

you going to Palestine? Why, he said, why? I have a fine home, a good job, he said, I've got everything I need here, why go to Palestine? He says, if you're a poor Jew with nothing, it's a good place to go, but if you've got anything, he said, why go to Palestine? What we see in Palestine is not, not, the final recall, yet, at least, of God's people, or regathering. Because the regathering spoken of in Chapter 12, verses 7 and 8, is contingent or depends on the action described in verse 10. I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and it will be in bitterness for him, as one in the bitterness of the loss of his firstborn. Isaiah says, Israel and Judah, dispersed by Assyria, dispersed by Babylon, will be regathered. But when will they be regathered. They will be regathered when they receive this Messiah whom they have rejected who was prophesied to bear their deliverance. This, of course, was one of the verses that we contest with the revised standard version. People think that we make a beast of burden out of the revised standard version, but here's a classic example. They take this precious verse and they translate the expression "they shall look upon Him" understood any Him, whom they fearest. So they killed somebody 50 years, they'll be sorry they killed him. And in the footnote, it says, Hebrew me. Of course, the Old Testament is written in Hebrew, Hebrew me. And the only manuscript that says Him, is one little minor Greek manuscript that you have to struggle to find the Him in it. This is one of our contentions. We do not fight with the error on this thing. This is what we call taking