that heard him were amazed”*** and experienced the same doubts as Ananias in Acts 9:13, 14. Paul was not discouraged but ***“increased the more in strength”*** because he would have done as David did in 1 Samuel 30:6 and ***“encouraged himself in the LORD his God.”*** Every Christian should take note of and rest in Hebrews 13:5 ***“I will never leave thee nor forsake thee.”***

Note that Paul was concerned to prove that the Lord Jesus Christ ***“is very Christ”*** i.e. ***“the Lord’s Christ”*** Luke 2:26 because the Lord Jesus Christ warned of ***“false Christs”*** Matthew 24:24, Mark 13:22 and Paul warned of ***“another Jesus”*** 2 Corinthians 11:4.

Only He that ***“is very Christ”*** should be obeyed, followed and worshipped, Galatians 2:20.

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”

16. By inspection, the NIV is deficient in Acts 9:5, 6, leaving out 33 words, weakening the scriptural testimony to Paul’s conversion and obscuring the identity of ***“the Lord”*** Who spoke to Paul, according to Paul’s warning of ***“another Jesus”*** in 2 Corinthians 11:4, in Acts 9:15, 17, leaving out ***“thy way”*** and ***“his way”*** and breaking the cross references to Psalm 91:11, John 4:50, in Acts 9:20 in omitting ***“Christ”*** and breaking the cross reference to 1 Corinthians 1:23, 24 and in Acts 9:22 by altering ***“this is very Christ”*** to ***“Jesus is the Christ”*** that breaks the cross reference to Luke 2:26, Matthew 24:24, Mark 13:22 and 2 Corinthians 11:4. ***“Jesus”*** is an insertion in the NIV, TNIV, NKJV but italicised as such only in the NKJV. The insertion does not have support from either the Received Text (Ricker Berry’s 1897 Edition of Stephanus’s 1550 Edition) or from the Critical Text (Nestle’s 21st Edition). The insertion also alters the sense of the statement ***“this is very Christ”*** in Acts 9:22. See remarks under Point 15 above.

Note that Origen and Jerome substituted ***“Jesus”*** for ***“Christ”*** in Acts 9:20.

The deficiencies in the NIV in Acts 9:1-22 hinder the student from satisfactorily applying 2 Timothy 2:15.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Essentials for Revival

I believe that 2 Kings 23:2-3 reveal how God's deliverance can yet be brought to the British nation, or any nation, provided that the steps for achieving God's deliverance are faithfully followed by those who show that they love Him by keeping His words, John 14:23. 2 Kings 23:2-3 reads as follows.

“And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant” 2 Kings 23:2-3.

In other words, deliverance ultimately comes from the top. God honours the king who believes His Book. Note the parallel passage in 2 Chronicles 34:30-33, especially verse 33.

“And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.”

This is an incentive to pray 1 Timothy 2:1-3.

“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.”

Prayer for God to raise up godly preachers is also part of revival, Jeremiah 3:15 ***“And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.”***

Such were the preachers of the 18th century who brought in revival in their time and locales. Note Bishop J.C. Ryle's¹⁰⁹ remarks on the English Reformers of the 18th century, emphases are the author's and note especially the unequivocal stance on the inspiration of the 1611 English Holy Bible as the Book of God, this author's underlining.

“My object in drawing up these papers was to bring before the public in a comprehensive form the lives, characters, and work of the leading ministers by whose agency God was pleased to revive Christianity in England a hundred years ago...I thought that the Church and the world ought to know something more than they seem to know about such men as Whitefield, Wesley, Romaine, Rowlands, Grimshaw, Berridge, Venn, Toplady, Hervey, Walker and Fletcher...”

*““The spiritual reformers of the last century taught constantly **the sufficiency and supremacy of Holy Scripture**. The Bible, whole and unmutilated, was their sole rule of faith and practice. They accepted all its statements without question or dispute. They knew nothing of any part of Scripture being uninspired. They never allowed that man has any “verifying faculty” within him, by which Scripture statements may be weighed, rejected or received. They never flinched from asserting that there can be no error in the Word of God; and that when we cannot understand or reconcile some part of its contents, the fault is in the interpreter and not in the text. In all their preaching they were eminently men of one book. To that book they were content to pin their faith, and by it to stand or fall. This was one grand characteristic of their preaching. They honoured, they loved, they revered the Bible.””*

Revival in the church depends wholly upon belief in and submission to ***“the scripture of truth”*** Daniel 10:21. Prayer for ***“pastors according to mine heart, which shall feed you with knowledge and understanding”*** is essential for achieving that result.

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2015 update: note that some websites listed below may no longer be functional. For references to 'O Biblios' - *The Book* published by Covenant Publishers search link on www.timefortruth.co.uk/why-av-only/

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