

Things Fundamentalists Don't Like

Overview

Some years ago this writer was able to act briefly as a bible study group leader for a number of Christian fundamentalists, all long-term saved folk, both men and women of mainly mature years. The group typically numbered 6-8 individuals when it met together although sometimes more. Those folk profess to believe this about the Bible.

See fiec.org.uk/, fiec.org.uk/about-us/beliefs:

Beliefs

The churches of FIEC are committed to these truths of historic, biblical Christianity. Below is our Doctrinal Basis.

2. The Bible

God has revealed himself in the Bible, which consists of the Old and New Testaments alone. Every word was inspired by God through human authors, so that the Bible as originally given is in its entirety the Word of God, without error and fully reliable in fact and doctrine. The Bible alone speaks with final authority and is always sufficient for all matters of belief and practice.

In other words, those Christian fundamentalists and many like them have no Bible because they don't have the original, so-called, and according to them only the original is the actual Bible. That deficiency, in this writer's view, led to resentment and eventual rejection by the group of "**sound doctrine**" 1 Timothy 1:10, 2 Timothy 4:3, Titus 1:9, 2:1 when it was made readily available to the group from "**the book of the LORD**" Isaiah 34:16 the 1611 Holy Bible.

This overview sets out in brief specifically what happened when that resentment and rejection evidently came to a head and lists what may therefore be perceived as things fundamentalists don't like having drawn to their attention. The remainder of this work sets out the doctrinal material that was resented and eventually rejected, that resentment and rejection being in turn an indication of the degenerate state of Christian fundamentalism in church and nation today. It is hoped that readers will nevertheless find that material "**of good report**" Acts 10:22, Philippians 4:8 consisting of "**good words and comfortable words**" Zechariah 1:13.

This writer was able to communicate to the group the material set out on the following pages in summary form, essentially the Q/A material, notes on variant readings and all graphics. The material in order of listing and presentation is:

- **Temperance, Galatians 5:23, 1 Samuel 26:5-12**
- **Job 38 The Lord the Builder**
- **The Lord "a man of war" Exodus 15:1-18**
- **Matthew 11:12 and "suffereth violence" AV1611 vs. "forcefully advancing" 1984 NIV.** This last is a special case, with a summary of the information having been submitted verbally to the group after this writer's tenure as study group leader had been terminated. However it has been included because the group's reaction to it reinforced this writer's observations about things fundamentalists don't like having drawn to their attention.

As indicated, this writer's tenure as a study group leader was terminated between presentation of the Exodus 15:1-18 and Matthew 11:12 material. The termination was carried out abruptly, without consultation, notification or explanation or any indication that it would ever be rescinded, which it never was. This writer had by then observed that the things fundamentalists don't like having drawn to their attention include:

- The 1611 Holy Bible set out as the final authority
- Variant readings between the AV1611 and modern bible versions showing where the modern versions are wrong, inferior, contradict and/or reveal that modern departures from the AV1611 are typically in favour of Rome and Watchtower. Note that modern departures from the AV1611 are *never* superior to it and *never* qualify as a correction of the AV1611 Text.
- Biblical cosmology and geology that fundamentalists by and large have never thought of. See:
 - **Figure 1 Earth and “The Nether Parts of the Earth”**
 - **Figure 2 Earth’s Interior – from the Nevada Seismological Lab**
 - **‘Cosmic Curtains’ - “They stand as a garment” Job 38:14b**
- The naming, shaming and displaying of Catholic, black Marxist and Mohammedan villains. See **“The High Arm Shall Be Broken” Job 38:15**
- An emphasis on scripture verse application in day-to-day living i.e. **“But be ye doers of the word, and not hearers only, deceiving your own selves” James 1:22**
- The apostasy of modern fundamental scholarship with respect to unbiblical Bible maps for the Red Sea crossing
- The Biblical distinction between the kingdom of God and the kingdom of heaven.

It should be understood that the more detailed material for each of the above studies listed could have been made available to group members at any time and group members were aware of its availability. No requests for any of the more detailed material have ever been forthcoming.

In sum, it appears that as Isaiah warned and as Paul warned Timothy, Christian fundamentalists in these closing days of the Church Age have developed a strong aversion to **“the law of the LORD,” “right things”** and **“sound doctrine.”**

“Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits” Isaiah 30:8-10 e.g. the deceit of ‘originals-onlyism,’ see the FIEC statement of (un)belief about the Bible above.

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables” 2 Timothy 4:3-4 e.g. the fable of ‘originals-onlyism,’ see the FIEC statement of (un)belief about the Bible above.

It is nevertheless hoped that the reader who perseveres with the material on the following pages will experience for his edification the fulfilment of the wise words of King Solomon.

“My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding” Proverbs 2:1-6.

Temperance, Galatians 5:23, 1 Samuel 26:5-12

Overview and Study Leader's Guide

Temperance and 'Self-Control'

It should be understood that *"temperance"* 1611 Holy Bible is a basic term that includes *"self-control"* 1984, 2011 NIVs, NKJV but embodies much more than *"self-control"* as will be seen. The term *"self-control"* is in fact misleading. It must be understood as *God* controlling self, not self-effort as such, which is what the term implies. The scripture condemns self-effort as *"will worship"* Colossians 2:23, such as the Devil exercised in Isaiah 14:13, 14. Note the five *"I will"* statements in those verses. So NIV, NKJV users should remember that *"self-control"* must be perceived as *Spirit control of self* not *"self-control"* as such. Better yet, NIV, NKJV users are urged to discard the NIV, NKJV as Bibles, which they are not, being instead corruptions of scripture, 2 Corinthians 2:17 (the word *"corrupt"* has been *changed* in the NIVs, NKJV, naturally), and stick with the 1611 Holy Bible *"the scripture of truth"* Daniel 10:21.

Concerning *"temperance"* Galatians 5:23, this particular aspect of *"the fruit of the Spirit"* Galatians 5:22 and indeed others may be illustrated from the life of King David. The passage under consideration for that purpose is as follows.

1 Samuel 26:5-12

"And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

"Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

"So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

"Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

"And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless?"

"David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

"The LORD forbid that I should stretch forth mine hand against the LORD'S anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

"So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because a deep sleep from the LORD was fallen upon them."

The Spirit in the Old and New Testaments

Before addressing the above passage, it should be understood that the Spirit of God bears a different relationship to the believer in the Old and New Testaments. In the New Testament, the Spirit of God permanently indwells the Christian believer, as the Lord Jesus Christ promised.

John 14:16, 17 ***“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”***

And as the Apostle Paul shows.

1 Corinthians 6:19 ***“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?”***

As such, the Christian believer must always be ***“the temple of the Holy Ghost.”*** Note that ***“Ghost”*** is an Old English word¹ denoting ‘God’s host,’ so that the Holy Ghost is therefore God Himself, who indwells the Christian believer *permanently*. The term ***“Holy Ghost”*** is therefore found only in the New Testament.

In the Old Testament, the Spirit of God came *upon* men, as He did with Samson, David and Saul, Judges 14:19, 1 Samuel 10:10, 16:13. He also came *in* men, as He did with David because David was a prophet of God, Acts 2:30. 1 Peter 1:10, 11 state that ***“the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify.”***

But the Spirit of God did not permanently indwell or abide with men in the Old Testament. Samson loses the Spirit of God but gets Him back, Judges 16:20, 28-30, Saul loses the Spirit of God and doesn’t get Him back, 1 Samuel 16:14, 28:16, David is danger of losing the Spirit of God and he prays, ***“Cast me not away from thy presence; and take not thy holy spirit from me”*** Psalm 51:11. The Spirit of God remains with David in answer to his prayer, because David has ***“sure mercies”*** from God, Isaiah 55:3, Acts 13:34.

It’s important to get those distinctions. In partaking of ***“sure mercies”*** from God, David is an exceptional Old Testament figure. He therefore manifests ***“the fruit of the Spirit”*** Galatians 5:22, as seen in 1 Samuel 26:5-12 including ***“temperance.”*** (At this point, the **Study Questions** may be used.)

David and Spiritual Fruit

Two other passages are important with respect to 1 Samuel 26:5-12. They refer to Saul in the cave near *“the rocks of the wild goats”* 1 Samuel 24:2.

1 Samuel 24:4, 6, 7 *“And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee...And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD’S anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD. So David stayed his servants with these words, and suffered them not to rise against Saul...”*

1 Samuel 24:18, 19, Saul speaking *“And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.”*

Clearly it was established practice then to take out your enemy if you got the drop on him. David actually does this in 2 Samuel 8:2, where he puts to death two-thirds of the Moabites he captures*. Here he shows restraint with Saul, not once but twice. He does so in obedience to God’s command in Psalm 105:15 *“Touch not mine anointed, and do my prophets no harm.”*

Saul is the anointed king of Israel *and* a prophet, 1 Samuel 10:1, 10, 11.

*Note that 2 Samuel 8:2 is an excellent *scriptural* illustration of the heresy of 5-Point Calvinism, with respect to *Unconditional Election*, the first of the 5 Points upon which the other four depend. Unconditional Election teaches that God arbitrarily elects or chooses some folk for salvation and the rest for damnation. That is in effect what King David does with the Moabites. It was a cruel and unjust act by King David, who wasn’t always Spirit-filled – note by contrast Elisha’s humane treatment of prisoners that Paul espouses in the New Testament as part of Church Age Christian doctrine, 2 Kings 6:21-23, Romans 12:20 - and Calvin’s God is a cruel and unjust God. See *The Other Side of Calvinism* by Dr Laurence M. Vance for the definitive work on 5-Point Calvinism.

David also spares Saul in spite of having motive, opportunity and peer pressure to kill him, each time, even when his peers purported to be speaking for God, because God had clearly *allowed* the situation, verse 23. This is like Catholic Crusaders² who would scream *“God wills it!”* when they massacred hostages and Catholic Hitler³ who insisted that he was doing the Lord’s work in exterminating Jews (*“defending”* himself, he said. He was a spin doctor long before the term was invented). This is also like the Jesuits⁴ declaring that *“It is just to exterminate heretical kings”* and the Muslims⁵ chanting *“Behead those who insult Islam!”* They should note that God avenges cruelty, Psalm 55:23, e.g. Saul, 1 Samuel 22, 31.

In sparing Saul, David shows several of *“the fruit of the Spirit.”*

“Love.” David shows a love for God’s word because he obeys it and a love for his enemy because he spares him.

“Peace.” This is an interesting one. Although David loses the plot in 1 Samuel 27, 1 Samuel 26 is the last time Saul persecutes him.

1 Samuel 26:21 ***“Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.”***

Note in passing the household expression ***“played the fool.”*** Saved and unsaved folk are quoting this Book all the time and never realise it. If you’ve ever wished anyone ***“a good day”*** Esther 8:17 or used expressions like ***“by the sea side”*** with a ***“sea side...resort”*** Mark 2:13, ***“many a time”*** Psalm 78:38, ***“learned by experience”*** Genesis 30:27, ***“hand made”*** Isaiah 66:2 and (generically) ***“God save the king”*** 1 Samuel 10:24, 2 Samuel 16:16 twice, 2 Kings 11:12, 2 Chronicles 23:11, you’re quoting this Book. The expression ***“known unto God”*** for our unknown war dead buried in Commonwealth War Graves Cemeteries is also from this Book, Acts 15:18, Philippians 4:6.

Concerning ***“peace,”*** Proverbs 16:7 states ***“When a man’s ways please the LORD, he maketh even his enemies to be at peace with him.”***

Because David’s ways please the Lord, his spiritual life brings forth the fruit of peace in a very tense situation.

“Longsuffering.” David passes up two opportunities to dispatch his persecutor. He is prepared to suffer long, rather than go against God’s command.

“Gentleness, goodness.” In resisting peer pressure the way he does, David shows that he is a good man and a true gentleman. The best definition of a gentleman is: a gentle man. David, in showing love for his enemy, does good to him and certainly treats him gently.

“Faith.” David does show faith because he commits the situation to God.

1 Samuel 26:10 ***“David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.”***

David is prepared to let go and let God. That is faith.

“Meekness.” David does show meekness in the circumstances. He is forthright in addressing Saul but not spiteful.

1 Samuel 26:19 *“Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods.”*

David is not out for personal revenge, *even though God created the opportunity for it*, verse 23. He wants to be right with God and the king and he wants **“the punishment of evil doers”** 1 Peter 2:14 to be carried out, as necessary. None of this has to do with self on David’s part and he is thereby showing **“meekness.”**

“Temperance.” Last but not least, David does display temperance in dealing with Saul. As indicated, he does not give in to personal motive, opportunity and peer pressure, even when he gets not one but two opportunities to kill Saul and his peers are telling him, *“God wills it!”*

That kind of restraint, of *Spirit-controlled* self-control is part of **“temperance”** but so are all the other fruit of the Spirit that David has displayed to this point. Together, they are **“temperance.”** 1 Samuel 18:14 states, *“And David behaved himself wisely in all his ways; and the LORD was with him.”* **“Temperance”** is really wise or even-tempered behaviour that doesn’t give in to pressure, in dependence upon God, according to James 3:17.

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

Note the overlap with Galatians 5:22, 23. **“Temperance”** is the bringing together of all the fruit of the Spirit in right proportion and perfect consistency. That in itself is a spiritual fruit.

“Temperance” in Scripture

A scriptural principle for studying any part of the scriptures is to compare scripture with scripture. One part of the scripture sheds light on another, as the Psalmist shows. Psalm 119:130 says *“The entrance of thy words giveth light; it giveth understanding unto the simple.”*

The Lord Jesus Christ says in John 6:63 *“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”*

So Paul is talking about comparing scripture with scripture when he says in 1 Corinthians 2:13 *“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”*

In sum, the word **“temperance”** is found 3 times in the scripture, each time in the New Testament, Acts 24:25, Galatians 5:23, 2 Peter 1:6. The related word **“temperate”** is found 3 times, again each time in the New Testament, 1 Corinthians 9:25, Titus 1:8, 2:2. Note in passing that in Titus 1:8, 2:2, the word **“temperate”** is associated with the word **“sober”** so *The Women’s Christian Temperance Union*⁶ is quite scriptural. This is its pledge for teenage members.

“I promise, by the help of God, never to use alcoholic beverages, other narcotics, or tobacco, and to encourage everyone else to do the same, fulfilling the command, ‘keep thyself pure’” 1 Timothy 5:22. That’s quite refreshing, compared to the drunken ‘ladettes’ who infest the high streets of our towns and cities after closing time.

The New Testament verses show **“temperance”** and **“temperate”** as part of godly living but basic insights into the words are found in the Old Testament.

When you apply the principle of comparing scripture with scripture to a word like **“temperance”** the first occurrence of the word, or one of its derivatives, will be important. The word **“tempered”** is related to **“temperance”** and it first occurs in Exodus 29, 30.

Exodus 29:2 *“And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.”*

Exodus 30:34, 35 *“And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy.”*

A similar verse occurs in Ezekiel 46:10.

Ezekiel 46:14 *“And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.”*

5 other verses are important in this context. The first 4 refer to **“an holy anointing oil,”** the 5th to the perfume of Exodus 30:34, 35.

Exodus 30:25 *“And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.”*

Exodus 30:30 *“And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.”*

Exodus 30:32 *“Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.”*

Exodus 30:33 *“Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.”*

Exodus 30:37 *“And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.”*

The Nature of “Temperance”

Several related terms emerge; *“tempered,” “temper,” “anointed,” “holy anointing oil,” “a like weight,” “confection,” “compound,” “composition.”*

In Exodus 29:2, *“tempered”* is the same as *“anointed.”* When oil is applied to *“temper”* bread and cakes or flour, Ezekiel 46:10, it will infuse and saturate the texture. In scripture, oil often pictures the Spirit of God, because just as oil is used for anointing, Exodus 30:25, 30, 32, the Lord Jesus Christ was anointed with the Spirit of God and therefore He was full of the Spirit of God, fully infused.

Acts 10:38 *“How 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.”*

Luke 4:1 *“And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.”*

According to the Apostle Paul, in the familiar passages on communion, bread pictures the body of the Lord Jesus Christ *“broken for you”* 1 Corinthians 11:24 and also the body of Christian believers.

1 Corinthians 10:17 *“For we being many are one bread, and one body: for we are all partakers of that one bread.”*

Every Christian is anointed with the Spirit of God, Who *“shall teach you all things”* John 14:26, just as the anointing does and *“is truth”* 1 John 5:6, just as the anointing is. The Apostle John actually calls the Spirit of God *“the anointing.”*

1 John 2:27 *“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”*

Just like the bread, cakes and flour in Exodus 29:2, Ezekiel 46:10, every Christian should be fully infused or *“tempered”* as Paul says in Ephesians 5:18, *“be filled with the Spirit.”* You have to ask God to rid you of blockages so you can be fully infused or *“tempered”* with the Spirit of God.

This anointing or tempering is pictured with the *“holy anointing oil”* as applied to Aaron and his sons. It’s intended only for the priests of the Lord, just as the Spirit of God only anoints or infuses Christian believers, who are *“a royal priesthood”* 1 Peter 2:9*. Observe that this oil is a *“compound”* or *“composition.”* These are very strong words. A compound is actually a new substance and the Spirit of God makes you *“new creature”* in Jesus Christ, 2 Corinthians 5:17 and a composition is the word used for musical works, so the Spirit of God should make the believers’ lives a symphony unto the Lord, Ephesians 5:19, Colossians 3:16, *“singing with grace in your hearts to the Lord.”*

*The priesthood of all believers, 1 Peter 2:5, 9, is a major reason why no preacher or teacher has any business going to ‘the Greek’ etc. so-called to preach or teach the scriptures. Those that do are no different from 33rd Degree Royal Arch Masons⁷ with respect to *“the scripture of truth”* Daniel 10:21.

Observe in addition that components of the oil are designated in specific quantities, Exodus 30:23, 24. The same is true of the perfume in Exodus 30:34, 35, 37, except that the specification is simpler because the components are *“of a like weight.”* But they are said to be *“tempered together”* as *“a confection”* or *“composition”* that is fully consistent with all the right components in the right proportions such that the result is *“pure and holy.”*

With these components *“tempered together”* as *“a confection”* or *“composition”* that is *“pure and holy,”* you have a picture of a Christian fully infused with the Spirit of God. He manifests the fruit of the Spirit of God, in right proportion or balance, like each of the components of the *“composition,”* like David behaving *“himself wisely in all his ways”* and not giving way under pressure, however subtly or severely applied. He is *“temperate.”* Such a man could be described as resilient, or balanced.

By contrast, that which is *“untempered”* does give way under pressure.

Ezekiel 13:10 *“Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar.”*

Ezekiel 13:11 *“Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.”*

Ezekiel 13:14 *“So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.”*

The untempered mortar is not of the right consistency or composition. Its wall is like the ungodly image of Daniel 2 so God knocks it down, whereas He builds up the temperate man, such as David because *“the LORD was with him”* 1 Samuel 18:14.

And the temperate man is like the perfume of Exodus 30:34, 35, 37, as Paul explains in 2 Corinthians 2:15, 16, *“For we are unto God a sweet savour of Christ, in them*

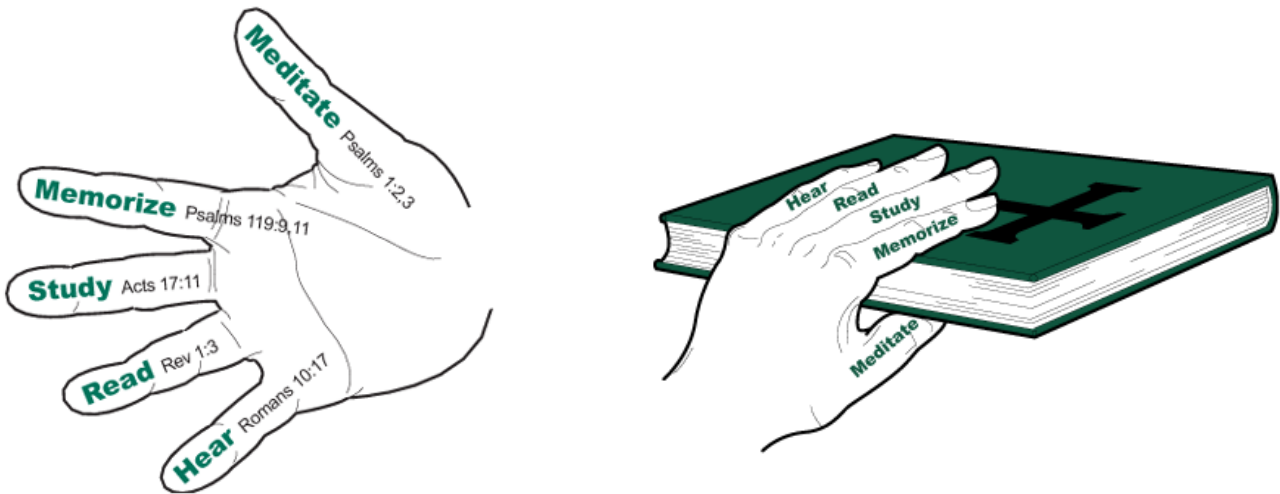
that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life...”

I believe that is “*temperance*” in action, the resilient, even-tempered outward manifestation of the Spiritual life infused by God’s anointing. Such a man is as Paul writes in 1 Corinthians 15:58, is “*steadfast, unmovable, always abounding in the work of the Lord.*”

Finally, a practical application, with respect to the word of God itself and a “*tempered*” approach to learning the scripture, courtesy of *The Navigators*.

“Temperance” and the Bible – From *The Navigators*⁸

THE WORD HAND



The “Word Hand” shows five very important methods of learning from the Bible.

Hearing

Romans 10:17. Hearing the Word from godly pastors and teachers provides insight into others’ study of the Scriptures as well as stimulating your own appetite for the Word.

Reading

Revelation 1:3. Reading the Bible gives an overall picture of God’s Word. Many people find it helpful to use a daily reading program which takes them systematically through the Bible.

Studying

Acts 17:11. Studying the Scriptures leads to personal discoveries of God’s truths. Writing down these discoveries helps you organize and remember them.

Memorizing

Psalm 119:9, 11. Memorizing God’s Word enables use of the Sword of the Spirit to overcome Satan and temptations...to have it readily available for witnessing or helping others with a “word in season.”

Note especially that after 24 hours you may accurately remember:

- 5% of what you hear
- 15% of what you read
- 35% of what you study
- But **100%** of what you actually memorise.

Meditating

Psalm 1:2, 3. Meditation is the thumb of the Word Hand, for it is used in conjunction with each of the other methods. Only as you meditate on God's Word - thinking of its meaning and application in your life - will you discover its transforming power at work within you.

Conclusion

Many Christian believers including this writer can testify to this transforming power of the word of God achieved by means of this "***tempered***" approach to the scriptures.

Study Questions, Galatians 5:23 “*Temperance*,” 1 Samuel 26:5-12, 19, 21

- 1. What do you learn about David in 1 Samuel 26:5-12, 19?**
- 2. What fruit of the Spirit does David show in 1 Samuel 26:5-12, 19?**
- 3. How does David benefit from resisting the ‘quick fix’ in verse 8?**
- 4. How could David’s example in 1 Samuel 26:5-12, 19 apply today?**
- 5. How could you make sure the Spirit of God ‘infused’ you?**
- 6. How could young believers learn “*temperance*”?**

Study Questions, Sample Answers

1. What do you learn about David in 1 Samuel 26:5-12, 19?

- Leads from the front, tempts others to faith, verse 6
- Gives clear directions, with specific explanations, verses 9-11
- Fears God, Nehemiah 5:15, commands obedience, verses 9-12
- Speaks truthfully and to the point, verse 19

2. What fruit of the Spirit does David show in 1 Samuel 26:5-12, 19?

- See earlier study, **David and Spiritual Fruit**

3. How does David benefit from resisting the ‘quick fix’ in verse 8?

- Avoids God’s judgement, 2 Samuel 1:14-16, 3:29, 1 Chronicles 10:13
- Causes Saul to repent from harming him, 1 Samuel 26:21
- Becomes king, fulfils God’s purpose, 1 Samuel 16:1, 2 Samuel 5:5
- Experiences God’s deliverance, 2 Samuel 22:1 and spiritual *“joy”*

4. How could David’s example in 1 Samuel 26:5-12, 19 apply today?

- *“Be not conformed to this world”* Romans 12:2
- *“Prove what is that good, and acceptable, and perfect, will of God”* Romans 12:2
- *“Don’t sacrifice the permanent on the altar of the immediate”* – Dr. Bob Jones Senior
- Maintain *“sound speech, that cannot be condemned”* Titus 2:8

5. How could you make sure the Spirit of God ‘infused’ you?

- Ask God that you *“be filled with the Spirit”* Ephesians 5:18
- *“Grieve not the...Spirit”* Ephesians 4:30, e.g. by neglecting the scripture
- *“Quench not the Spirit”* 1 Thessalonians 5:19, e.g. by excessive activity

6. How could young believers learn *“temperance”*?

- Walk *“in the fear of the Lord...”* Acts 9:31
- *“Reckon ye also yourselves to be dead indeed unto sin...”* Romans 6:11
- *“Make not provision for the flesh...”* Romans 13:14

Alan O’Reilly

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Job 38 The Lord the Builder

See Dr Ruckman's commentary *The Book of Job* pp 227, 528-540 and the *Ruckman Reference Bible* pp 1-2, 729, 765-766, 930-932, 1105, 1222, 1649 for detailed comment. Page 1105 in particular comments on Ezekiel 28:16 with respect to the devil's 5 castings out ending in *"the lake of fire and brimstone"* Revelation 20:10.

Note of Explanation

Job 38 The Lord the Builder has been developed from earlier studies:

The Lord – The Builder – Job 38

The Lord the Builder – diagrams relating to the study! with some updates of both figures and references

Version Comparison – Job 38:8, 12, 14-15.

See www.timefortruth.co.uk/why-av-only/version-comparison.php.

Job 38 The Lord the Builder consists of:

- **The Lord – The Builder, Job 38:1-18** i.e. the original study with annotations:
- **Notes** on Job 38:1-18 with remarks on 1984, 2011 NIVs errors in Job 38:1-18
- **Introduction** for an overview of the Book of Job
- **Job 38:1-18 – God the Builder and Creator** showing God's omnipotence in creation
- **Study Questions, Job 38:1-18 – God the Builder and Creator** with sample answers
- **Additional Notes, Job 38:1-11** on the 8 questions God asks in Job 38:1-11
- **Table 1 Version Comparison Job 38:8, 12, 14-15** for pre and post-1611 versions
- **Figure 1 Earth and "The Nether Parts of the Earth"**
- **Figure 2 Earth's Interior – from the Nevada Seismological Lab**
- **'Cosmic Curtains' - "They stand as a garment" Job 38:14b**
- **"The High Arm Shall Be Broken" Job 38:15**
- **References** See Reference 10 with respect to *"the shadow of death"* Job 38:17, Reference 12 with respect to cosmic curtains where *"they stand as a garment"* Job 38:14.

Updated annotations have been made in red versus blue shading for the Job 38:1-18 AV1611 versus the 1984, 2011 NIVs, blue text for additional notes and annotations to the earlier notes.

Study Questions, Job 38:1-18 – God the Builder and Creator is an extractable study with sample answers which it is hoped may serve as a basis for a helpful group Bible study discussion for interested readers. It is further hoped that as with all previous written Bible studies by this writer, **Job 38 The Lord the Builder** will prove to be an encouragement and edification for the reader.

"Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day" 1 Kings 8:61.

The Lord – The Builder, Job 38:1-18

Verse	AV1611	1984, 2011 NIVs
1	<i>Then the LORD answered Job out of the whirlwind, and said,</i>	<i>Then the LORD answered Job out of the storm. He said:</i>
2	<i>Who is this that darkeneth counsel by words without knowledge?</i>	<i>“Who is this that darkens my counsel with words without knowledge?</i>
3	<i>Gird up now thy loins like a man; for I will demand of thee, and answer thou me.</i>	<i>Brace yourself like a man; I will question you, and you shall answer me.</i>
4	<i>Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.</i>	<i>“Where were you when I laid the earth’s foundation? Tell me, if you understand.</i>
5	<i>Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?</i>	<i>Who marked off its dimensions? Surely you know! Who stretched a measuring line across it?</i>
6	<i>Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;</i>	<i>On what were its footings set, or who laid its cornerstone-</i>
7	<i>When the morning stars sang together, and all the sons of God shouted for joy?</i>	<i>while the morning stars sang together and all the angels shouted for joy?</i>
8	<i>Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?</i>	<i>“Who shut up the sea behind doors when it burst forth from the womb,</i>
9	<i>When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,</i>	<i>when I made the clouds its garment and wrapped it in thick darkness,</i>
10	<i>And brake up for it my decreed place, and set bars and doors,</i>	<i>when I fixed limits for it and set its doors and bars in place,</i>
11	<i>And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?</i>	<i>when I said, ‘This far you may come and no farther; here is where your proud waves halt’?</i>
12	<i>Hast thou commanded the morning since thy days; and caused the dayspring to know his place;</i>	<i>“Have you ever given orders to the morning, or shown the dawn its place,</i>
13	<i>That it might take hold of the ends of the earth, that the wicked might be shaken out of it?</i>	<i>that it might take the earth by the edges and shake the wicked out of it?</i>
14	<i>It is turned as clay to the seal; and they stand as a garment.</i>	<i>The earth takes shape like clay under a seal; its features stand out like those of a garment.</i>
15	<i>And from the wicked their light is withholden, and the high arm shall be broken.</i>	<i>The wicked are denied their light, and their upraised arm is broken.</i>

Verse	AV1611	1984, 2011 NIVs
16	<i>Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?</i>	<i>“Have you journeyed to the springs of the sea or walked in the recesses of the deep?”</i>
17	<i>Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?</i>	<i>Have the gates of death been shown to you? Have you seen the gates of the shadow of death?</i>
18	<i>Hast thou perceived the breadth of the earth? declare if thou knowest it all.”</i>	<i>Have you comprehended the vast expanses of the earth? Tell me, if you know all this.”</i>

Notes:

1. The term “*whirlwind*” Job 38:1 occurs 27 times in scripture in 25 verses. It is associated with God Himself e.g. 2 Kings 2:1, 11, first mentions, Job 38:1, 40:6, Ezekiel 1:4, Nahum 1:3, with “*storm*” and with God’s judgement on evil e.g. Psalm 58:9, Isaiah 66:15, Jeremiah 23:19, 30:23, Amos 1:14, Zechariah 7:14. “*Storm*” occurs 14 times in 13 verses and is also associated with God’s judgement on evil e.g. Job 21:8, 27:21, Psalm 83:15, Isaiah 28:2, 29:6, Nahum 1:3. However, “*the whirlwind*” Job 38:1, 40:6 appears to be part of the “*divers manners*” Hebrews 1:1 by which God identified Himself when He “*spake in time past unto the fathers by the prophets*” and Job does prophesy e.g. Job 19:25, 26. The 1984, 2011 NIVs have therefore obscured revelation by alteration of “*whirlwind*” Job 38:1 to “*storm*.”
2. The term “*counsel*” Job 38:2 is defined in scripture as “*understanding*” Deuteronomy 32:28, Judges 12:13, Proverbs 8:14, Proverbs 21:30, “*advice*” Judges 20:7, “*good advice*” Proverbs 20:18, “*wisdom*” Jeremiah 49:7, Daniel 2:14. The 1984, 2011 NIVs have wrongly inserted the word “*my*” into Job 38:2 and totally corrupted the sense of the verse. See remarks below.

Observe that the word “*counsel*” is actually defined in the passage under study, in Job 38:4 “*Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.*” Job has no “*understanding*” during his ordeal of the events described in Job 1, 2 in “*the third heaven*” 2 Corinthians 12:2 which can only have been given to Elihu by God’s revelation but Job is not the main addressee of Job 38:2 as will be shown.

The 1984, 2011 NIVs substitution of “*Surely you know*” for “*if thou knowest*” in Job 38:5 is presumptuous. Job could not have had complete revelation with respect to God’s work of creation. Note how revelation is progressive from the Old to the New Testaments.

“And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?” Judges 13:18.

“For there stood by me this night the angel of God, whose I am, and whom I serve” Acts 27:23.

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” Ephesians 3:8-9.

3. In Job 38:7, the term “*sons of God*” AV1611 is more explicit than “*angels*” NIV. “*Sons of God*” are angelic beings as shown in Genesis 6:2, 2 Peter 2:4, Jude 6 but the term “*angels*” refers both to “*ministering spirits*” Hebrews 1:13-14 and appearances, Exodus 3:2, Matthew 1:20, 18:10, Acts 12:15^{9, 10}. It is as if Peter’s friends said to Rhoda “*You’ve seen a ghost.*”

By inspection, the 1984, 2011 NIVs’ substitution of “*when it burst forth*” for as “*if it had issued*” Job 38:8 is both stupid and wrong.

4. Job 38:11 ***“...Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed...”*** is a good reminder of the navy hymn:

*Eternal Father, strong to save,
Whose arm hath bound the restless
wave,
Who bidd’st the mighty ocean deep
Its own appointed limits keep;
Oh, hear us when we cry to Thee,
For those in peril on the sea!*

See:

www.youtube.com/watch?v=bDjwUzUnNpU



Roker Lighthouse, Sunderland

[en.wikipedia.org/wiki/Eternal_Father, Strong to Save](http://en.wikipedia.org/wiki/Eternal_Father,_Strong_to_Save). Note that the word *brood* in the third stanza is wrong and should be *move*, Genesis 1:2. Apart from that, the hymn is scriptural.

The Youtube soundtrack is from Easington Lane Independent Methodist Church, Houghton Le Spring, Tyne and Wear. The lighthouse is Roker Lighthouse, Sunderland, Tyne and Wear, Northeast England. (The lighthouse appears from the graphic in the soundtrack to have undergone some refurbishment since the above photo was taken. This is in fact the case en.wikipedia.org/wiki/Roker#Lighthouses_and_pier.)

Though best known as *The Navy Hymn*, the hymn is applicable as a prayer for all of God’s saints who are pilgrims in ***“this present evil world”*** Galatians 1:4 as Isaiah explains.

“But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt” Isaiah 57:20.

Job 38:11 is therefore a reminder that the scripture addresses reality, especially with respect to suffering, as in the case of Job, Job 1, 2.

5. ***“The dayspring”*** Job 38:12, Luke 1:78, knows his place both as the sun from which ***“there is nothing hid from the heat thereof”*** Psalm 19:6 with respect to the earth, just as the clay contacts every part of the metal seal pressed into it, Job 38:14 and as the Lord in ***“the place of judgment”*** and in ***“the place of righteousness”*** Ecclesiastes 3:16, because God ***“hath committed all judgment unto the Son”*** John 5:22. Note that Ecclesiastes 3:16 just happens to contain the phrase ***“under the sun”*** where ***“the Sun of righteousness”*** is the Lord Jesus Christ, Malachi 4:2. Note that, also like the clay and the seal and the sun in Psalm 19:6, ***“The eyes of the LORD are in every place, beholding the evil and the good”*** Proverbs 15:3. Therefore ***“the judgments of the LORD are true and righteous altogether”*** Psalm 19:9b.

At the Second Advent, the Lord will be in ***“the place of judgment”*** seated ***“upon the throne of his glory”*** Isaiah 22:23, Jeremiah 17:12, Matthew 25:31-32, 41-46, where He will shake the wicked out of the inhabited earth, Job 9:6, 38:13, by casting them ***“into everlasting fire, prepared for the devil and his angels.”*** The Lord will then begin His thousand-year reign on earth, with His glorified and resurrected saints, Revelation 20:4-5. At the end of His thousand-year reign, the Lord will again be in ***“the place of judgment”*** seated upon ***“a great white throne”*** where before the creation of ***“a new heaven and a new earth”*** He will ***“cast into the lake of fire”*** any who are ***“not found written in the Book of life”*** Revelation 20:11-15, 21:1. In that respect, with ***“new heavens and a new earth, wherein dwelleth righteousness”*** 2 Peter 3:13 that ***“shall remain before me, saith the LORD”*** Isaiah 66:22, the wicked will have finally been ***“shaken out of...the ends of the earth”*** Job 38:13. They are ***“cast...into a furnace of fire”*** Matthew 13:42, 50, ***“Where their worm dieth not, and the fire is not quenched”*** Isaiah 66:24, Mark

9:44, 46, 48. Their final end is ***“the lake of fire...the second death”*** Revelation 20:14-15. The 1984, 2011 NIVs, NKJV substitution of *“shown the dawn its”* and *“caused the dawn to know its”* for ***“caused the dayspring to know his”*** breaks the cross reference to Luke 1:78, cuts out the Old Testament testimony of Job 38:12 to the Lord Jesus Christ and confuses the depiction of the Lord’s Return as ***“in the morning”*** Mark 13:35 with the Lord Jesus Christ Himself and the translation of Church Age Saints Hebrews 11:5 at the Lord’s Return.

“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” 2 Peter 1:19.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” 1 John 3:2.

“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star” Revelation 22:16.

The scriptural depiction of the Lord’s Return as ***“in the morning”*** Mark 13:35 explains why many events recorded in scripture where God was clearly at work happened ***“early in the morning”*** Genesis 19:27, 20:8, 21:14, 22:3, 28:18, Exodus 8:20, 9:13, 24:4, 34:4, Joshua 3:1, 6:12, 7:16, 8:10 - all about Joshua, Judges 6:28, 1 Samuel 17:20, 29:10 twice, 2 Kings 3:22, 19:35, 2 Chronicles 20:20, Job 1:5, Isaiah 37:36, Daniel 6:19, Matthew 20:1, Mark 16:2, Luke 24:1, John 8:2, Acts 5:21 **27** references in total.

6. It may be difficult for NIV readers to reconcile Job 38:14 with Job 38:4-6 in the NIV. Job 38:4-6, 14 in the 1984, 2011 NIVs cannot be reconciled. Foundation, marking-off, footings and a cornerstone do not match formation from moulded clay. Formation from moulded clay does not in any way resemble features that *“stand out like those of a garment.”* The 1984, 2011 NIVs, NKJV miss the sense of Job 38:14. Job 38:14 ***“It is turned as clay to the seal; and they stand as a garment”*** refers in turn to geocentricity and the auroras that give a preview of ***“everlasting habitations”*** Luke 16:9. See:

- *Geocentricity* by Dr Gerardus Bouw Chapter 3 *Motions of the World* and remarks on 1 Chronicles 16:30 ***“Fear before him, all the earth: the world also shall be stable, that it be not moved”*** and Chapter 11 *Alleged Heliocentric Verses* pp 115, 117, 118 where Dr Bouw describes geological movements on and within the earth’s crust with application to Job 38:14 that are distinct from the earth itself being fixed in space with neither orbital nor rotational movement according to ***“The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved”*** Psalm 93:1. Note that ***“stablished”*** matches ***“stable”*** 1 Chronicles 16:30 i.e. *stabilised* as Dr Bouw notes in *Geocentricity* p 21
- Remarks above on Job 38:12
- Figures ‘Cosmic Curtains’ - ***“They stand as a garment”*** Job 38:14b, **Aurora Borealis** and **Aurora Australis** and Reference 12 on *Northern Lights*.

Job 38:15 ***“And from the wicked their light is withholden, and the high arm shall be broken”*** will come to pass in particular in the tribulation of the End Times for the final papal antichrist.

“Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened” Zechariah 11:17.

Job 38:15 will also apply in the great tribulation of the End Times as God's judgement on ***"the wicked"*** intensifies with the approach of the Second Advent itself.

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light" Mark 13:24 with Matthew 24:29.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise" Revelation 8:12.

See also figure ***"The High Arm Shall Be Broken" Job 38:15*** for specific examples from history and the present day. Note Hannah's encouragement that applies for today's believer and for ***"perilous times"*** 2 Timothy 3:1 yet future.

"He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail" 1 Samuel 2:9.

7. Note that ***"the springs of the sea"*** Job 38:16 have a Second Advent significance, typified by Elijah's ministry¹¹, when his prayer ends the period of drought in Ahab's time when ***"it rained not on the earth by the space of three years and six months"*** James 5:17-18 with Luke 4:25. After Elijah had prayed seven times, 1 Kings 18:41-46, his servant said ***"Behold, there ariseth a little cloud out of the sea, like a man's hand."*** This cloud was soon followed by ***"a great rain."*** Elijah is one of the two witnesses, along with Moses, Malachi 4:4-6, in the time of ***"great tribulation"*** Revelation 7:14, 11:3-6, who will institute another three-and-a-half year-long drought ***"in the days of their prophecy."*** The Lord will break the drought at the Second Advent, when, as indicated by Psalm 68:9 ***"Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary."*** See also Joel 2:23. The Lord at the Second Advent may use ***"the springs of the sea"*** to assist in breaking the drought. See **References**, on fresh water in the sea.

Introduction

Themes in Job

The Book of Job is largely about the suffering of the righteous and therefore it is not surprising that the name Job means¹² “*One persecuted*” as Job was by the Devil, Job 1, 2. Job is “*a man in the land of Uz*” Job 1:1, which is in Edom, south of the Dead Sea, Lamentations 4:21. The Book therefore has significance for the End Times, when the Jewish remnant flees to “*the wilderness of Edom*” to escape their persecutors, 2 Kings 3:8, Revelation 12:14. Job typifies Israel’s remnant, whom God delivers, Jeremiah 30:7. See [www.timefortruth.co.uk/alan-oreilly/ Job 1 – Summary Thoughts](http://www.timefortruth.co.uk/alan-oreilly/Job%201%20-%20Summary%20Thoughts).

Much more could be said on the subject of the Book of Job and the End Times, including the importance of the city of refuge, Selah Petra¹³, also in “*the land of Uz.*” For now, it should simply be noted from the available evidence that the Book of Job is both the oldest Book in the Bible and the oldest, single, coherent book in the world.

It is therefore encouraging that God chooses the suffering of the righteous as a priority theme for His first Book of scripture and the Book well illustrates Lamentations 3:31-32 for the child of God who incurs suffering.

“For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies.”

The Age of the Book

Some observations about the timing of the events of the Book of Job and that of its writing are as follows.

The events of the Book certainly occurred before the Exodus because this deliverance of the children of Israel from Egypt is not mentioned in Job though God’s judgement on the Egyptians at the Red Sea was well-known at the time, Joshua 2:10 “*For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.*” A comprehensive review of all the available evidence indicates that the Exodus took place sometime around 1500-1480 BC¹⁴ and Job probably lived around 1800-1600 BC.

The age of the Book is indicated by the Text itself, which reveals the human author to be one of Job’s contemporaries.

The Identity of the Writer

The AV1611 shows that the writer is the young man Elihu, Job 32:2-6, according to the distinct change of tense in Job 32:15-17 from the other verses in the chapter that make up Elihu’s speech.

“They were amazed, they answered no more: they left off speaking. When I had waited, (for they spake not, but stood still, and answered no more;) I said, I will answer also my part, I also will shew mine opinion.”

The above statement of Elihu’s is clearly in retrospect, showing, according to the AV1611 that he is the human author of the Book of Job.

The significance is that as well as “*Paul the aged*” Philemon 9, the Lord is seeking “*young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one*” 1 John 2:14 for His service.

God the Creator – “He that built all things is God” Hebrews 4:4

In addition to the themes of the suffering of the righteous and the End Times, the Book of Job addresses the subject of God the Builder and indeed the Creator, especially in Job 38.

Job 38:1-18 – God the Builder and Creator

For the purpose of the study, the passage may be subdivided as follows.

Job 38:1-3. God’s Answer to Job’s Complaint

Job 38:4-11. God’s Greatness in Creation

Job 38:12-18. God’s Righteousness in Judgement

Like any builder, the Lord has a purpose in anything of which ***“the builder and maker is God”*** Hebrews 11:10 and it will be fulfilled when Zechariah 14:9 comes to pass.

“And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.”

Typifying suffering Israel, Job had his part in God’s purposes. So does the child of God.

“For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end” Jeremiah 29:11.

Unanswered Questions

Note that the passage contains 38 questions, 14 up to and including verse 18, of which scientists have thus far answered no more than 25. In one sense, some of the answers are straightforward, e.g. Job himself is the answer in verse 2* and God Himself is clearly the immediate answer in verses 5-11. However, science has yet to identify empirically many of the creation details given in the passage e.g. ***“the corner stone”*** of verse 6 and ***“the doors”*** of verse 8. ****What is not so straightforward is that Job himself is not the sole addressee in Job 38:2. See Notes Note 2 and later remarks on Job 38:2.***

Therefore, far from being a Book that is merely ‘scientifically correct,’ the Holy Bible is the *only* scientific Text Book in existence on the origin of man and the universe.

Recognition of that demonstrable fact should always characterise a Bible-believing study of the scriptures, 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.”

Variant Readings – See Table 1, AV1611, Pre and Post AV1611 Bible Comparison

Inspection of the passage reveals seven important readings in Job 38:8, 12, 14, 15, 17b for which variant readings exist and a version comparison has therefore been carried out, using the AV1611 as the basis. The terms are ***“as if”*** verse 8, ***“dayspring”*** verse 12, ***“It is turned”*** and ***“they stand”*** verse 14, ***“shall be”*** verse 15 and ***“doors”*** and ***“shadow of death”*** verse 17b. The terms are essential for precise Biblical data on cosmology, verses 8, 14, typology, verse 12 and End Times prophecy, verses 15, 17b. The closer the agreement of the bibles considered with the AV1611 Text, the greater the accuracy with respect to these data. See **Table 1 Version Comparison Job 38:8, 12, 14-15.**

Study Questions, Job 38:1-18 – God the Builder and Creator***Job 38:1-3. God's Answer to Job's Complaint, Job 7:11-21***

1. What do you make of God's answer to Job?

Job 38:4-11. God's Greatness in Creation

2. What do these verses reveal about God and His creation?

Job 38:12-18. God's Righteousness in Judgement

3. What do these verses reveal about God's Judgements and Purposes?

4. What do these revelations mean for me?

Study Questions, Job 38:1-18 – God the Builder and Creator

Job 38:1-3. God's Answer to Job's Complaint, Job 7:11-21

1. What do you make of God's answer to Job?

- God does answer Job, Luke 18:7 but doesn't mention Satan, Job 1, 2
- God is known via the whirlwind, Ezekiel 1:4, Hebrews 1:1, 1 John 4:1
- God gives light for dark, revelation for ignorance, Acts 26:18, Job 42:5
- God gives truth to a willing mind, Ephesians 6:14, 1 Peter 1:13

Job 38:4-11. God's Greatness in Creation. See accompanying figures

2. What do these verses reveal about God and His creation?

- God *is* the Creator, Job 38:4- 6, 8, 9-11. No chaotic 'big bang' occurred
- God creates with order, foundations and measurements, Isaiah 40:12
- God's¹⁵ "*earth is the perfect physical size and mass to support life.*"
- Earth's foundations *may* be "*the pillars of it*"¹⁶ 1 Samuel 2:8, Psalm 75:3
- Hell *may now* hold them fast, Ezekiel 31:14, Matthew 12:40, Acts 2:27, 31
- "*The corner stone*" *may now* be the iron core i.e. hell¹⁷
- Job 38:6, 7 *may* also refer to "*the heaven and the earth*" of Genesis 1:1:
- "*All the sons of God*" did *not* shout for joy in Genesis 1:7-8, "*good*" is gone
- "*The sea*" Job 38:8-11 has "*bars and doors*" not "*the sand*" Jeremiah 5:22
- "*The place brake up for it*" is "*the firmament*" Genesis 1:7 dividing the waters

Job 38:12-18. God's Righteousness in Judgement

3. What do these verses reveal about God's Judgements and Purposes?

- God "*commandeth the sun, and it riseth not*" Job 9:6-7 as a foretaste of hell:
- **Sinners'** light "*is withholden*" Job 10:22, 38:15, Exodus 10:21, Revelation 8:12
- "*The dayspring...shaketh the earth*" and is "*as clay to the seal*" Job 9:6, 38:12-14
- "*There is nothing hid from the heat thereof*" Psalm 19:6, **or its light** Luke 1:79:
- "*The high arm shall be broken*" Jeremiah 48:25, Zechariah 11:17, Revelation 13:14
- "*The dayspring*" shuts "*the doors of the shadow of death*" Luke 1:78, Psalm 23:4¹⁸
- And "*the gates of death*" but opens¹⁹ "*springs of the sea*" Isaiah 35:7, James 5:18
- He "*seeth under the whole heaven...the breadth of the earth*" Job 28:24, 38:18
- And defeats Satan, Revelation 20:9 for "*everlasting righteousness*" Daniel 9:24
- With a foretaste of heaven²⁰ via the 'cosmic curtains', Job 38:14, Isaiah 40:22

4. What do these revelations mean for me? That:

- The Lord declares "*the end from the beginning*" Isaiah 46:10
- "*The New is in the Old concealed and the Old is in the New revealed*" – *Studies in Christian Living, Book 3, Walking with Christ, p 19, The Navigators*
- "*We through patience and comfort of the scriptures might have hope*" Romans 15:4
- "*Knowing...the terror of the Lord, we persuade men*" 2 Corinthians 5:11 or should

Additional Notes, Job 38:1-11

N.B. Job 38:1-11 contains 8 questions that God asks Job. See first set of notes for comments on Job 38:1, 2. [These notes reflect answers and remarks that apply mainly to Job. See later remarks for the deeper implications of God's questions in Job 38:1-11.](#)

1. [Job 38:3](#). An unsaved man will face this kind of questioning in Revelation 20:11-15. So could any saint not saved during the Church Age. A Christian will face his 'final exam' at "*the judgment seat of Christ*" Romans 14:10, presented in type in Job 26:1-4. See Dr Ruckman's commentary *The Book of Job*, pp 337ff.

Next Sunday, July 17th 2011, it is hoped that this writer will have "*plentifully declared the thing as it is*" Job 26:3 with respect to *The KJB Story 1611-2011* at Bethesda Baptist Church, Notting Hill. [This presentation went well.](#)

2. [Job 38:4](#). The answer is nowhere. David could say with reference to himself as one of the "*houses of clay*" Job 4:19 from his original source Adam²¹, made of "*the dust of the ground*" Genesis 2:7 and brought forth from *water* Genesis 1:20 that "*My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them*" Psalm 139:15-16 but not before God "*laid the foundations of the earth.*"

Psalm 104:5, Proverbs 8:29, Isaiah 51:13 confirm that the Lord "*laid the foundations of the earth.*"

Concerning God's creation of man, this is from *Bible Believers' Bulletin*, October 1998, p 12.

*I am not the product of amoebas and sod,
Nor a shuttled thread in the loom of fate,
But a born-again son of the living God,
With eternity as my vast estate.*

3. [Job 38:5](#). See sample answers to **Study Question 2, What do these verses reveal about God and His creation?** and Reference 7 with respect to Scott M. Huse's book *The Collapse of Evolution*. Isaiah 40:12 poses a similar question.

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

Isaiah 40:18 gives the answer, both to Isaiah 40:12 and Job 38:5. It is the only possible answer.

"To whom then will ye liken God? or what likeness will ye compare unto him?"

Isaiah 44:13 describes the skilled carpenter "*The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass*" and the Lord is "*a wise masterbuilder*" 1 Corinthians 3:10. It is not surprising therefore that the Lord's earthly occupation should be that of a carpenter Matthew 13:55, Mark 6:3. See also the parallel passage in Proverbs 8:22-30. [In particular with respect to Job 38:4-5 see Proverbs 8:29](#) "*When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth.*"

4. Job 38:6. See sample answers to **Study Question 2, What do these verses reveal about God and His creation?** Job 38:6 may refer to *“the pillars of the earth”* 1 Samuel 2:8. See also Job 9:6, Psalm 75:3, *Geocentricity* by Dr Gerardus Bouw pp 12-13, 17 and accompanying Figures 1, 2.

“He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD’S, and he hath set the world upon them” 1 Samuel 2:8.

Hell may now hold *“the foundations”* fast, Ezekiel 31:14, Matthew 12:40, Acts 2:27, 31. *“The corner stone thereof”* may now be the iron core i.e. hell.

Observe that with respect to the visible creation, the terms *“earth”* and *“world”* may be interchangeable or intimately associated, at least with respect to the *surface* of the earth.

“And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth” Job 37:12.

See also Psalm 19:4, 24:1, 33:8, 77:18, 89:11, 90:2, 96:13, 97:4, 98:9, Proverbs 8:26, Isaiah 18:3, 23:17, 24:4, 26:9, 18, 34:1, Jeremiah 10:12, 25:26, 51:15, Lamentations 4:12, Nahum 1:5, Acts 17:24, Romans 10:18, Revelation 13:8, 17:8 where *“earth”* and *“world”* are mentioned together.

See **Notes Note 6, annotations**. 1 Chronicles 16:30, Psalm 93:1 show that the terms *“earth”* and *“world”* are interchangeable with respect to the created earth. See also Proverbs 8:26 *“While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.”*

5. Job 38:7. Stars emit energy that could be audible and therefore they could ‘sing’ and this writer thinks that they do. However, *“the morning stars”* in the passage are very likely a choir of angels, angels being likened to stars²² in Revelation 1:20, 6:13, 12:4, that sang on the original creation’s morning Genesis 1:1 under the direction of the heavenly choir-master *“Lucifer, son of the morning!”* Isaiah 14:12. See also the association between *“the angels of God in heaven”* Matthew 22:30, *“they which shall be accounted worthy to obtain that world, and the resurrection from the dead”* Luke 20:35 and those with *“everlasting life”* in Daniel 12:2, 3.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” Daniel 12:3.

In other words, *“the morning stars”* are also *“sons of God,”* the remainder in Job 38:7 lifting their voices in praise to God as in Revelation 19:5.

“And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.”

See also **Notes Note 3** on Job 38:7 in the first set of notes that explains why the term *“sons of God”* AV1611 is more explicit than *“angels”* NIV.

6. Job 38:8, 9, 10, 11. See sample answers to **Study Question 2, What do these verses reveal about God and His creation?** Job 38:8, 9 almost certainly refer to Genesis 1:7.

“And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.”

From a devotional standpoint, see **Notes Note 4** on the navy hymn, *Eternal Father, strong to save*.

It should also be noted that God can do what King Canute²³ could not.

“Perhaps now you will remember there is only one King who is all-powerful, and it is he who rules the sea, and holds the ocean in the hollow of his hand. I suggest you reserve your praises for him” - King Canute.

Job 38:9-11 cross reference with Job 26:8, 9, 10, Psalm 29:10, 2 Peter 3:5-6, Revelation 4:1:

Job 26:8-10 refer to clouds that are evidently the **“bounds”** of the created universe and the final partition between it and God’s heaven.

“He bindeth up the waters in his thick clouds; and the cloud is not rent under them.”

“He holdeth back the face of his throne, and spreadeth his cloud upon it.”

“He hath compassed the waters with bounds, until the day and night come to an end.”

“The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.”

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished:”

“After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.”

Note that 2 Peter 3:5-6 refer to *two* heavens, one being the heaven of the original creation of Genesis 1:1 **“In the beginning God created the heaven and the earth,”** the other being God’s heaven that existed before Genesis 1:1 and is now **“the third heaven”** 2 Corinthians 12:2. *Three* heavens exist now, according to Genesis 2:1, following the creation or *re-creation* of Genesis 1:3-31, the newly created heavens* being **“the firmament”** Genesis 1:7 and that for the **“fowl that may fly above the earth in the open firmament of heaven.”** Note that **“the firmament”** of Genesis 1:7 is *not* **“open”** Job 26:8, 9, 10.

*Referred to collectively as **“heaven”** in Exodus 20:11, 31:17.

“In the beginning God created the heaven and the earth” Genesis 1:1.

“Thus the heavens and the earth were finished, and all the host of them” Genesis 2:1.

For an ‘in-depth’ discussion of **“the firmament”** see *Geocentricity* Chapter 28. It should also be noted that *Satellite Time*, June 1998²⁴ reported that **““Oceans of water discovered in interstellar space”**” in the constellation of Orion.

For an ‘in-depth’ discussion on **“the heaven”** of Genesis 1 and **“the heavens”** of Genesis 2:1, see Dr Ruckman’s commentary *The Book of Genesis*, pp 1-14, 47-48 and *Genesis 1:1-3* by Jeffrey A. Tibbetts, ISBN 0-9708974-0-7.

In sum, Job 38:1-11 reaffirm therefore that the 1611 Holy Bible is still the only real scientific textbook and that **“He that built all things is God”** Hebrews 4:4.

“Thus the heavens and the earth were finished, and all the host of them” Genesis 2:1.

Table 1
Version Comparison Job 38:8, 12, 14-15, Part 1, Pre-1611 Bibles

Verse	Wycliffe, 1395	Coverdale, 1535	Bishops, 1568	Geneva, 1587	AV1611	Notes
8	<i>Who closide to- gidere the see with doris, whanne it brak out comynge forth <u>as of</u> the wombe?</i>	<i>Who shutt the see with dores, when it brake forth <u>as</u> a childe out off his mothers wombe?</i>	<i>Who shut the sea with doores, when it brake foorth <u>as</u> out of the wombe?</i>	<i>Or who hath shut vp the Sea with doores, when it ys- sued and came foorth <u>as</u> out of the wombe:</i>	<i>Or who shut up the sea with doors, when it brake forth, <u>as if it had issued out of the womb?</u></i>	1. 7 key terms are emphasised for the AV1611 and where other bibles agree.
12	<i>Whethir aftir thi birthe thou co- maundist to the bi- gynnyng of dai, and schewidist to the morewid his place?</i>	<i>Hast thou geue the mornynge his charge (as soone as thou wast borne) and shewed the <u>davesprynge</u> his place,</i>	<i>Hast thou geue the morning his charge since thy dayes, and shewed the <u>day</u> <u>spring</u> his place,</i>	<i>Hast thou com- manded the morn- ing since thy dayes? hast thou caused the morning to knowe his place,</i>	<i>Hast thou com- manded the morn- ing since thy days; and caused the <u>dayspring to know his place;</u></i>	2. The pre-1611 Bibles achieve 14 matches out of a possible 28 or 50%.
14	<i>A seeling schal be restorid as cley, and it schal stonde as a cloth.</i>	<i>Their tokes & weapes hast thou turned like claye, & set the vp agayne as the chaunginge of a garment.</i>	<i>They are fashioned as is the clay with the seale, and all stand vp as a gar- ment.</i>	<i><u>It is turned</u> as clay to facion, and all stand vp as a gar- ment.</i>	<i><u>It is turned as clay to the seal; and they stand as a garment.</u></i>	3. These pre-1611 Bibles underlie the 16 th century English Protestant Reformation.
15	<i>The liyt of wickid men schal be takun away fro hem, and an hy arm <u>shal be</u> brokun.</i>	<i>Yee thou hast spoyled the vngodly off their light, & broke the arme of the proude.</i>	<i>The vngodly shall be disapointed of their light, and the arme of the proude <u>shalbe</u> broken.</i>	<i>And from the wicked their light shall be taken away, and the hie arme <u>shalbe</u> bro- ken.</i>	<i>And from the wicked their light is withholden, and the high arm <u>shall be broken.</u></i>	4. The post-1611 Bibles achieve 6 matches* or 21%. *3 of these are from the defunct RV.
17b	<i>and siest thou the derk <u>doris</u>?</i>	<i>or hast thou sene the dore of euerlas- tige treasure?</i>	<i>or hast thou seene the <u>doores</u> of the <u>shadowe of death?</u></i>	<i>or hast thou seene the gates of the <u>shadowe of death?</u></i>	<i>or hast thou seen the <u>doors of the shadow of death?</u></i>	5. The post-1611 Bibles tend away from the Reformation and towards Rome and Watchtower.

Table 1, Continued
Version Comparison Job 38:8, 12, 14-15, Part 2, Post-1611 Bibles

Verse	RV, 1885	NKJV, 1982	NIV, 1984	NRSV, 1989	JB, 1974	NWT, 1984
8	<i>Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?</i>	<i>or who shut in the sea with doors, When it burst forth and issued from the womb;</i>	<i>Who shut up the sea behind doors when it burst forth from the womb,</i>	<i>"Or who shut in the sea with doors when it burst out from the womb?"</i>	<i>Who pent up the sea behind closed doors when it leapt tumultuous out of the womb,</i>	<i>And [who] barricaded the sea with doors, Which began to go forth as when it burst out from the womb;</i>
12	<i>Hast thou commanded the morning since thy days began; and caused the dayspring to know its place;</i>	<i>"Have you commanded the morning since your days began, And caused the dawn to know its place,</i>	<i>Have you ever given orders to the morning, or shown the dawn its place,</i>	<i>"Have you commanded the morning since your days began and caused the dawn to know its place,</i>	<i>Have you ever in your life given orders to the morning or sent the dawn to its post,</i>	<i>Was it from your days onward that you commanded the morning? Did you cause the dawn to know its place,</i>
14	<i>It is changed as clay under the seal; and all things stand forth as a garment:</i>	<i>It takes on form like clay under a seal, And stands out like a garment.</i>	<i>The earth takes shape like clay under a seal; its features stand out like those of a garment.</i>	<i>It is changed like clay under the seal, and it is dyed like a garment.</i>	<i>when it changes the earth to sealing clay and dyes it as a man dyes clothes;</i>	<i>It transforms itself like clay under a seal, And things take their station as in clothing.</i>
15	<i>And from the wicked their light is withholden, and the high arm is broken.</i>	<i>From the wicked their light is withheld, And the upraised arm is broken.</i>	<i>The wicked are denied their light, and their upraised arm is broken.</i>	<i>Light is withheld from the wicked, and their uplifted arm is broken.</i>	<i>stealing the light from wicked men and breaking the arm raised to strike?</i>	<i>And from the wicked ones their light is held back, And the high arm itself gets broken.</i>
17b	<i>or hast thou seen the gates of the shadow of death?</i>	<i>Or have you seen the doors of the shadow of death?</i>	<i>Have you seen the gates of the shadow of death?</i>	<i>or have you seen the gates of deep darkness?</i>	<i>or met the janitors of shadowland?</i>	<i>Or the gates of deep shadow can you see?</i>

Key:

RV Revised Version, NKJV New King James Version, NIV New International Version, NRSV New Revised Standard Version, JB Jerusalem Bible, NWT New World Translation. Bibles are from Studylight.org except the RV, JB, NWT, which are from printed copies and Watchtower.org respectively.

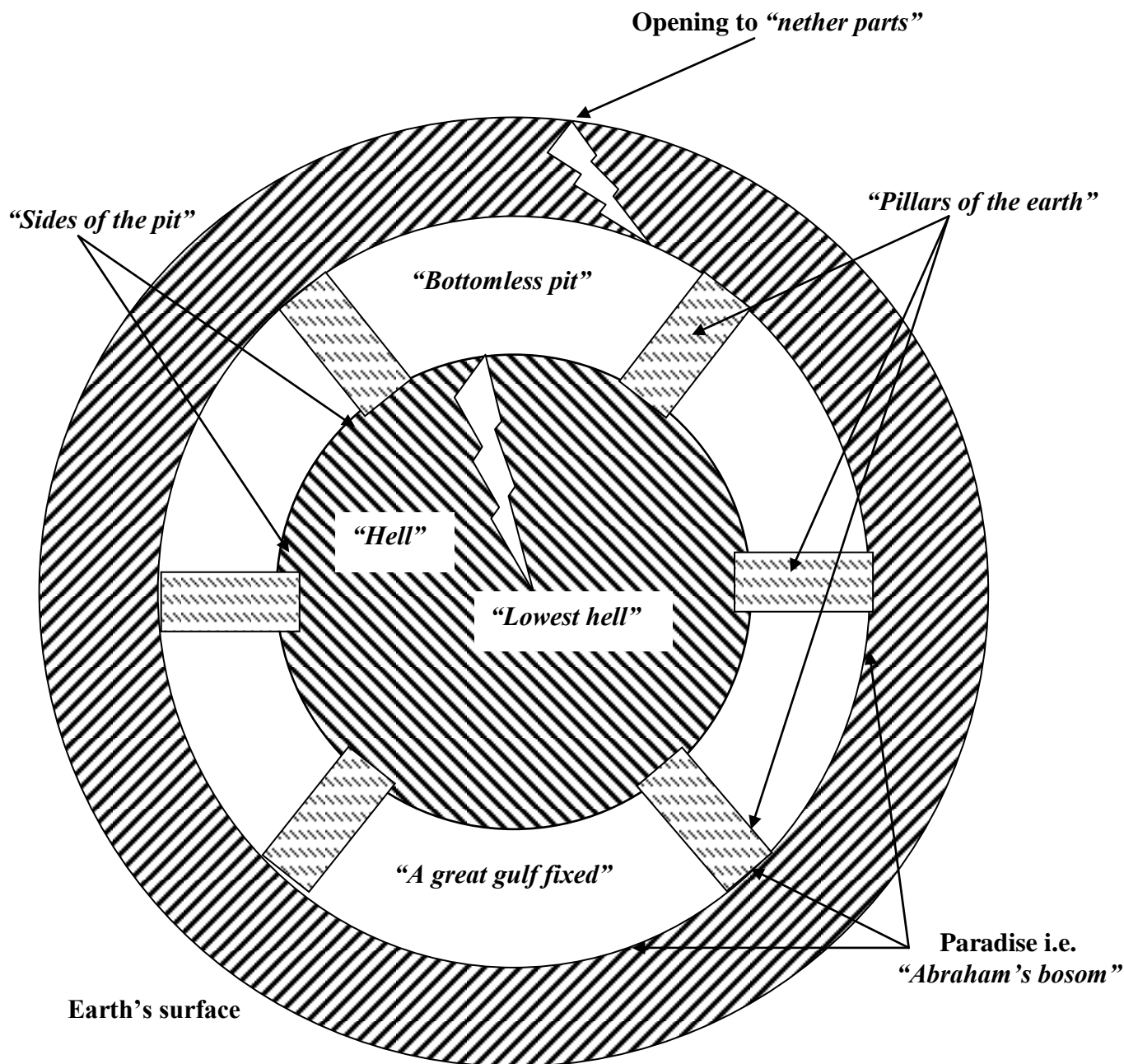


Figure 1 Earth and “The Nether Parts of the Earth”

Figure 1 - Key to Texts. N.B. **“Hell”** occurs 54 times in **“the scripture of truth”** Daniel 10:21

“A great gulf fixed” Luke 16:26

“Abraham’s bosom” Luke 16:22

“Bottomless pit” Revelation 9:1, 2, 11, 11:7, 17:8, 20:1, 3

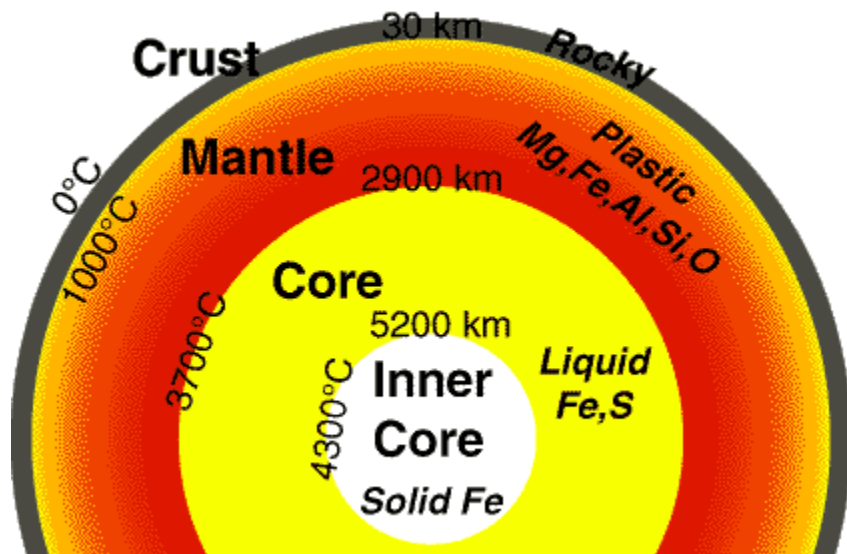
“Hell” (*sheol**) Deuteronomy 32:22; 2 Samuel 22:6; Job 11:8, 22:6; Psalm 9:17, 16:10, 18:5, 55:15, 86:13, 116:3, 139:8; Proverbs 5:5, 7:27, 9:18, 15:11, 24, 23:14, 27:20; Isaiah 5:14, 14:9, 15, 28:15, 18, 57:9; Ezekiel 31:16, 17, 32:21, 27; Amos 9:2; Jonah 2:2; Habakkuk 2:5 (*hades**) Matthew 11:23, 16:18; Luke 10:15, 16:23; Acts 2:27, 31; Revelation 1:18, 6:8, 20:13, 14, (*geena**) Matthew 5:22, 29, 30, 10:28, 18:9, 23:15, 33; Mark 9:43, 45, 47; Luke 12:5, James 3:6, (*tartarus**) 2 Peter 2:4. *The distinctions are irrelevant in English

“Lowest hell” Deuteronomy 32:22, Psalm 86:13

“Nether parts of the earth” Ezekiel 31:14, 16, 18, 32:18, 24

“Pillars of the earth” 1 Samuel 2:8

“Sides of the pit” Isaiah 14:15, Ezekiel 32:23



The earth is divided into four main layers: the **inner core**, **outer core**, **mantle**, and **crust**. The core is composed mostly of iron (Fe) and is so hot that the outer core is **molten**, with about 10% sulphur (S). The inner core is under such extreme **pressure** that it remains solid. Most of the Earth's mass is in the mantle, which is composed of iron (Fe), magnesium (Mg), aluminum (Al), silicon (Si), and oxygen (O) **silicate** compounds. At over 1000 degrees C, the mantle is solid but can deform slowly in a **plastic** manner. The crust is much thinner than any of the other layers, and is composed of the least dense calcium (Ca) and sodium (Na) aluminum-silicate minerals. Being relatively cold, the crust is rocky and **brittle**, so it can fracture in **earthquakes**.

Figure 2 Earth's Interior – from the Nevada Seismological Lab²⁵



Aurora Borealis



Aurora Australis

'Cosmic Curtains' - "They stand as a garment" Job 38:14b

Sources:

Aurora Borealis photobucket.com/images/northern%20lights/?page=3

Aurora Australis www.environmentalgraffiti.com/featured/phenomenal-images-aurora-australis/9586



“The High Arm Shall Be Broken” Job 38:15

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Mohammedanism www.zionism-israel.com/ezone/IsllamReligionofPeace.htm



The Tomb of The Unknown Warrior, Interred Westminster Abbey, November 11th 1920, en.wikipedia.org/wiki/The_Unknown_Warrior

Portions of five Texts of scripture are inscribed on the black marble gravestone. Four are arranged around the edges of the gravestone.

John 15:13 *“Greater love hath no man than this.”*

1 Corinthians 15:22 *“In Christ shall all be made alive.”*

2 Corinthians 6:9 *“Unknown and yet well known, dying and behold we live.”*

2 Timothy 2:19 *“The Lord knoweth them that are his.”*

The fifth Text, on the face of the gravestone, is from 2 Chronicles 24:16, referring both to God’s servant Jehoiada the priest and The Unknown Warrior.

“They buried him...among the kings, because he had done good...toward God, and toward his house.”

The Lord Jesus Christ is a Warrior. He *“resisted unto blood, striving against sin”* Hebrews 12:4. But like the warrior in the abbey, He may be unknown to you. He doesn’t have to be. You can come to know Him *personally*.

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” Revelation 3:20.

Alan O’Reilly
September 2009

The Lord *“a man of war”*

Exodus 15:1-18

- 1 *“Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.*
- 2 *“The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him.*
- 3 *“The LORD is a man of war: the LORD is his name.*
- 4 *“Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.*
- 5 *“The depths have covered them: they sank into the bottom as a stone.*
- 6 *“Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.*
- 7 *“And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.*
- 8 *“And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.*
- 9 *“The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.*
- 10 *“Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.*
- 11 *“Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?*
- 12 *“Thou stretchedst out thy right hand, the earth swallowed them.*
- 13 *“Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.*
- 14 *“The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.*
- 15 *“Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.*
- 16 *“Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.*
- 17 *“Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.*
- 18 *“The LORD shall reign for ever and ever.”*

Note on Exodus 15:3 “The LORD is a man of war: the LORD is his name”

The term “*the LORD*” is the Hebrew Tetragrammaton יהוה JHVH or “*JEHOVAH*” with the addition of vowels. This term occurs in thousands of places in the Hebrew Old Testament and is usually rendered “*the LORD*” as here^{26, 27}. In 7 instances, however, the context requires that the name “*JEHOVAH*” (also “*Jehovah*”) be used; Genesis 22:14, Exodus 6:3, 17:15, Judges 6:24, Psalm 83:18, Isaiah 12:2, 26:4.

But Exodus 15:3 is a reminder that the Lord *does* have a name. His name is “*JEHOVAH.*” It should be noted further that the ‘god’ of Islam, by contrast, is anonymous²⁸. “*Allah*” simply means “*the God.*” It can truly be said of the Muslim what the Lord Jesus Christ stated in John 4:22 “*Ye worship ye know not what.*”

Introduction

Last Week's Study

Last week's study, Psalm 31:1-8, focussed on David trusting in the Lord "**my strong rock**" verse 2. This week's study looks in part at Pharaoh trusting "**the earth**" and those two examples of trust are a good illustration of Luke 6:48-49, also studied recently.

Luke 6:48-49 is also illustrated by "**the children of Israel**" in Exodus 15:1-18, who at least for a time trusted in a rock like David did. 1 Corinthians 10:4 refers to "**that spiritual Rock that followed them: and that Rock was Christ.**" Some, at least, got into God's "**holy habitation**" Exodus 15:13 by trusting "**that Rock.**"

That's another example of gaining insights into the scripture by means of "**the words...which the Holy Ghost teacheth; comparing spiritual things with spiritual**" 1 Corinthians 2:13. Always be alert for scripture with scripture comparisons.

Song of Triumph

Exodus 15:1-18 is the first recorded song in the scripture²⁹. It praises God for His greatness and His victory over evil. Exodus 15:11 states "**Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?**"

This passage, therefore, in particular verse 11, as the first mention of singing in the scriptures, gives insight into the right and proper function of music. Music is intended to praise God for how great and terrible He is. Praising God, as in verse 11, entails fearing God.

As Hebrews 10:31 states "**It is a fearful thing to fall into the hands of the living God.**" Pharaoh and his multitude found out the hard way and Ezekiel 32:17-32 is a good commentary on what happened to them after the events described in Exodus 15:1-18 were fulfilled in Exodus 14:23-31.

So praising God with fearfulness at His righteous judgement is the true purpose of music. Scots patriot and author, Andrew Fletcher³⁰ once said "*I knew a very wise man who believed that if a man were permitted to make all the ballads, he need not care who should make all the laws of a nation. And we find that most of the ancient legislators thought they could not well reform the manners of any city without the help of a lyric and sometimes of a dramatic poet.*"

The Lord has therefore wisely inserted this historically accurate lyric about Israel's deliverance before delivering Israel's laws at Sinai.

It's interesting that the first time singing and praising God are mentioned together in scripture, it's in a similar context, the defeat of the Canaanites in Judges 4. Judges 5:3 states "**Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.**"

The Lord as “a man of war”

Both songs therefore underline the Lord’s identity as “*a man of war*” or Warrior. It should be noted that Exodus 15:1-18 shows the Lord as “*a man of war*” Who “*triumphed gloriously*” verse 1. But the Lord is also “*a man of war*” Who, at Calvary, Matthew 27, Mark 15, Luke 23, John 19, had to “*endure hardness*” 2 Timothy 2:3. That is a separate though related aspect of the Lord’s Warrior identity and well worth a separate study.

For now, this passage in Exodus 15:1-18 on the Lord as “*a man of war*” Who “*triumphed gloriously*” could be considered under three headings.

“***The LORD is a man of war***” verses 1-12. The Lord defeats the enemy.

“***Thou in thy mercy***” verses 13-16. The Lord occupies the ground, namely the land of Canaan.

“***The LORD shall reign for ever***” verses 17-18. The Lord puts down “*all rule and all authority and power*” 1 Corinthians 15:24.

Note that verse 18 is like the Hallelujah Chorus of Revelation 19, which states, verse 6 that “*the Lord God omnipotent reigneth*” and where the enemy is “*thrown into the sea*” which is “*a lake of fire burning with brimstone*” verse 20. So in that sense, Exodus 15:1-18 pictures the Second Advent.

Verse Applications

In accordance with that picture, it can be shown that any verse or passage of scripture may have three applications³¹.

1. *Historical*. The verse or passage describes an actual historical event. As John says of the Lord's crucifixion, John 19:35 "***And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.***" As Jesus said in John 17:17 "***Thy word is truth***" not "***cunningly devised fables***" 2 Peter 1:16.
2. *Doctrinal*. The verse or passage has a specific teaching for specific individuals. As Paul says in 2 Timothy 3:16 "***All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.***" "***Doctrine***" may be unpopular today but it is the prime purpose of scripture. The 10 Commandments of Exodus 20:1-17, for example, are specifically aimed at Israel.

But the doctrinal content of a passage may also be prophetic, like the amazing forecast of the reign of King Josiah about 400 years before he was born, 1 Kings 13:2, 2 Kings 23:16-18.

3. *Spiritual*. The verse or passage may have a spiritual application by means of an example or a picture. This is where you do what a verse says because the Lord has taught you something from it.

For example, 9 of the 10 Commandments are binding on a Christian, where, for example, "***Thou shalt not kill***" in Exodus 20:13 becomes "***Thou shalt do no murder***" in Matthew 19:18. See also Romans 13:9, 10. The 3rd Commandment, Exodus 20:8-11, about the Sabbath, is not binding but it's good for your health, family and ministry if you follow it.

The spiritual content can be prophetic, in type, like Exodus 15:18 with Revelation 19:6. Last week's study highlighted Psalm 31:5, which prophetically matches Luke 23:46.

Two excellent verses that underline the spiritual content of any verse or passage of scripture are as follows:

Romans 15:4 "***For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.***"

1 Corinthians 10:11 "***Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.***"

Exodus 15:1-18 is a passage that embodies all those applications in all or most of its verses. Consider verse 1.

Exodus 15:1, A Three-fold Application

Consider the expression ***“the LORD...hath triumphed gloriously: the horse and his rider hath he thrown into the sea.”***

1. *Historical Application.* This actually happened as the nation of Israel crossed the Red Sea in about 1500-1400 BC. Note that most Bible maps deny the crossing of the Red Sea, showing the path of the Exodus going around the top end of the Red Sea but some^{32, 33} contain the correct Biblical path, noting that Israel did ***“encamp by the sea”*** Exodus 14:3.
2. *Doctrinal Application.* The Lord wreaks vengeance on His enemies. ***“Vengeance is mine; I will repay, saith the Lord”*** Romans 12:19.

Pharaoh said in Exodus 5:2 ***“Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.”***

The Lord said in Exodus 14:17 ***“I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.”***

And the Lord did.

3. *Spiritual Application.* The Lord can overcome an enemy or threat in the life of the Christian.

For example, 2 Corinthians 2:14 states, ***“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.”***

The passage also has a spiritually prophetic application. With reference again to Revelation 19:20, the enemy, the final antichrist, is ***“cast alive into a lake of fire burning with brimstone.”*** In Revelation 6:2, the antichrist is introduced with the words ***“behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.”***

In type, Exodus 15:1 depicts the casting of the final antichrist ***“into a lake of fire burning with brimstone,”*** with the words ***“the horse and his rider hath he thrown into the sea.”*** Pharaoh is an Old Testament type of the final antichrist.

All three applications of the verse illustrate what Paul says in Romans 15:4 to the effect that ***“we through patience and comfort of the scriptures might have hope.”***

With that **Introduction**, the study questions follow.

Study Questions, Exodus 15:1-18, Sample Answers

Exodus 15:3 *“The LORD is a man of war”* verses 1-12

1. This passage is a song to the Lord. What is this song about?

- The Lord’s decisive victory, like all His victories, 2 Corinthians 2:14.
- The Lord’s habitation in Israel and in type the heart, Colossians 1:27.
- The Lord defeating the Antichrist in type, Revelation 6:2, 19:20.
- The Lord as Saviour, Who delivers from Death and Hell, Revelation 6:8.

2. Exodus 15:3 says the Lord wages war. What does He fight for?

- To save His redeemed*, Exodus 12:13, 14:14, 15:13, Colossians 1:14.
- To encourage His people to praise Him, Exodus 15:1, 2, 11, Judges 5:3.
- To show He can beat the best i.e. *“chosen captains,”* Exodus 14:7, 15:4.
- To show His greatness, His power, His glory, His wrath, Exodus 15:6, 7.

*Defined as *“purchased”* in Exodus 15:16, via the Passover, Exodus 12:12, 23.

3. What does He fight against?

- The enemy who persecutes His people, Exodus 15:6, 9.
- The enemy who wilfully defies God, Exodus 15:7, 1 Samuel 15:23.
- The Devil, who reneges on the Passover, Exodus 14:5, 15:9, Isaiah 14:13.
- The proud and pride itself, Exodus 15:7, James 4:6, 1 Peter 5:5, 6.

4. What happens when the Lord fights?

- The Lord proves that He is *“glorious in power”* Exodus 15:6.
- The enemy is *“dashed in pieces”* Exodus 15:6.
- The Lord does wonders, e.g. a sea quake, Exodus 15:11, 12.
- The Lord pictures Heaven, *“a sea of glass”* Exodus 15:8, Revelation 4:6.

Exodus 15:13 *“Thou in thy mercy”* verses 13-16

5. God showed judgement at the Red Sea. How did He show mercy?

- He led His people out of Egypt *“the iron furnace”* Deuteronomy 4:20.
- He will lead them into His land *“the Sanctuary”* Exodus 15:13, 17.
- He warned the Egyptians with *“the pillar of the cloud”* Exodus 14:19-20.
- He caused Egypt’s allies to fear, for their own survival, Exodus 15:14-16.

Exodus 15:18 *“The LORD shall reign for ever”* verses 17-18

6. The Lord is King now. How could His Red Sea victory help you?

- Assurance of Salvation, Exodus 15:2, 1 John 5:11, 12.
- Assurance of Victory, Exodus 15:6, 1 Corinthians 10:13.
- Assurance of Mercy, Exodus 15:13, 1 John 1:9.
- Assurance of Provision, Exodus 15:17, John 16:24.

Variant Readings in Exodus 15:2

The AV1611 reads:

“The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father’s God, and I will exalt him”

The NIV reads:

The LORD is my strength and my song; he has become my salvation. He is my God, and I will praise him, my father’s God, and I will exalt him”

The underlined readings from each version clearly differ with respect to the words **“habitation”** in the AV1611 and **“praise”** in the NIV, also found in the NKJV. It is useful to compare the respective origins of these readings.

The AV1611 and the Masoretic Hebrew

The AV1611 Old Testament is translated from the Masoretic Hebrew Text, the pure Hebrew Text preserved from possibly as far back as the 1st Century AD until the advent of printing by Jewish scribes called Masorettes, or Massorettes³⁴, the name meaning *tradition*. The word for **“habitation”** is *navah* נֹוּה also *naveh* in Exodus 15:13, which has the same Hebrew characters³⁵. This word is embedded in the expressions for **“habitation”** in the Hebrew Text for Exodus 15:2, 13³⁶ so the AV1611 has faithfully reproduced the underlying Hebrew term.

Green nevertheless inserts the word **“glorify”** in Exodus 15:3, like the NIV’s **“praise.”** However, the Hebrew equivalent *kabed* כָּבֵד of **“glorify,”** which appears in 8 of the 12 occurrences of **“glorify”** in the Hebrew Old Testament, clearly does not resemble *navah* נֹוּה. Neither do the two Hebrew equivalents used in the other 4 occurrences of **“glorify.”** Green’s insertion is therefore not consistent with the underlying Hebrew term.

The NIV, NKJV and the LXX, Greek Septuagint

The Preface to the NIV states p vii that *“the standard Hebrew Text, the Masoretic Text...was used throughout”* but it adds that *“the translators also consulted the more important early versions – the Septuagint etc....Readings from these versions were occasionally followed...”* The Preface to the NKJV p vi states that *“The Septuagint...[was] consulted”* for its Old Testament Text. Exodus 15:2 is a case in point for both the NIV and NKJV and the NKJV translators actually used the LXX in this verse. They did not merely ‘consult’ it.

The NIV, NKJV’s **“praise”** (and Green’s insertion of **“glorify”**) comes directly from the LXX Greek Old Testament, which has **“glorify”** in Exodus 15:2. The Trinitarian Bible Society³⁷ notes that the NIV used 333 readings from *“early versions”* and other non-Hebrew sources, of which *“Septuagint readings are followed in 189 places.”* Exodus 15:2 is one*.

The LXX³⁸ word for **“glorify”** in Exodus 15:2 is *doxazo* δοξάζω (δοξάζω), the term used for **“glorify”** in the AV1611 New Testament. By inspection, this term is quite different from *kataluma* κατάλυμα, which the LXX uses for **“resting-place”** in Exodus 15:13, equivalent to the AV1611’s **“habitation,”** which the NIV, NKJV readings match in Exodus 15:13.

The word *kataluma* occurs 3 times in the AV1611 New Testament, as **“inn”** in Luke 2:7 and **“guest chamber”** in Mark 14:14, Luke 22:11. It could never be rendered **“glorify”** and neither could the Hebrew words *navah* or *naveh*. Nor could *doxazo* ever be translated as **“habitation.”** The LXX, followed by the NIV, NKJV, has therefore introduced a new reading into Exodus 15:2, entirely unsupported by the pure traditional Hebrew Text.

*Note that the NIV’s **“is highly exalted”** in Exodus 15:1 in place of the AV1611’s **“hath triumphed gloriously”** is also an LXX reading, namely **“is very greatly glorified.”**

A Note on the LXX, Greek Septuagint

Brenton, like most commentators, including Watts from the TBS, insists that the LXX was completed in the 3rd Century BC at Alexandria, Egypt. Yet he also states that his edition is based on the 4th Century AD manuscript Codex Vaticanus, with readings obtained from the 5th Century AD manuscript Codex Alexandrinus, where Vaticanus is non-extant.

The truth is that the LXX was compiled in Alexandria but in about the year 200 AD, not BC, by a North African philosopher named Adamantius Origen, 184-254 AD. The original LXX was the 5th (!) column of Origen's Hexapala, a 6-column parallel Old Testament with both Hebrew and Greek versions. The Hexapala no longer exists and as indicated, today's LXX is essentially the 4th and 5th Century Codices Vaticanus and Alexandrinus. Origen created the LXX because he worshipped ***"philosophy and vain deceit"*** Colossians 2:8. He believed that the Hebrew Scriptures should therefore be recast in Greek, which, although also the original language of the New Testament, was the language of the philosophers; Socrates, Plato, Aristotle etc. Origen believed further that the Hebrew Old Testament should be amended as necessary, by both alteration of Biblical passages e.g. Exodus 15:2 and by insertion of the 7 Apocryphal books, included in Codex Vaticanus and found in Catholic bibles, e.g. the Douay-Rheims and Jerusalem Bibles.

Origen may have altered ***"I will prepare him an habitation"*** to ***"I will glorify (praise) him"*** because he assumed that the former reading conflicted with 1 Kings 8:27 ***"But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"*** If so, Origen was wrong because Moses does prepare a habitation for God, Exodus 25-40, at the Lord's behest, Exodus 25:9, 26:1.

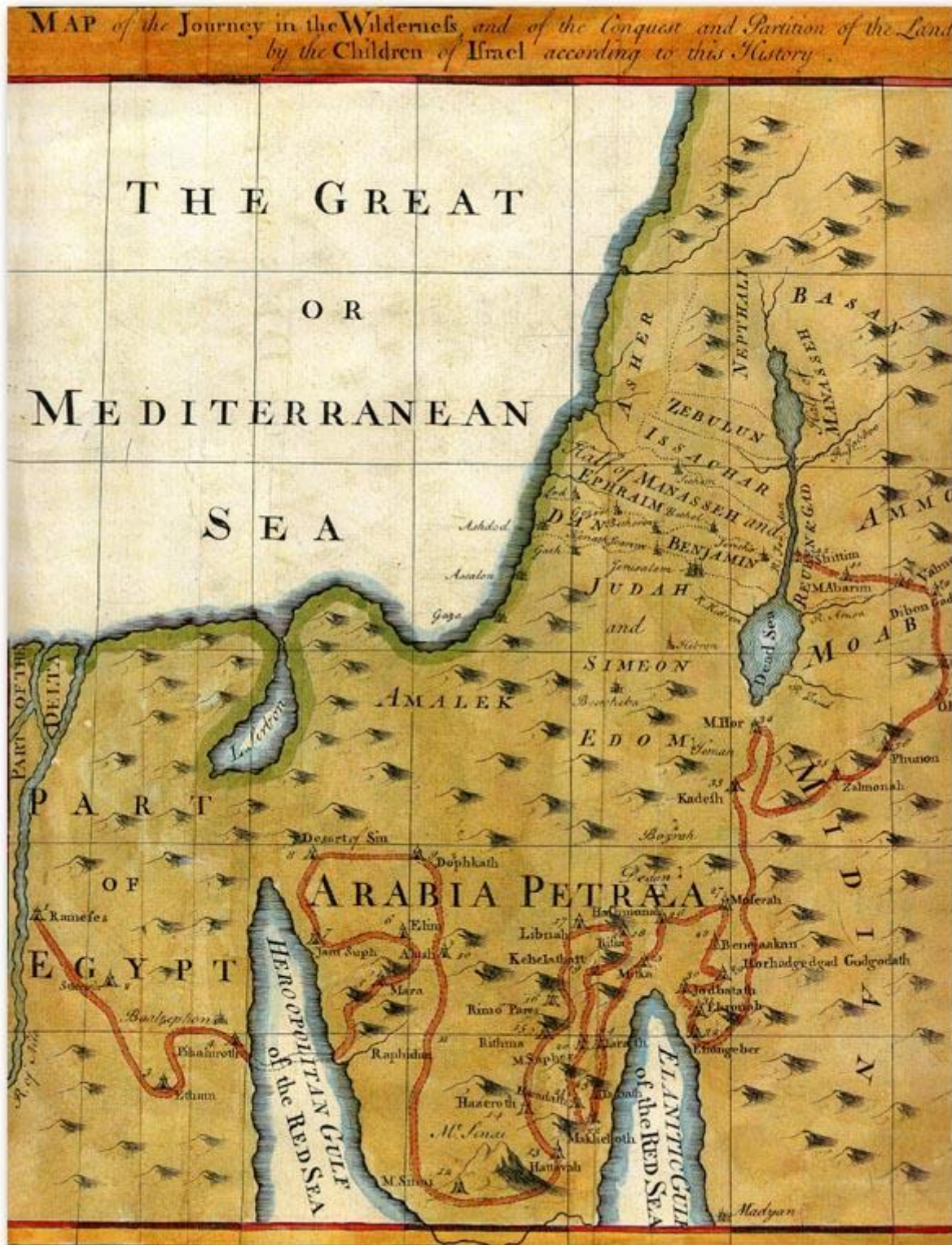
The first part of Deuteronomy 4:2 states ***"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it."*** Origen did both by his alteration of Exodus 15:2, thereby violating the second part of Deuteronomy 4:2, ***"that ye may keep the commandments of the LORD your God which I command you."***

The sources listed below^{39, 40, 41, 42} will provide more detailed information on Origen's LXX.

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

ISRAEL’S EXODUS FROM EGYPT AND ENTRY INTO CANAAN

ldolphin.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

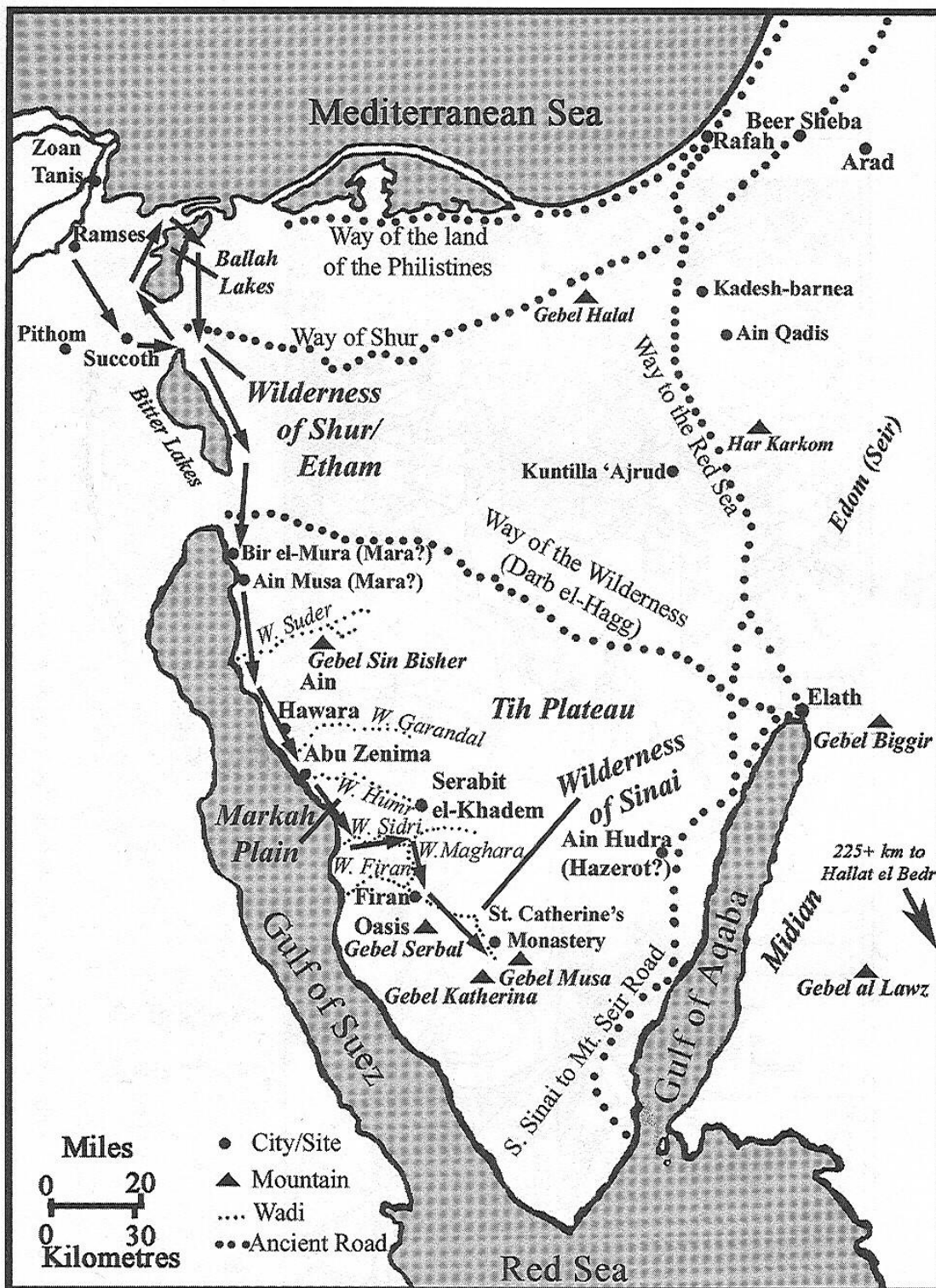


Figure 1. Map of Sinai (created by Jessica T. Hoffmeier)

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

Matthew 11:12 and “suffereth violence” AV1611 vs. “forcefully advancing” 1984 NIV

Introduction

“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force” Matthew 11:12 AV1611.

“From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it” Matthew 11:12 1984 NIV.

By inspection, the AV1611 and 1984 NIV readings given above for Matthew 11:12 are distinctly different for the expressions **“suffereth violence”** and **“forcefully advancing”** respectively.

Both *cannot* be **“the word of God”** therefore and one reading must be rejected as *not* scripture but merely **“the word of men”** 1 Thessalonians 2:13.

The date of the NIV Edition is important.

A comparison of versions has been carried out to determine which reading has the stronger witness among available versions.

33 pre and post-1611 versions have been compared with the AV1611 and the 1984 NIV in Matthew 11:12. This number is not exhaustive but the versions included in the comparison are believed to be the better-known ones.

The versions used for the comparison are as follows.

Pre-1611 Bibles

Wycliffe, Tyndale, Coverdale, Taverner (*“intruded”*), Matthew, Great, Bishops’, Geneva, 8 versions in all

1611 AV1611

This is the first edition of the 1611 Holy Bible. It reads:

“And from the dayes of Iohn the Baptist, vntill now, the kingdome of heauen suffereth violence, and the violent take it by force” Matthew 11:12.

Catholic Bibles

1582 Rheims New Testament, 1582 RNT, Douay-Rheims Challoner Revision of 1749-1752, DRV, the Jerusalem Bible, JB, the New Jerusalem Bible, NJB, 4 versions in all

Non-NIV Post-1611 Bibles

1881 Revised Version, RV*, 1901 American Standard Version, ASV, New American Standard Version, NASV, RSV, NRSV, NKJV, Contemporary English Version, CEV, Holman Christian Standard Bible, HCSB, English Standard Version, ESV, New Century Version, NCV, the New Living Translation, NLT, Watchtower’s New World Translation, NWT, 12 versions in all

*Strictly speaking, the RV is a Catholic-minus-the-apocrypha version in all but name only.

NIV Bibles

1973 NIV, 2005 TNIV, 2011 NIV, 1996 and 2007 Gideons NIVs, 5 versions in all

Greek-English Interlinears

Three Greek-English Interlinears that reflect the main differences between available Greek New Testaments have been used in the comparison.

These are:

- the 1897 Newberry-Berry Edition of Stephanus' 1550 Received Text, agreeing mostly with the AV1611
- Nestle's 21st Edition, agreeing mostly with the 1984 NIV
- the Farstad-Hodges 'Majority' Text. It isn't a majority Greek New Testament text but it is nevertheless a distinct Greek witness to the New Testament. It agrees largely with the NKJV.

Sources

Many pre-1611 Bibles may be checked on www.biblesofthepast.com/. 2015 update: That site is not available at present. See thebiblecorner.com/englishbibles/index.html instead.

Some pre-1611 and most of the post-1611 versions may be checked on:

www.e-sword.net/index.html

rockhay.tripod.com/worship/translat.htm

www.studylight.org/desk/

www.biblegateway.com/

biblewebapp.com/niv2011-changes/

The NWT may be checked on www.watchtower.org/e/bible/mt/chapter_011.htm.

The JB, 1973 NIV, 1996, 2007 Gideons NIVs checked are hard copies.

The Greek-English interlinears checked are hard copies.

Results of the Comparison #1 – Agreement with the AV1611 in Matthew 11:12

All 8 Pre-1611 Bibles

Wycliffe, Tyndale, Coverdale, Taverner (“intruded”), Matthew, Great, Bishops’, Geneva

These are all bibles associated with the 16th century English Protestant Reformation or the lead-up to it i.e. Wycliffe.

1611 AV1611

All 4 Catholic Bibles

1582 RNT, DRV, JB, NJB

Note that Matthew 11:12 notwithstanding, Rome uses Matthew 16:18 to spread the kingdom by force. See the *Ruckman Reference Bible* p 1267 and his commentary *The Book of Matthew* pp 291ff.

9 Non-NIV Post-1611 Bibles

RV, ASV, NASV, RSV, NRSV, NKJV, CEV, HCSB, ESV

All 3 Greek-English Interlinears

In sum, 25 non-NIV versions of the 33 versions checked agree with the AV1611 in Matthew 11:12.

Results of the Comparison #2 – Non- NIV Agreement with the 1984 NIV in Matthew 11:12

3 Non-NIV Post 1611 Bibles

NCV, NLT, NWT (approximately)

The NCV, NLT, NWT read as follows.

“Since the time John the Baptist came until now, the kingdom of heaven has been going forward in strength, and people have been trying to take it by force.”

“And from the time John the Baptist began preaching and baptizing until now, the Kingdom of Heaven has been forcefully advancing, and violent people attack it.”

“But from the days of John the Baptist until now the kingdom of the heavens is the goal toward which men press, and those pressing forward are seizing it.”

Results of the Comparison #3 – NIV Editions

3 NIVs, the 1973 NIV, 1996, 2007 Gideons NIVs agree with the 1984 NIV in Matthew 11:12.

The results for the TNIV, 2011 NIV with respect to the 1984 NIV in Matthew 11:12 are as follows. Note the highlighted phrases.

See biblewebapp.com/niv2011-changes/#summary and in turn biblewebapp.com/niv2011-changes/#040-011.

1984 NIV: *“From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it.”*

2005 TNIV: *“From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing subjected to violence, and forceful men lay hold of violent people have been raiding it.”*

2011 NIV: *“From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing subjected to violence, and forceful men lay hold of violent people have been raiding it.”*

In sum, 3 non-1984 NIV Editions, the 1973 NIV, 1996, 2007 Gideons NIVs, agree with the 1984 NIV in Matthew 11:12 and the TNIV, 2011 NIV agree with the AV1611 in Matthew 11:12.

Overall Results Summary

In sum overall, 27 of the 33 versions checked agree with the AV1611 in Matthew 11:12 and 6 agree with the 1984 NIV, or approximately 80%/20% for/against the AV1611 or 4:1 ratio.

Overall Observations

Note first that none of the pre or post 1611 sources are authoritative with respect to the 1611 Holy Bible. They are simply witnesses for or against the text of 1611 Holy Bible, reflecting translators’ perceptions over the centuries of what is or is not **“the word of God”** 1 Thessalonians 2:13.

The pre-1611 sources usually agree with the AV1611 where the post-1611 sources, e.g. the 1984 NIV, depart from it, but in Matthew 11:12, *even the post-1611 editors*, by and large, couldn’t find either a textual or translational reason for disagreement with the AV1611 reading in Matthew 11:12 *and neither could those of the latest NIV edition, i.e. the 2011 NIV.*

It should be remembered that the 2011 NIV replaces both the 1984 NIV and the 2005 TNIV.

It appears therefore that the Biblica/Zondervan NIV editorial committee i.e. for the 2011 NIV, www.biblegateway.com/versions/New-International-Version-NIV-Bible/, decided that it was better to discard the 1973-1984 reading *“forcefully advancing”* in Matthew 11:12 and essentially abide by the time-honoured 1611 Holy Bible reading **“suffereth violence.”**

(Note in passing that any of the Lord's people, of an amillennial or postmillennial persuasion, who believes that God is "*forcefully advancing*" His worldwide kingdom through them as individuals is almost certainly experiencing Hebrews 12:11, with the Lord seeking to refine them as individuals, 1 Peter 1:6, 7, not forging ahead through them with any global kingdom. See remarks under *The Kingdom of Heaven and the Kingdom of God*.

Hebrews 12:11 reads as follows:

"Now *no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*"

Such folk are urged to look forward to the peaceable outcome of their chastening from the Lord.)

Application

1 Thessalonians 5:21 should be applied.

"Prove all things; hold fast that which is good."

In review, when 1 Thessalonians 5:21 is applied with respect to 33 of the most prominent witnesses for and against the AV1611 with respect to Matthew 11:12:

- 8 pre-1611 bibles agree with the AV1611
- The 1611 AV1611 agrees with the AV1611
- The 1582 RNT agrees with the AV1611
- 12 post-1611 non-NIV bibles agree with the AV1611
- 3 Greek-English Interlinears agree with the AV1611
- 2 NIVs, the 2005 TNIV, 2011 NIV, which replaces all earlier Biblica/Zondervan NIVs, agree with the AV1611
- 6 versions, the 1973 NIV, 1996, 2007 Gideons NIVs, NCV, NLT, NWT agree with the 1984 NIV.

The witnesses for the AV1611 in Matthew 11:12 number 27.

The witnesses for the 1984 NIV in Matthew 11:12 number 6.

The witnesses for the AV1611 in Matthew 11:12 outweigh the witnesses for the 1984 NIV in Matthew 11:12 in ratio 4:1.

The witnesses for the AV1611 and against the 1984 NIV in Matthew 11:12 include the current i.e. 2011 Biblica/Zondervan NIV.

In view of:

- The overwhelming majority of witnesses for the AV1611 in Matthew 11:12, including many i.e. the post-1611 sources that often disagree with it
- The quality of many of the witnesses for the AV1611 in Matthew 11:12, namely the pre-1611 English Protestant bibles
- The accuracy of the AV1611 in Matthew 11:12 with respect to the rest of scripture and history as a whole
- The agreement of *the latest* i.e. 2011 NIV in Matthew 11:12 with the AV1611,

The 1984 NIV reading in Matthew 11:12 must therefore be rejected as *not* scripture and not "*the word of God*" but merely "*the word of men*" 1 Thessalonians 2:13.

Appendix - The Kingdom of Heaven and the Kingdom of God

Devils are evil spirits, Matthew 8:16, Luke 8:2. Bizarre as it sounds, they are in the kingdom of God, because it is a *spiritual* kingdom. See 1 Kings 22:19-23, 2 Chronicles 18:18-22 for an account of how this works, overlapping with a physical kingdom i.e. the kingdom of heaven or part thereof. The Catholic Church is a visible, physical kingdom and as such, a manifestation of part of the visible, physical kingdom of heaven.

It follows that the Catholic Church is under the wrong king, ***“a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns”*** Revelation 17:3, ***“the great dragon...that old serpent, called the Devil, and Satan”*** Revelation 12:9.

This church will have *the Devil incarnate* at its head in the End Times ***“the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority”*** Revelation 13:2, who ***“shall ascend out of the bottomless pit”*** Revelation 17:8. He will rule the world for ***“forty and two months”*** Revelation 13:5, having been given the kingship of ***“the kingdom of heaven”*** on earth until the Second Advent.

The Lord Jesus Christ will put down the beast and his rulership at the Second Advent, Revelation 19.

See Dr Ruckman’s commentary *The Book of Revelation* pp 464ff, 484ff.

Yet the Catholic Church is ***“the habitation of devils,”*** which, being spirits, are in the kingdom of God.

That is why the kingdom of heaven and the kingdom of God are both mentioned in Matthew 13:31, Mark 4:31, Luke 17:6. Those verses have nothing to do with any kingdom advancing forcibly by aggressive evangelism, which is sheer amillennial or postmillennial fiction. (Paul’s term for his pre-conversion ***“all things”*** Philippians 3:8 is apt here.)

Without delving too deeply, Matthew 8:12 underlies the distinction between the two kingdoms.

“But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.”

“The kingdom” in Matthew 8:12 cannot be ***“the kingdom of God”*** for any individual *who enters it by the new birth, John 3:3, 5* because that individual is identified by Ephesians 5:30, cannot ***“be cast into outer darkness”*** and is in effect a child of the kingdom of God, being one of ***“the children of God by faith in Christ Jesus”*** Mark 10:14, Luke 18:16, Galatians 3:26 and ***“sealed with that holy Spirit of promise”*** Ephesians 1:13.

“For we are members of his body, of his flesh, and of his bones” Ephesians 5:30.

“The kingdom” of Matthew 8:12 *therefore cannot be “the kingdom of God.”* It is in fact ***“the kingdom of heaven.”***

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven” Matthew 8:11.

Observe the careful wording in the parallel passage in Luke 13:28, *with no reference to any “children of the kingdom.”*

“There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.”

(Apparently one theory, totally unsubstantiated in any way, why the expression ***“the kingdom of heaven”*** occurs only in the Book of Matthew is that the Jews to whom he was writing may have been offended by the expression ***“the kingdom of God.”*** However, this expression occurs 5 times in Matthew; Matthew 6:33, 12:28, 19:24, 21:31, 43.)

See Dr Ruckman’s *Reference Bible*, pp 1259-1261 on the parables of Matthew 13 and his commentary *The Book of Matthew* pp 144-145 on Matthew 11:12 and pp 237-238 on Matthew 13:31, 32.

His book *The Sure Word of Prophecy* Chapter 4 *Conception and Development* is a detailed study on the kingdom of heaven versus the kingdom of God.

Dr Douglas Stauffer in his book *One Book Rightly Divided*, Second Edition, p 192 has an excellent summary on the kingdom of heaven versus the kingdom of God as a physical, visible kingdom versus a spiritual kingdom, with *both* kingdoms being present with the Lord Jesus Christ at the Second Advent, Isaiah 2:1-4.

Dr David E. Walker in his book *The Bible Believer's Guide to Dispensationalism* 2nd Edition, pp 88ff has an excellent study on the kingdoms of heaven and of God. Dr Walker notes that:

- the kingdom of heaven is a physical, visible kingdom on earth, Matthew 5:19, 8:12, 13:3, 19:14
- the kingdom of God is a spiritual kingdom entered by the new birth, John 3:3, 5, Romans 14:17
- the kingdom of heaven and the kingdom of God are each **“at hand”** when the Lord Jesus Christ **“the great king”** Matthew 5:3, 35, Luke 6:20 is present on earth.

In sum, though they *meet* in the Lord Jesus Christ because **“All power is given unto me in heaven and in earth”** Matthew 28:18 the kingdom of heaven and the kingdom of God are *not* the same. Paul's admonition should therefore always be kept in mind *and applied*.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” 2 Timothy 2:15.

References

¹ *The Book of Bible Problems*, Dr Gerardus Bouw

² *History of the New Testament Church, Volume 1*, Dr Peter S. Ruckman

³ *Purnell's History of the Second World War, Volume 1*

⁴ *Double Cross*, Chick Publications

⁵ www.thesun.co.uk/sol/homepage/news/article36799.ece

⁶ en.wikipedia.org/wiki/Woman's_Christian_Temperance_Union

⁷ www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php *Seven aspects of 'the Greek' & Seven aspects of 'in the Greek' - the heresy of Waite's 'Greek-onlyism'/'originals-onlyism' EXPOSED!*

⁸ www.navigators.org/us/resources/

⁹ *The Book of Matthew* Dr. Peter S. Ruckman, Bible Baptist Bookstore, 1978, p 18

¹⁰ *The Book of Acts* Dr. Peter S. Ruckman, Bible Baptist Bookstore, 1984, pp 363-364

¹¹ *Volume 1 of The Book of Psalms*, 1992, p 442-444, *The Book of Minor Prophets, Vol. 1 Hosea-Nahum*, 1984, pp 69, 207-208, *The Book of Matthew*, 1978, pp 312ff, *The Books of the General Epistles Volume 1, James, 1 Peter, 2 Peter*, 2005, pp 147-150, *The Book of Revelation*, 1982, pp 221ff Dr. Peter S. Ruckman, Bible Baptist Bookstore

¹² *The Book of Job* Dr. Peter S. Ruckman, Bible Baptist Bookstore, 1980, p xiiff, 1-2, 528ff

¹³ *Volume 1 of The Book of Psalms* Dr. Peter S. Ruckman, Bible Baptist Bookstore, 1992, pp 13-14

¹⁴ *The Book of Exodus* Dr. Peter S. Ruckman, Bible Baptist Bookstore, 1981, p 10

¹⁵ *The Collapse of Evolution* Scott M. Huse, Baker Book House, 1983, pp 54-58. Bro. Huse's book contains valuable summary information on the uniqueness of planet earth as our home, including its precise distance from the sun, the relative movement and orientation* between the sun and the earth, temperature variations on earth, lunar rotation, the thickness of the earth's crust, the depths of the seas on earth, the atmosphere, the earth's magnetic field and its *“bountiful supply of water”* all of which are essential to life on this planet. *For a detailed Bible-based treatment of this subject, see Dr. Bouw's book *Geocentricity*, Chapter 29

¹⁶ *Geocentricity* Dr. Gerardus Bouw, Association for Biblical Astronomy, 1992, Chapter 2 and accompanying **Figure 1 Earth and “The Nether Parts of the Earth”**

¹⁷ **Figure 2 Earth's Interior – from the Nevada Seismological Lab**

¹⁸ en.wikipedia.org/wiki/Great_Rift_Valley. *“The valley of the shadow of death”* Psalm 23:4 may be the Great Rift Valley 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

¹⁹ www.thefreelibrary.com/Invisible+rivers:+fresh+water+also+flows+to+sea+through+the+ground-a0138396654,leditthispage.com/2000/09/12 2015 site no longer available

²⁰ *Northern Lights* Bible Believers’ Bulletin, August 1988, p 12. The article (incorporating a letter from one of *God’s Frozen People*, Bible Believers’ Bulletin, May 1989, p 1) states *“Here is a letter from a missionary pastor in Alaska with some very interesting information in it about the Aurora Borealis – the Great Northern Lights. We pass this information on to the Bible believer for thoughtful consideration in view of the fact that the universe is called a vesture or a garment in Hebrews 1:11-12 and this vesture or outer garment is likened to a tabernacle (Exod. 25-31) with “curtains.” Here’s the material directly from Brother Greg Pierce in Homer, Alaska. “We only see the Northern Lights from September to October, probably about the time of the year that Christ was born (the Feast of Tabernacles). They appear almost every night – especially right after sun-down; that is if the moon doesn’t wash them out by trying to outshine the ‘glory’ of the Northern Lights. The Lights hang like huge curtains in the eastern night sky and wave in the heavens back and forth. Sometimes they’ll swing out over our house as if some cosmic wind was blowing them. The usual colour of the lights is a glowing white, but they’ll change abruptly to green, blood red, blue, and golden. (All within thirty minutes observation) These things we have witnessed many times with great wonder (2 Peter 1:16). Friends who have worked the pipeline further north swear that the Northern Lights make musical tones and notes as they wave back and forth (Job 38:1-5). The natives believe that if you ‘whistle’ the lights will come to you. And many whole native villages reported seeing a city in the lights; complete with streets and people walking down them.” The pastor writes, “But everyone knows that these natives are half-crazy!...Aren’t they??”*

²¹ *Volume II of The Book of Psalms* Dr. Peter S. Ruckman, Bible Baptist Bookstore, 1993, pp 1113-1114

²² *The Book of Revelation*, pp 307-308

²³ inspirationalstories.com/0/91.html

²⁴ *Bible Believers’ Bulletin*, October 1998, p 12. See also www.goletawater.com/conservation/residential/kids/spacewater/

²⁵ ircamera.as.arizona.edu/NatSci102/NatSci102/text/seismic1.htm

²⁶ *New Age Bible Versions* Dr. Mrs. G. A. Riplinger, A.V. Publications Corp. 1993, p 373-375

²⁷ *In Awe of Thy Word* Dr. Mrs. G. A. Riplinger, A.V. Publications Corp. 2003, p 413-435

²⁸ *Bible Believers’ Bulletin* Bible Baptist Church, Pensacola, FL, May, November 2006

²⁹ *The Book of Exodus* Dr. Peter S. Ruckman, Bible Baptist Bookstore, 1976, pp vii, 237-241, 268-276

³⁰ *The Marxist Minstrels* David A. Noebel, American Christian College Press, 1974, p 124

³¹ *The Book of Revelation* Dr. Peter S. Ruckman, Bible Baptist Bookstore, 1970, pp 5-6

³² www.ebibleteacher.com/imagehtml/otmaps.html

³³ ldolphin.org/kitchen/mapexodus.html

³⁴ *The Lord Gave The Word* Malcolm H. Watts, The Trinitarian Bible Society, pp 10-11, 27

³⁵ *Analytical Concordance to the Holy Bible* Robert Young. United Society For Christian Literature, Lutterworth Press, 8th Edition, London 1973

³⁶ *Interlinear Hebrew/English Old Testament* 3 Volumes Jay P. Green (Edit.), The Eye Opener Publishers, 1983, Volume 1

³⁷ *The Holy Bible New International Version* Article 19 (out of print) Trinitarian Bible Society, p 5

³⁸ *The Septuagint With Apocrypha: Greek And English* Sir Lancelot C. L. Brenton, Regency Reference Library, Zondervan, originally published by Samuel Bagster & Sons, London, 1851

³⁹ *Did The Catholic Church Give Us The Bible?* David W. Daniels, Chick Publications, 2005, p 32ff, www.chick.com/default.asp

⁴⁰ *Manuscript Evidence* Dr Peter S. Ruckman, Bible Believers Press, 1970, Chapters 4, 5, www.kjv1611.org/

⁴¹ *The Mythological Septuagint* Dr Peter S. Ruckman, Bible Believers Press, 1996

⁴² www.avpublications.com/avnew/downloads/PDF/q10.pdf