

Devotional Questions – Hebrews 4:1-16, Study Leader's Questions

1. *Why did the word fail to profit many Israelites (Hebrews 4:2)?*
2. *In what way was the gospel preached in the Old Testament (Hebrews 4:2)?*
3. *Entering the rest is spoken of 5 times in Hebrews 4:1-13, what prevents someone from entering 'the rest'?*
4. *What three different 'rests' are spoken of in this chapter (Hebrews 4:10-11)?*
5. *What 'rest' remains for us? What is required of us to enter it (Hebrews 4:10-11)?*
6. *How is the word of God described in this chapter (Hebrews 4:12) and what use is that for us today?*
7. *How does God use H(h)is w(W)ord to work in your life (i.e. 2 Timothy 3:16-17)?*
8. *What phrases describe Jesus in H(h)is role [as] high priest (Hebrews 4:14-16)?*
9. *How does Jesus help us today in H(h)is role as our High Priest?*

Devotional Questions – Hebrews 4:1-16, Answers to Questions

See Dr Ruckman's commentaries *The Book of Acts* pp 255, *The Books of Galatians, Ephesians, Philippians, Colossians* pp 548-555, *The Book of Hebrews* pp 72-73, 76-95, 114, Dr Ruckman's booklet *Body, Soul, and Spirit*, Dr Ruckman's article *The Big Flap* and the *Ruckman Reference Bible* pp 1441, 1568, 1584, 1601-1602 for detailed comments.

1. *Why did the word fail to profit many Israelites (Hebrews 4:2)?*

They didn't believe it and therefore did not obey it, as Stephen explains with respect to the Israelites' who disobeyed Moses:

"This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt" Acts 7:38-39.

The problem again was heart trouble. See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php Hebrews 3, Question 3. That is why David's example in Psalm 119:10 should be followed and Paul's prayer in 2 Thessalonians 3:5 is of key importance to today's believer.

"With my whole heart have I sought thee: O let me not wander from thy commandments."

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

2. *In what way was the gospel preached in the Old Testament (Hebrews 4:2)?*

It was as the Gospel of armed warfare in order to **"possess the land"** Deuteronomy 1:8, 3:20, 4:1, 9:23, 10:11, 11:8, 31, Joshua 1:11, 18:3, Judges 2:6, 18:9, Nehemiah 9:15, Amos 2:10 *by massacring all the inhabitants then in residence, who as Canaanites were out of bounds, Genesis 9:25, 12:6, 15:7, 9, 12, 18, Psalm 105:8, 10, 23, 27, 106:22 i.e. "Go in and kill 'em, all of 'em."* See the *Ruckman Reference Bible* pp 21, 26, 31, 32, 839-840.

"Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not" Numbers 14:9.

"When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them" Deuteronomy 7:1-2.

This Gospel of armed warfare *will be repeated in the not-too-distant future with Israel under the command of "the captain of the LORD'S host"* Joshua 5:15, Who is **"the captain of their salvation"** Hebrews 2:10 in a *military* sense, as well as in a *spiritual* sense. Israel will be fighting against heathen nations that seek to destroy her once and for all in the End Times.

"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. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem" Zechariah 12:8-9, in the context of Zechariah 12:1-14.

3. *Entering the rest is spoken of 5 times in Hebrews 4:1-13, what prevents someone from entering 'the rest'?*

Entering the “*rest*” is mentioned in Hebrews 4:1, 3, 5, 10, 11. Hebrews 4:6 explains *in principle* the *basic* reason why an individual cannot enter the “*rest*.”

“Seeing therefore it remaineth that some must enter therein, and *they to whom it was first preached entered not in because of unbelief:*”

That is why Paul exhorts his readers so earnestly against unbelief in Hebrews 3:12:

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.”

Departure from the living God equates to damnation for the Tribulation believers to whom Paul is writing *and with whom he is identifying after the manner of Ezekiel who said “I sat where they sat”* Ezekiel 3:15.

“For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries” Hebrews 10:26-27.

4. *What three different 'rests' are spoken of in this chapter (Hebrews 4:10-11)?*

4.1. God’s rest when **“God did *rest* the seventh day from all his works”** Hebrews 4:4.

4.2. The Christian believer’s “*rest*” through the Lord’s **“one sacrifice for sins for ever”** Hebrews 10:12 **“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross”** Colossians 2:14.

4.3. The final “*rest*” with respect to each **“good and faithful servant”** invited to **“enter thou into the joy of thy lord”** Matthew 25:21, 23, partly on the basis of *works*, Matthew 25:20, 22, requiring **“labour”** Hebrews 4:11, where the entry is into the land of Israel itself for Jews or Hebrews worldwide in the End Times leading up to the Second Advent and afterwards according to Hebrews 4:6 **“Seeing therefore *it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief*”** which is in the context of the failed attempt to enter the land as described in Numbers 14, summarised in Numbers 14:30, 34 **“Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun...After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.”**

Note the common expression **“breach of promise.”**

Ezekiel 37:25 describes this final “*rest*” of Hebrews 4:6, 8, 11. See also Ezekiel 28:25, 26, 34:24, 25, 36:24, 28, 39:28, 29.

“And *they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.*”

5. *What 'rest' remains for us? What is required of us to enter it (Hebrews 4:10-11)?*

See point 4.2. of *Question 4* above. All that is required is to **“Believe on the Lord Jesus Christ, and thou shalt be saved”** Acts 16:31 **“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast”** Ephesians 2:8-9.

“Then they willingly received him into the ship: and immediately the ship was at the land whither they went” John 6:21. That shows the Christian’s entry into rest; no works, he’s there.

6. How is the word of God described in this chapter (Hebrews 4:12) and what use is that for us today?

“The word of God is”:

- **“quick and powerful”**

The term **“quick”** denotes *spiritual* life and *spiritual* understanding that **“the word of God”** imparts *far beyond their mortal counterparts*. Isaiah explains how **“quick” = spiritual**.

“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; 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” Isaiah 11:2-3.

Concerning *spiritual* understanding, the Lord gave **“quick understanding”** to Nehemiah, and without delay.

“And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me” Nehemiah 6:11-13.

Concerning *spiritual* understanding, the Lord Jesus Christ had **“quick understanding,”** again without delay.

“And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?” Mark 2:8.

Concerning *spiritual* understanding, the Lord can give that to the believer today as Paul prayed for the Colossians.

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding” Colossians 1:9, prompting the questions **“But where shall wisdom be found? and where is the place of understanding?”** Job 28:12 *for today* which Paul answers in the same letter.

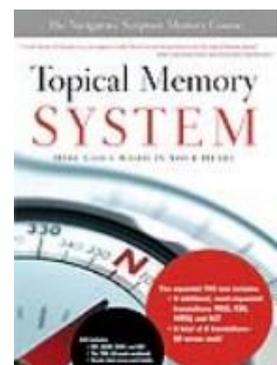
“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” Colossians 3:16. One practical way to apply Colossians 3:16 today is by means of *The Topical Memory System*, designed by *The Navigators*.

See www.navpress.com/#sthash.f7hn1x9V.dpbs. Search Topical Memory System. See also www.eden.co.uk/shop/tms_topical_memory_system_118852.html.

The product description is as follows. This writer can testify to the effectiveness of the system, having used it for over 45 years. Verse cards are available in the AV1611 Text.

The Topical Memory System (TMS) approach to Scripture memory is easy to learn, practical, and effective.

Description: Use the Topical Memory System Kit (TMS), developed by The Navigators, to improve your knowledge of the Bible, deepen your walk with God, and memorize [74] verses that will carry you through the hard times of life.



Concerning *spiritual* life, the Lord Jesus Christ, Paul and Peter explain how it is *incorruptible, immortal* life through **“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever”** 1 Peter 1:23.

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” John 6:63.

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you” Romans 8:11.

That is how the Christian believer receives immortality and incorruptibility.

“For this corruptible must put on incorruption, and this mortal must put on immortality” 1 Corinthians 15:53.

That is a great comfort for today with respect to *eternal security* via **“the word of God.”**

The term **“powerful”** denotes *creative* power, *upholding* power, *regenerative* power and *cleansing* power.

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear” Hebrews 11:3.

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” Hebrews 1:3.

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” 1 Peter 1:23.

“Now ye are clean through the word which I have spoken unto you” John 15:3.

That is a great comfort for today with respect to *eternal sustaining* via **“the word of God.”**

- **“sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow”**

“The word of God” is **“the sword of the Spirit”** Ephesians 6:17. It is therefore the means of *spiritual circumcision* by which the believer’s soul is *cut loose* from his flesh, as Hebrews 4:12 indicates, by means of a *spiritual* operation. Note again the *quicken*ing ministry of **“the sword of the Spirit”** in the passage that follows.

“And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses” Colossians 2:10-13.

“The sword of the Spirit” Ephesians 6:17 is *God’s spiritual laser scalpel* that looses the Believer’s soul from his flesh. The believer is then like an ice cube in a tray floating free from the walls of his container **“and that wicked one toucheth him not”** 1 John 5:18.

That is a great comfort for today with respect to *eternal sanctity* via **“the word of God.”**

- **“a discerner of the thoughts and intents of the heart”**

Hebrews 4:13 explains the term “discerner,” which is much stronger than the NIV’s “judges,” which does *not* necessarily convey the capacity to *see inside* the heart and mind.

“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”

Note that the terms “his” and “him” refer back to “the word of God” personified. It has “eyes” with “sight.” Compare:

“For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him...” 2 Chronicles 16:9. See also Zechariah 4:10.

“He sendeth forth his commandment upon earth: his word runneth very swiftly” Psalm 147:15.

“The heart” with its “thoughts and intents” is “naked and open” unto “the word of God.”

More “sword of the Spirit” style heart surgery is therefore required in order to achieve:

- A pure heart. **“Thy word have I hid in mine heart, that I might not sin against thee”** Psalm 119:11.
- A glad heart. **“Heaviness in the heart of man maketh it stoop: but a good word maketh it glad”** Proverbs 12:25.
- A joyful heart. **“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts”** Jeremiah 15:16.
- An honest, good, longsuffering and fruitful heart. **“But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience”** Luke 8:15.
- An obedient heart of faith. **“But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it”** Deuteronomy 30:14.

“But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach” Romans 10:8.

That is a great comfort for today with respect to *eternal surveillance* via “the word of God.”

Note that the capacity for judging, to which the NIV confines the term “discerner,” is actually incorporated within that term as Hebrews 5:14 shows.

“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

That is, “the word of God” enables the user, Hebrews 5:13 to *discriminate* i.e. “that he may know to refuse the evil, and choose the good” Isaiah 7:15 by means of “butter and honey,” types of “the scripture of truth” Daniel 10:21, Psalm 19:10, 1 Peter 2:2.

For example, “the scripture of truth” Daniel 10:21 shows that the Climate Change Levy (UK) en.wikipedia.org/wiki/Climate_change_levy_%28UK%29 is just another government rip-off aimed at further centralised control and is therefore *discernibly evil*.

“While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease” Genesis 8:22.

The notion of so-called manmade climate change is among “*oppositions of science falsely so called*” 1 Timothy 6:20. Genuine science supports Genesis 8:22.

See www.timefortruth.co.uk/bible-studies/alan-oreillys-studies.php *Climate Change (So-called).*

God, not government, decides how long *“the earth remaineth.”*

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea...And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful” Revelation 21:1, 5. *That outcome is good but “the word of God” must be used to discern it.*

7. *How does God use H(h)is w(W)ord to work in your life (i.e. 2 Timothy 3:16-17)?*

See also *Question 6*. Note that the answer to *Question 7* is separate from the issue of the *inspiration* of the scriptures i.e. how God gave the scriptures. See *In Awe of Thy Word* by Dr Mrs Gail Riplinger Chapter 9 *The Breath & Heartbeat of God* and *The Christian’s Handbook of Biblical Scholarship* Chapter 10 *The Plenary, Verbally Inspired Thingamajigs* for a comprehensive treatment of the subject of God having given the scriptures by *inspiration* i.e. breathing in, not merely “*God-breathed*” as in the NIVs, which is not specific.

Genesis 2:7 pictures the formation of “*All scripture*” that “*is given by inspiration of God*” 2 Timothy 3:16.

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

God breathed “*the breath of life*” as a *spiritual* operation into His Book the AV1611. That is why the words of the AV1611 “*they are spirit, and they are life”* John 6:63 in contradistinction from any modern version.

Note that the answer to *Question 7* will focus on the remainder of 2 Timothy 3:16, insofar as 2 Timothy 3:17 perfectly summarises the desired outcome of God’s work in the life of the believer according to 2 Timothy 3:16.

“That the man of God may be perfect, thoroughly furnished unto all good works.” That is the aim of God’s work in the believer via 2 Timothy 3:16.

2 Timothy 3:16 states:

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:”

Concerning the answers to *Question 6*, God uses His word to *profit* the life of the believer for:

- “*doctrine*”

Doctrine is *absolute truth* imparted from “*the scripture of truth*” Daniel 10:21 in order to keep “*the right ways of the Lord*” Acts 13:10 “*Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine”* 1 Timothy 1:9-10.

- “*reproof*”

Reproof is *strong admonition* for having *departed* from or having *got out of the way* from “*the right ways of the Lord*” i.e. having departed from “*sound doctrine.*”

“He is in the way of life that keepeth instruction; but he that refuseth reproof erreth” Proverbs 10:17.

- **“correction”**

Correction is strong exhortation on how to get back on “the right ways of the Lord” i.e. back to “sound doctrine” and back to trusting and obeying God.

“She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God” Zephaniah 3:2. She should have done so, of course.

- **“instruction in righteousness”**

Instruction in righteousness is prayerful teaching on how to stay on “the right ways of the Lord” i.e. stay with “sound doctrine” and stay with trusting and obeying God.

“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” 1 Samuel 12:23.

2 Timothy 3:16 has been summed up as (in this writer’s experience with the Melbourne Navigators, Australia, circa 1975):

Where right, where wrong, how to get right, how to stay right

8. *What phrases describe Jesus in H(h)is role [as] high priest (Hebrews 4:14-16)?*

- **“A great high priest”** Hebrews 4:14

“Wherefore God also hath highly exalted him, and given him a name which is above every name” Philippians 2:9.

- **Our High Priest,** Hebrews 4:14

Note that the expression **“our Lord Jesus Christ”** occurs 55 times in the New Testament (only 36 times in the NIV); Acts 15:26, 20:21, Romans 5:1, 11, 15:6, 16:18, 20, 24, 1 Corinthians 1:7, 8, 10, 5:4 twice, 15:57, 16:23, 2 Corinthians 1:3, 8:9, 11:31, Galatians 1:3, 6:14, 18, Ephesians 1:3, 17, 3:14, 5:20, 6:24, Philippians 4:23, Colossians 1:3, 1 Thessalonians 1:3, 2:19, 3:11, 13, 5:9, 23, 28, 2 Thessalonians 1:8, 12, 2:1, 14, 16, 3:6, 12, 18, 1 Timothy 6:3, 14, Philemon 25, James 2:1, 1 Peter 1:3, 2 Peter 1:8, 14, 16, Jude 4, 17, 21, Revelation 22:21.

- **A compassionate High Priest,** Hebrews 4:15

“But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd” Matthew 9:36.

- **A sinless High Priest,** Hebrews 4:15 **“Who did no sin, neither was guile found in his mouth”** 1 Peter 2:22.

- **A Kingly High Priest,** Hebrews 4:16

“And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” Revelation 19:16.

- **“A merciful and faithful high priest”** Hebrews 2:17, 4:16.

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” Hebrews 2:17.

- **A gracious High Priest,** Hebrews 4:16.

“As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious” 1 Peter 2:2-3.

9. How does Jesus help us today in H(h)is role as our High Priest?

- *Intercession by means of steadfast prayer*

“...It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” Romans 8:34.

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” Hebrews 7:25.

- *Intervention by means of answered prayer*

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full” John 16:24, which should be memorised.

- *Initiative by means of prompted prayer*

“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not” Jeremiah 33:3, which should be memorised.

“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” 1 Corinthians 2:9.

Appendix – Deficiencies of the NIVs

Acts 7:45 with Hebrews 4:8. The 1978, 1984, 2011 NIVs change “**Jesus**” found in the 1611 AV1611 and the 2011+ AV1611 to “*Joshua*.”

Of the pre-1611 versions:

The 1385, 1395 Wycliffe Bibles have “*Jesus*” in Acts 7:45, Hebrews 4:8.

The 1582 JR Jesuit Rheims New Testament has “*Jesus*” in Acts 7:45, Hebrews 4:8.

The Tyndale, Coverdale, Matthew, Great Bibles have “*Joshua*” in Acts 7:45, Hebrews 4:8.

The Bishops’, Geneva Bibles have “*Jesus*” in Acts 7:45, Hebrews 4:8.

Of the post-1611 versions:

The 1749-1752 DR Douay-Rheims Bible Challoner’s Revision has “*Jesus*” in Acts 7:45, Hebrews 4:8.

The 1881 RV, ASV, NASV, RSV, NRSV, JB Jerusalem Bible, NJB New Jerusalem Bible, NWT New World Translation, CEV Contemporary English Version, ESV English Standard Version, GNT Good News Translation, HCSB Holman Christian Standard Bible, NCV New Century Version, NET New English Translation, NLT New Living Translation have “*Joshua*” in Acts 7:45, Hebrews 4:8.

Nestle’s 21st Edition Interlinear has “*Jesus*,” “*Jesus (Joshua)*” in Acts 7:45, Hebrews 4:8.

Ricker Berry’s Edition of Stephanus’s 1550 Received Text Edition Interlinear has “*Joshua*,” “*Jesus (i.e. Joshua)*” in Acts 7:45, Hebrews 4:8.

The Farstad-Hodges ‘Majority’ Text Edition Interlinear and the NKJV have “*Joshua*” in Acts 7:45, Hebrews 4:8.

The pre-1611 witnesses are clearly mixed with respect to the AV1611 reading “**Jesus**” in Acts 7:45, Hebrews 4:8 but appear to stabilise in favour of the AV1611 in the final Bibles of the 16th century English Protestant Reformation, the Bishops’ and Geneva Bibles, returning in effect to the reading of the Wycliffe Bibles that is retained in both the 1582 JR Jesuit Rheims New Testament and post-1611 1749-1752 DR Douay-Rheims Bible Challoner’s Revision.

The witness of the three Greek-English Interlinear texts with respect to the AV1611 reading “**Jesus**” in Acts 7:45, Hebrews 4:8 is also mixed but nevertheless indicates that the underlying word for the AV1611 reading is the same as it is for “**Jesus**” throughout the New Testament. Young’s *Analytical Concordance To Holy Bible* confirms that this is the case.

By inspection, the post-1611 English versions from 1881 onwards uniformly reject the reading “**Jesus**” in spite of God’s evident vindication of that reading in the later stages of the 16th century English Protestant Reformation.

The AV1611 reading “**Jesus**” in Acts 7:45, Hebrews 4:8 may be shown to be correct by means these extracts from this writer’s work “*O Biblios*” – *The Book* pp 35, 268-269 and the online expanded edition www.timefortruth.co.uk/why-av-only/ pp 26, 209-210:

Critics will change a ‘clear’ verse in the AV1611 to make it more ‘accurate’ and alter an ‘accurate’ verse to make it ‘clearer’. Obviously the overriding aim is to alter the AV1611 Text at any cost. Note that where the AV1611 correctly translates “**Jesus**” in Acts 7:45 and Hebrews 4:8, the critics insert “*Joshua*” because they cannot understand that Joshua is an Old Testament type of the Second Coming of Jesus Christ, associated with the destruction of an accursed city, Joshua 7:26 and Revelation 18, 19:2, (17) pp 337-338. Moreover, Joshua 5:13-15 shows that the Lord Jesus Christ did command the people of Israel during their invasion of the Promised Land as “**captain of the host of the Lord**”, Who received worship from Joshua, just as He did from the disciples centuries later, Matthew 14:33. This Old Testament appearance of the Lord “**whose goings forth have been from of old, from everlasting**” Micah 5:2, was promised in Exodus 23:20-23, which refers to “**mine An-**

gel” of Whom God says **“for my name is in him”**. The modern translations all overlook this essential feature of the conquest of Canaan and in so doing fail to give glory due to the Lord Jesus Christ...

Our critic’s last comment on Tyndale is with respect to **Acts 7:45** and **Hebrews 4:8**. Tyndale here agrees with the NIV etc. in inserting “Joshua” instead of **“Jesus.”** Our critic’s explanation is as follows ***“The reason why the KJV puts “Jesus” has nothing to do with your theological but highly implausible explanation. It lies simply in the rules drawn up by King James that there should be no attempt to maintain uniformity between the OT and the NT. Hence the OT gives the Hebrew form of the name and the NT gives the Greek form of the name.”***

What our critic calls ***“Your theological but highly implausible explanation”*** is not mine but Dr Ruckman’s and was referenced as such, Section 5.7. [See also the Ruckman Reference Bible p 1441.](#)

Further, the explanation was not *“theological”* but BIBLICAL. THREE passages of scripture were cited, including one entire Chapter of the Book of Revelation, Chapter 18. (Another relevant passage would be **1 Kings 16:34.**) In his denunciation of what the Lord has graciously shown Dr Ruckman, our critic discussed NONE of these references in relation to Acts 7:45 and Hebrews 4:8.

The rules were not drawn up by King James but *“Bishop Bancroft, with advice from others, had prepared or at least approved”* these rules (53) p 70.

Our critic ought at least to have quoted the rule to which he refers. It is Rule 2 and states:

“The names of the prophets and holy writers with the other names of the text to be retained as nigh as may be, according as they were vulgarly used.” This rule obviously aims at authenticity with respect to common contemporary usage of proper names, not deliberate non-uniformity between the Old Testament and New Testament.

It is also interesting that in Acts 7, the names of Abraham, Isaac, Jacob, Joseph, Moses, Aaron, David and Solomon appear exactly as they do in the Old Testament. Why not Joshua, if “Joshua” is the correct rendering? If **“Jesus”** is merely “Joshua,” am I supposed to believe that not ONE of the other EIGHT names had a *“Greek form,”* especially when our critic is so quick to point out **“Esaias,” “Jeremy,” “Elias”** etc.?

Moreover, why is **“Saul”** referred to as such in Acts 7:58, when he was also called **“Paul,”** Acts 13:9? Doesn’t **“Saul”** have a *“Greek form”*? It is, after all, a HEBREW name, 1 Samuel 9:2.

Elsewhere our critic criticises the AV1611 for ***“Failure to render the same Hebrew and Greek word by the same English equivalent.”*** See Section 10.8. This is very ironic.

After all, “Iesou” is **“Jesus”** everywhere else in the New Testament.

Our critic provides NO statement from ANY of the AV1611 translators that they were applying their Rule 2 in using the name **“Jesus”** in Acts 7:45.

I continue with Dr Ruckman’s study of Acts 7:45 and Hebrews 4:8, from his commentary *The Book of Acts*, p 225. See also *Problem Texts* (17) pp 337-338 and Section 5.7.

“The Greek text (any Greek text anywhere) says Iesou (Greek for “Jesus”), and if your “Bible” says “Joshua”, you have an inferior translation produced by inconsistent critics who cared nothing about ANY Greek text in a showdown. God the Holy Spirit wrote “Jesus”...to remind you that when Jesus returns He enters the land of Canaan by the same route Joshua entered, attacking a cursed city (Revelation 17, 18) after a seven year period (Joshua 6:15). His rule will be a military dictatorship (Psalm 110, Revelation 20), as Joshua’s was, and the celestial phenomena of Joshua 10:12 will accompany His Advent (Matthew 24:29, Luke 21:25). Furthermore, the Jews will divide the land (Ezekiel 40-48) and repossess it at this time.

“Moral: where scholars find “mistakes” in the King James Bible, the HOLY SPIRIT has often given an ADVANCED REVELATION expressly for the purpose of confounding the “leading authorities who agree.”” Moreover, Joshua 5:13-15 and Exodus 23:21 reveal that **“the captain of the Lord’s**

host” is “**the captain of their salvation**” Hebrews 2:10, JESUS, to Whom Joshua was subordinate for the entire campaign, Joshua 4:14, 6:27, 7:6-13, 10:25, 42.

It is hoped that the above extracts would satisfy a Bible believer, even if not a Bible critic, whose mindset Paul understood long ago:

“...so do these also resist the truth: men of corrupt minds, reprobate concerning the faith” 2 Timothy 3:8.

Finally, only “**Jesus**” fits the context of Hebrews 4:7-8, with the quotation from Psalm 95:7 *in the context of Psalm 95:7-11*.

“Again, *he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day.*”

Note also 2 Samuel 23:1-2.

“Now these be *the last words of David, David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and his word was in my tongue.*”

Psalm 95:7-11 state as follows:

“For *he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest.*”

2 Samuel 23:1-2 with Hebrews 4:7 show that the Spirit of God is speaking through David in Psalm 95:7-8. Note that “**he limiteth a certain day**” because the earth will have seen no day like it since Joshua 10:13-14, *which is a prelude to the Second Advent and Zechariah 14:3, because the Lord will “hearken” to “the captain of the LORD’S host”* Joshua 5:15, Who is “**the captain of their salvation**” Hebrews 2:10 “**the man Christ Jesus**” 1 Timothy 2:5. See extracts above and the Ruckman Reference Bible pp 347-348, 355, 1224. Joshua 10:13-14, Zechariah 14:3 read as follows, the link between them being the phrase “**the day of battle.**” See also *Question 2*.

“And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.”

“Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.”

Inspection of Psalm 95:7-11 shows further that God Himself is speaking in Psalm 95:7-8.

However, inspection of Hebrews 4:7-8 shows that the words “**To day if ye will hear his voice, harden not your hearts**” are attributed to “**Jesus,**” Who is the antecedent for the personal pronoun “**he**” in Hebrews 4:8. “**Jesus**” is undoubtedly the correct name because Joshua the historical leader of Israel never spoke the words “**To day if ye will hear his voice, harden not your hearts.**” The modern textual reversion from “**Jesus**” to “**Joshua**” is therefore not only wrong but blasphemous, a blatant attack on the Deity of the Lord Jesus Christ.

2 Samuel 23:1-2, Psalm 95:7-11, Hebrews 4:7-8 therefore show that the Lord Jesus Christ is indeed “**God...manifest in the flesh**” 1 Timothy 3:16 and one of the Three Persons of the Godhead, Acts 17:29, Romans 1:20, Colossians 2:9:

“For there are three that bear record in heaven, *the Father, the Word, and the Holy Ghost: and these three are one*” 1 John 5:7.